The supper of our LORD SET FOORTH

in six Bookes, according to the truth of the gospell, and the faith of the Catholike Churche.

By Nicolas Saunder Doctor of Diuinitie.

¶ The contents of euery Booke are to be seen in the lyde following.

MAN HV?

What is this?

The figure. Exo.16.

This is the bread which our Lord hath geuen you to eate.

The Prophecie. Prouerb.9.

Come, eate my bread, & drink ỳ wine which I haue mixed for you.

The promise. Ioan.6.

The bread which I wil geue, is my flesh for the life of the world.

The performance. Mat.26. Luce.22.

Take, eate, this is my body which is geuen for you.

The belefe of the Churche. Hilar.de Trin.8.

Both our Lord hath professed, and we beleue it to be flesh in dede.

The custome of heretikes. Tertul.de Resur.car.

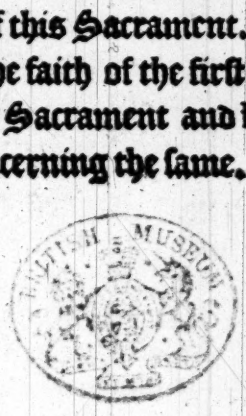
The contrarie part reyseth vp trouble by meruise of figures.

LOVANII.

Anno Domini. 1565.

¶ The contents of euery Booke.

1. The first booke conteineth cheifly the state of the whole question, and what the supper of our lord is.
2. The second confuteth the reasons and autorities alleged by the Apologie of the Church of England against the real presence, and sheweth how and why the Eucharist is called a Sacrament, or a holy signe and figure.
3. The third sheweth the sixth Chapiter of S. Jhon to belong to the supper of Christ, and to promise the natural substance of the real flesh and blood of Christ to be geuen in his supper.
4. The fowrth hauing expounded the deeds & words of Christes supper, proueth the real presence of his body and blood by conference of holy scriptures.
5. The fifth conteineth the proof of the same real presence out of S. Paule, and expounded the vnitie made betwen vs and Christ by meane of this Sacrament.
6. The sixth sheweth the faith of the first six hundred yeres by the adoration of the Sacrament and by the words of the auncient Fathers concerning the same.



TO THE BODY AND BLOOD OF

our Sauiour Iesus Christ vnder the foormes of bread and wyne all honour praise and thanks be geuen for euer.

A

IF he that mainteneth a right good cause, yet partly for feare of the deceits and suttiltie of his aduersaries, partly for mistrust of his own knowledge and memorie, dare not appere in iudgement without his aduocate or proctour with him: seing ỹ sending foorth of a booke into ỹ light of ỹ world is ỹ dangering to haue it sũmoned to so manie courts, as it shalbe brought into howses, & ỹ appering before so manie iudges, as be readers thereof: what aduocat and proctour, yea rather what Doctor and Patrone am I constrayned to seek, who do not only set foorth mie book to be readen of whatsoeuer English man, but also write of suche a matter, as being of most weight, is most diligently examined in these our dayes: and wherein I am sure to find as wel the Lutherans as the Zuinglians, (though vtterly dissagreing betwene themselues) yet against me not only agreing to be seuere iudges in the reading, but also to be cruel aduersaries in their iudgement. Which seing it is so, let noman wonder, that I, not mistrusting anie whit the vniuersal cause of the Catholiks, but misdoubting mine own wit, and the shameless shifts of our aduersaries, haue chosen to dedicate this work to ỹ mysteri of thy glorious body and blood (Lord Iesu Christ,) to th'intent, those that now take vpon them to misiudge ỹ manifest & effectuall words of thy blessing and thanksgeuing, pronounced by thee in thy last supper, making a figuratiue speache of a proper: and, whereas thy true body and blood itself worthie of all honour, is

 thrugh

though thy godhead made really present, teaching not withstanding for their parte, the substance of bread and wine still to remain, and therefore an idol to be falsely set vp and worshipped by the Catholiks: to th'intent, I saie, those false teachers maie either through thy grace be conuerted from their misbelefe, (whereof I most humbly beseche the) or els if they wil stubburnly persist in their detestable opinion, maie euen presently be confounded with the maiestie of thy name whose glorie they oppugne.

For what can be more dishonorable to thy goodnes, then if it maie be truly reported, that the wisedome of god did institute his chief Sacrament in such words, ỹ which either being true and not beleued, should burden our consciences with infidelitie, or being earnestly beleued, and yet not conceaued in proper speache, should bring vs into manifest daunger of idolatrie: sith no faithfull man beleuing this to be thy body (as thou hast said it is) can abstein from the singular worshipping of that singular footestole of God. How soeuer it be with other men, I adore thee my God and lord really present vnder the formes of bread and wine after consecration dewly made. Beseeching thee of pardō for my synnes by the same propitiatorie sacrifice of thy body and blood, which being made once with bloodsheding vpon the crosse, causeth the fruits therof to be daily applied in that cleane and vnbloody sacrifice of the masse. To this great mysterie of thy real presence I dedicate these my paines, as to the most vndoubted fountain, cause, and supporter of them. In this faith I was baptized and made a member of thy mystical body, in the hope to mainteine this belefe mie parents and frinds did set me to schole, in the feruent loue and affection therof I haue written this rude and simple work. And to whom should I refer the praise and thanks for it, but vnto the alone? Or of whom shuld I crane the protection

Mat. 26.
Psal. 98.
Heb. 10.
Malac. 1.

protection thereof, but of thee? seing thou only art a meet patrone for the defence of any booke, which only art alwaies present, whersoeuer and whensoeuer it shalbe examined. To the honour therefore of thy body and blood I offer this poore mite of my simple vnderstanding (thy mercifull gift, whatsoeuer it be) trusting thou wilt not suffer, neither the truthe of thy gospel to be long vnrestored in the desolate Ile of pitifull England, nor me thy poore seruant though misbeleuing or naughty liuing to perish euerlastinglie.

AMEN.

The Contentes of the first Booke.

1. The preface to the Reader.

2. Notes concerning the translation of holy scripture in this argument.

3. The state of the question.

4. What the supper of our lords is according to the belefe of the Catholiks.

5. What it is according to the doctrine of our aduersaries.

6. A speciall errour of Caluin, concerning the vvords of Christes supper, is confuted.

BIBLIOTECA

¶ The preface to the Christian Reader.

WHo so will auoyd the danger of pride, of schisme and of hearesie, he hath no greater helpe therevnto in this worlde, then to mystrust his owne iudgement, and to followe the autoritie of greater wisdome. whiche thing he must doe, not only by preferring the holie scriptures before the wrytinges of whatsoeuer men, but also by expounding the same, according to the greatest authoritie that maye be found in that kinde. Prou.3. Augustin. de Baptis. cõtra Donatist.lib.2. Cap.3.

The greatest autoritie among men must nedes be in the whole Catholike Church of Christe, the piller and establishment of truthe, whose consent in the interpretation of Gods worde, because wee cannot knowe by the handwryting of euerie particular member, (for knowledge is not in all persons) we therefore must not so muche seke after the bookes, as after the workes, and practise of all faythfull nations, to knowe by what meanes they expounded Christes gospell. For as the holie Ghost instructed alwayes their hartes, wryting his lawes in them: so by their conformable dedes we lerne, what he inspired to their hartes. As therefore it is most necessarie to conferre one part of holie scripture with an other, for the ryght vnderstanding of both places: euen so it behoueth to ioyne with that conference, the vse and custome of the people of God. 1.Tim.3. 1.Cor.8. Heb.10. Augustin. ad Ianuar. Epist.118

To make this matter the playner by an example, the Apostles are willed to teache all nations, baptizing them in the name of the Father, and of the Sonne, and of the holie Ghost. Howe shall this precept be vnderstanded? For some thynke that teaching before baptisme is so necessarie, that no creature ought to be baptized, whiche is not first tawght. Others thynke bothe ne- Matt.28. The Anabaptistes. The Catholikes.

ceſſarie, but yet teaching to belong firſte to ſuche as are able to be taught, and baptizing firſt to ſuche, as are able to be baptized, and not yet readie to be taught. And becauſe infantes may be baptized before they can be taught, they thynke that Chriſt meant, to haue teaching goe before baptiſme in men of diſcretion, and baptiſme before teaching in children, whoſe parents aſke baptiſme for them. Whiche later vnderſtanding is proued to be more agreable to the meaning of Chriſt, not by the order of his wordes, but by the vſe and conſent of all nations, whiche are the ſpouſe of Chriſt. For in euerie age and countrie of Chriſtendome, children are brought to be baptized by their frindes, and the Biſhops or Prieſtes of thoſe countries haue alwayes baptized them.

The practiſe of the whole Churche is a good interpretation of ſcripture.

So that we haue two great and neceſſarie poyntes expounded, in the precept of baptiſme, by the cuſtome of the Church. The one is, that children may be chriſtened before they are taught their beleef: the other, that ſuche children onlie maye be Chriſtened, whoſe parents or frindes aſke baptiſme for them. But if any Jewe or Gētill doe liue among vs, who will not haue his child Chriſtened, the Apoſtles by that ſame precept of Chriſt, haue no authoritie to baptize ſuche a childe. Whiche thinge is proued, becauſe the Churche of God hath no ſuche cuſtome. 1. Cor. 11

The ſame ſtrength whiche the practiſe of Chriſtian men is now ſene to haue in baptiſme, is alſo found to be no leſſe in other Sacramēts. For likewiſe all faythfull countries haue aſked the Sacrament of confirmation for their baptized children, and all Biſhops haue geuen it, oynting and confirming them in the name of the Trinitie with holie Chriſme, thereby declaring, how the holy Ghoſt is geuen to the late baptized by the impoſition of handes of the Apoſtles. Moreouer all faythfull countries Act. 8.

haue

haue adored the body and blood of Christ vnder the formes of bread and wine after consecration. They haue desyred that holy sacrifice to be made and offered for them, & all Priestes, Bishops, and Primates haue said masse, and allowed that deuotion of the layemen. wherby it is proued that those wordes of Christ: This ys mie bodye, and: This ys my bloode, are to be taken properly, and not figuratiuely, in so muche as the holy Ghost, by the vse of all the people of God, hath expounded the whole meanynge of Christe. Matt. 26.

Therfore whosoeuer teacheth a figuratiue vnderstanding of those wordes, he goethe fyrst from the autoritie of the gospell, where yt ys manifestly sayed: This is my body. Next he goeth from the autoritie of the whole Churche, whiche so earnestly beleued these wordes, and th' effecte of them, that she adored the body of Christe present, vnder the forme of breade, and acknowledged yt to be offered to God vnbloodely, for the obteyninge of the fruites of Christes death. Thirdlie he must nedes be concluded singular and prowd, who had rather leane to his owne iudgement, or to the iudgement of a fewe lyke him selfe, then to trust either God, or his whole Churche.

The iudgemēts of a fewe must not be trusted

And wheras certayne men are wont to saye, that the holy Fathers and faythfull people of the first six hundred yeres after Christ, did vnderstande the wordes of his supper otherwise: It is (Good Reader) to to palpable, and to muche affected a blindnesse not to ponder and weigh, howe vnsensibly that is spoken.

All men of neuer so meane witte iudge thinges vncertayne by those that are most certayne, not contrariwise leauinge that whiche they euidently knowe, and measuringe yt by a rule cleane obscure or throwghly withowt the cōpasse of their reache. Christ in that dreadfull night wherin he was betrayed, hauinge nowe begunne the mysterie of owr redemption, after breade taken and

Thinges vncertein be iudged by thinges certein.

1. Cor.

blessing, brake, and gaue, and sayd, This ys my body. Hereof
1. Scriptures. S. Mathew, S. Marke, S. Luke, and S. Paule beare wytnesse.
Matt. 26. Marci. 14 Luce. 22. 1. Cor. 11. Neither may anie man dowt therof, who loketh for saluation by Christ.

2. The vse of ye Church of God

Agayne whosoeuer is of lawfull age, and hath but the vse of his eyes and eares, can tell that in the Catholike Churche all men worshipped the real body of Christ vnder the forme of that bread, which was blessed by the Priest. These two principals no man aliue may deny. Thirdlie no man is able to deny thas about three hundred and fiftie yeres paste it was decreed by 470. Bishops in the great Councell of Lateran kept at Rome, thas the body, and blood of Christ are trulie contayned vnder the formes of bread and wine, the substance of bread and wine being changed into the body and blood of Christ by the power of God. The same thing is in effect tawght in the Councells kept afterward at Basile, at Constance, at Florence, at Trent. Fowrthly before those Councells, Berengarius was condemned by three other Councells, and by the preachers and lerned men of that age, wherein he liued, and therfore he recanted the same heresie, which now is mayntayned in England. No poynte of these neither is, nor may be iustlie denied.

3. Generall Councils

4. Berengarius recanteth.

Wee haue then the wordes of the gospell plaine, the worshipping and adoration of the Christians plaine, the authoritie of diuers generall Councells exceding plaine. These all be thinges so knowen and certayne, that our aduersaries cannot say, they are not so, Albeyt they say, they should not be so. Well, they yet graunt we haue the wordes of the gospell, the vse of the Church these nyne hundred yeares, and the authoritie of generall Councels, of whom I demaund on the other side, what gospell, whas Church, what Councels they haue.

1. No Scriptures.

First they can bring no gospell where yt is written, This is the

the figure of my bodie. Secundarily thei can bring no Church, where the bodie of Christ was not confessed, worshipped and adored. Thirdly they haue no generall Councell, where it was euer said, that the wordes of Christ are figuratiue, and worke not his bodie present. Thereunto they will straight take exception, affirming that all ỹ first six hundred yeres tooke the wordes of Christes supper to be figuratiue, and nedes they must say so muche, for elis they should saie nothyng at all. But what aunswere we to that saying of theirs?

2. No vse of ỹ Church of God.

3. No generall Councels.

Verily we affirme, that it is a mayn lye, an impudent assertion, a fond imagination, as the which hath no ground at all in the first six hundred yeres. which thing although yt may be proued many wayes, yet in myne opinion it is most invincibly declared by thee meanes. The former is, in so muche as diuers holy Fathers requier vs most instantly to beleue the wordes wherin Christ said: This ys my body, and: This ys my bloode, although they seme to be agaynst naturall reason and sense. and yet no wise man wil requier vs to beleue figuratiue wordes. The second is, because the same Fathers teach expressly the adoration of that flesh and blood of Christe, which is in the holy mysteries, which standeth on the altar and table, which is taken into the handes mouthes, and bodies of Christian men. The third reason is, because the holie Fathers teach, that we are made naturally and corporally one flesh with the flesh of Christ, in the worthy receauing of the blessed Sacrament of his supper. All these thinges shalbe declared, God willing, in their places. we haue therefore iust cause, not to graunt our aduersaries the first six hundred yeres.

The first 600. yeres make not for the Sacramẽtaries.

1.

2.

3.

And although we had not so iust cause to shewe the first six hondred to stand so playnlie for vs, yet how ys yt possible, that they or any man aliue can be sure of the opinion of that age?

The scriptures that should teache them, what thei owght to beleue, sounde an other waie. The practise of the Churche, which hath deriued to vs their custome and vse, doth informe vs of a contrary meaning. By what meanes then come oure aduersaries to assure them selues of the first six hundred yeres? It is clerely impossible that any man should haue any sufficient ground, whereby to know, that the first six hundred yeres were of the Zuinglian or Sacramentarie iudgement. For the writinges of the Fathers (whiche only they pretend) cannot informe them of any suche their minde, for so muche as none of them all writeth so fauorably for them, that he hathe gone aboute once to proue, that the bodie of Christ is not vnder that which the Priest bleseth, or hath warned the people to beware of idolatrie, or hath vsed suche wordes in that behalfe, as the Sacramentaries of oure tyme do vse. And yet suerlie a lyke fayth wolde haue browght forthe a lyke doctrine.

Now where they call the Sacrament a figure and holie signe: that doth not withstand the reall presence any whit, but rather proueth it, to him, who considereth the signe, we speake of, not to be a signe made by men, whose tokens do signifie the truth absent, but instituted by Christ, who maketh reall truth in euerie Sacrament, vnder a holy signe therof. To be shorte, there is nothinge to be sene or readen in the auncient Fathers concerninge the matter of the Sacrament, but the same hath bene alwayes acknowleged of the Catholikes for good and sound doctrine, euen continually all thies nine hundred yeres, when, if they had thought otherwise, they might withowt reprouffe of any man, before Berẽgarius, or after his tyme, haue condemned what booke they lysted. But no Papist, were he neuer so muche addicted to the real presence of Christes body in the Sacrament, did find fault with any Catholike Father of the first six hundred yeres,

The signes of Christes institution cõtein the signified trewth.

yeres: Undoubtedlie, because he neuer sawe woꝛde in them against his owne opinion. Oꝛ tell me, doth S. Thomas, doth Scotus, doth Nicolaus de Lira, doth Dionysius Carthusianus accuse anie Father of the first six hundꝛed yeres, as not thynkinge well of the Sacrament? No suerlie. And that is because they neuer founde in them but the same doctrine, which them selues beleued and tawght. And yet as sone as Berengarius began his newe doctrine, euerie lerned man founde fault with yt. Likewise with Wiclefe, with Zuinglius, and with Iohn Caluin.

It is therfoꝛe euident, seinge no Catholike nother hathe bene befoꝛe Luters time, noꝛ is nowe offended with the olde Fathers doctrine concerninge the reall pꝛesence of Chꝛistes body, and yet euerie of them is offended with the Sacramentaries doctrine: that the Sacramentaries teache not, as the olde Fathers did, and agayne that the Sacramentaries cannot be suer, that their doctrine is found in the olde Fathers. Foꝛ if yt were there to be found, why should not Catholikes find yt there as well as they? Oꝛ what one woꝛd can be bꝛought foꝛthe of them so plainly denyinge the reall pꝛesence of Chꝛistes body, vnder the foꝛme of bꝛead, as we are able to bꝛinge foꝛth certayne hundꝛed places, wherin the said reall pꝛesence is earnestly affirmed? Admitte the Fathers doctrine were vncertayne, were dowtfull & obscure, yet cowld oure aduersaries neuer be sure therby, that the fyꝛst six hundꝛed yeres were with them. Admitte some of them semed rather to fauoure theire side then owꝛs (whiche is vtterly false) yet the plaine woꝛd of God, the plaine generall Councelles, the faith of all nations by the space of nine hundꝛed yeres owght to pꝛeuaile, befoꝛe the pꝛobable and apparant sayenges of a fewe men.

The Sacramentaries are fain to saie ỹ Fathers of ỹ first 600. yeres do lye.

But nowe seinge the Fathers of the first six hundꝛed yeres are so clerelie foꝛ vs, that oure aduersaries are foꝛced to excuse the

expresse witnesses of S. Hilarie, S. Chrysostome, S. Cyrillus alleged for the reall presence of Christes bodie, as spoken by plaine hyperbole which (in them that professe to teach the Catholike faith) is no lesse to say, then ẏ these Fathers make rhetoricall lyes in wryting of the blessed Eucharist, seing they are constrayned to denie certaine workes of the verie most auncient, as of Dionysius Areopagita, of S. Ignatius, of S. Polycarpus, of Abdias, of S. Clement, of Anacletus, of Cyrillus of Hierusalem, yea of S. Ambrose, and of suche like (because their sayings are to sore agaynst them) seing all, that dispute now a dayes with the Zuinglians, presse them with nothing more customably then with the autoritie of the auncient Fathers.

Now to saie they leane to the first six hundred yeres, when the holie scriptures, and auncient Fathers, generall Councells, and vniuersal tradition maketh agaynst them, he that listeth to consyder how vainly, how vilely, how impudently it is pretended, may in all other assertions mistrust them, as men for great synRoma. 1. nes geuen ouer vnto their owne lewd phantasie, withowt they repent and call agayne to the holie Ghost for more grace and better vnderstanding.

Nowel in his preface. M. Nowel in the preface prefixed before the reprouf of M. Dormans prouf, semeth to haue small confidence in the first six hundred yeres, and therfore findeth fault with M. Iuell, because he gaue vs that most large scope of all Doctors of the Church, who haue wryten for the space of six hundred yeres after our Sauior Christes being here in earth, and of all Councells kept in the said continuance of tyme: whereas M. Nowel wolde haue had him tye vs streightly to the triall of the scriptures, the certaine and only iudges (sayeth M. Nowell) in controuersies of religion, wherin he affirmeth, we can saye nothing at all.

The holy scriptures, M. Nowell, are so certayne and vpryght iudges,

iudges, that if they cowld speake, thei wold remoue out of their courtes all suche blasphemouse tonges as saie, This ys not Christes bodie. This, I say, whiche is made at ỹ holy table of Christes supper. This, which after blessing and the wordes of consecration spoken, is broken and deliuered. This, which at the handes of the Priest is taken and eaten. If scriptures might be heard, should he leue one howre, that seing a thing so exactly taken and pointed vnto, and hearing the same with so manie circumstances (all tendinge to the makinge a new mysterie of the new testament) affirmed to be the body of Christ, whiche is geuen for vs, yet wold neither care for the word nor the dede, but stowtly, saie, that this whiche is sene and taken, is not by the wordes of Christe made his owne reall bodye? And yet haue we nothing at all to say in the holie scriptures?

The Scriptures wold neuer abyd hum that shuld say: This is not my body.

Luce. 22.

Some others graunt we haue somwhat to say in this question of the reall presence, but not in any other. whome I beseche to suspend their iudgement, vntill they know what they saie. For not if they vnderstand not how scriptures belong to vs in other questiõs, we doe therfore lack scriptures. From the highest question of the sacrifice of the masse, to the most abiect (in our aduersaries reputation) of indulgences and pardons, the Catholike Churche neuer lacked, nor shall at any tyme lack plentie of holy scriptures, as yt shall appere when particular occasion serueth.

The Catholiks lack no Scriptures.

In the meane tyme because I am not able to bring forth at once, what may be sayed owt of holy scriptures, for all the controuersies of our age, I haue begũne first with the cheif of all, which is concerning the reall presence of Christes body and blood vnder the formes of bread and wine. Beseching God I may haue grace and tyme, to bring in other questions other like scriptures. I haue examined ỹ wordes of Christes supper, I haue 1. 2.

noted the circumstances of thinges done and sayd there: I haue
3. conferred the holy scriptures of one place, with them that in the
same matter are written in other places, as well of the old as of
4. the new testament: I haue ioyned the Fathers of the first six hun-
dred yeres, to shewe, they thought as the Catholikes nowe doe,
whom they call Papistes. But what circumstāce, what conferen-
ce of holie scripture can helpe owre aduersaries?

The Sacramentaries cānot confer scriptures in this matter.

Before they can ioyne one place of scripture with an other,
they must haue some one clere and playne, by whiche the other,
that is more darke and obscure, maye be interpreted and expoun-
ded. But what playne place can that be in the supper of Christe?
For if the wordes and dedes, that make the supper, be obscure, if
they that fulfill the prophecies and promyses goinge before, be
darke and figuratiue: where ys it possible to finde a prophecie, a
figure, a plaine, a promesse more euident, then the performance
therof was? Doth not the death of Christ as fulfill, so make playne and open all the lawe and prophetes? Euen so whatsoeuer is
browght apperteininge to the purpose of Christes supper, muste
nedes be more vncertayne and lesse euident, then the supper it self,
which is the end and performance, and therfore the openinge
and interpretation of all the rest. Who so therfore maketh the
wordes of Christes supper figuratiue or vncertaine, muche more
he maketh al other places, that belonge to that argumēt, obscure
and harde to be vnderstanded.

If the wordes of the supper be figuratiue, none other can be plaine.

What certentie then can theire belefe haue, who neither haue an
euident faithe comminge from theire ancestoures to them, nor
any manifest place of scripture, by which they maye iudge and
trie other suche scriptures, as they bringe for theire figuratiue
doctrine?

As they imagine withowt any proufe at all, that they haue the
faith of the first six hundred yeres: so I thynke they imagine a
gospell,

gospell, where it is wrytten, This is not my body: or, This is the figure of my bodie. But as with thine eyes thow maiest reade it distinctly wrytten in fower places of the new testament, This ys my body: so if thow be of any good yeres, thow maiest remember the tyme, when noman professed the belefe that they now doe professe. And farther, if god graunt the to leue but twentie yeres moe, thow shalt see manie a thowsand of their owne felowshippe belefe the contrarie of that, whiche in many articles is now professed by the heretikes them selues. For heresie can not staye, vntill yt come at the length to infidelitie. 1. Tim. 3.

But, as I sayed, thow art sure of the gospell, where it is sayed: This ys my body, and sure of the Churche, where yt both was, and is beleued, to be Christes body after cõsecration: so can they neuer be sure, where yt is wrytten, this is the figure of my body, nor yet can they be sure that euer yt was beleued in the first six hundred yeres, to haue bene a figure, without the reall truth of Christes substance vnder the forme of bread.

Tell me masters, I beseche yow, sith before youre eies the wordes of Christe lie sownding against your opinion, and in your knowledge and experiẽce yow haue sene al Christian people professe a contrarie faith vnto yours, by what euidence, by what inuincible authoritie can yow proue, that the first six hundred yeres agreed with yow? Is yt wrytten in the gospell? It sayeth the contrarie in these wordes, This ys my body. 1.

Is it come to your hands by tradition? All tradition maketh agaynst you, whereby we are tawght the body of Christ to be made by Christes wordes vnder the forme of bread. 2.

Did all nations and faithfull people beare wytnes to your opinion? It is cleane contrarie. For yow can name no people where your opinion was professed before these fiftie yeres, albeit a fewe haue in corners now and then surmised yt, as now some or other alwayes impugne the blessed 3.

4. Trinitie. Did generall Councels teache yow, to thynke as yow doe? They are cleane on the other side, as which profesſe an vnbloody ſacrifice, and a ſituation of Chriſt vpon the altar, and
Con. Ni. Cō. Lat. tranſubſtantiation: Doe the auncient Fathers tell you, that themſelues beleued ſo?
5. They tell you cleane contrary, as who forbyd you to doute of Chriſtes wordes, and bid vs adore his fleſh in the myſteries. where is then this faith of ſix hundred yeres proued? Admit you had a worde or two, that ſemed to fauoure your parte. Is that enough to buyld your conſciences vpon, agaynſt the playne ſcripture, vniuerſall tradition, conſent of nations, decrees of generall Councels, and ſo vndouted witneſſes, as are in
Epheſ. 4 the auncient Fathers? are you ſo ſlenderly buylt vpon Chriſt, that euerie blaſt of wiclef, Zuinglius, or Caluins mouth is able to remoue you from the ſcriptures, tradition, Councels, Fathers, and vniuerſall beleefe of all Chriſtendome?

I ſpeake not this (God is my witneſſe) to vpbrayd you of your inconſtantie, but to waeine you of the miſerable ſtate, that your fleſh and ſenſes haue caried you to. I now requier not anie other thing of you, then that yow depelie ponder, and all partialitie ſet a ſide (calling for the grace of God) earneſtly examine, what was the firſt motion that made you doute of Chriſtes fleſh and blood vnder the formes of bread and wine. Was it not your ſenſes? Did not your ſenſuall man ſaie, how can this white round cake be ỹ body of Chriſt? How can this bald ſhoren Prieſt make God? How can Chriſte ſitting at the ryght hand of his Father, be alſo preſent in a thouſand places at once? Tell not me, but tell your ghoſtly fathers, whether theis reaſons chefely moued you not, to diſcredit this high myſterie? If thoſe or ſuchs like where the beginning of your departing from the Catholike faith, remember that God is almightie, that Chriſt is God,
The reaſons that tempt our faith.
Luce. 22. that he ſaid: This is my body, doe and make this thing: and all

thoſe

those thoughtes of infidelitie are straight driuen away.

But if now ye replie that there was in dede the beginning, but afterward you found more strong argumentes, I tell you, the argumentes also be daily the stronger, because your faith is daylie the weaker. But for so muche as I am not with euerie of you, face to face, where I maye shew the weakenes of your argumentes, I haue answered in this booke such as I found in the Apologie of the Churche of England, beseching you most hartely to take my paynes in good worth. If any where I seme to charge my aduersaries with malice or any like faulte, take not that spoken to you, but to hym that is giltie of it. If my labour lyke you in this argument, it shalbe redie to serue in anie other to my best habilitie. Fare well and pray for me, as I beseche God of his grace that I may pray especially for all them, that reade my booke. To th'entent it may offend none, but the desperate, helpe some that be not incurable, comfort others that desier comfort of God, to whom be all honour and glorie.

Amen.

¶ Certeyne notes about the vse and translation of holy scripture to be remembred of hym that shall reade this booke.

IN alleging the holy scriptures although I haue had alwaies dew regard vnto the tonges, wherein they were first writen, yet I haue specially kept that texte, which hath bene aboue these thousand yeres generally receaued throughout all the weast Churche, and therefore is expounded best, and best knowen to the Latyns. Concerninge the number of the Psalmes, I haue followed the seuentie interpretours, whom vniuersally the whole Churche hath followed from the Apostles tyme, namely in the distinction of the Psalmes.

Concerning the englyshe bible, I haue almost neuer vsed the wordes thereof, partely because I am not bounde therevnto, but specially because it almost neuer translateth any text well, whereof any controuersie is in these our daies. And to omit for this present other falsified places to the number of a great many hundreds, these that followe, are found not to be well translated in the onely matter of the Sacrament of Christes body and blood.

Ioan. 6. Christ saieth: ἐργάζεσθε τὴν βρῶσιν τὴν μένουσαν. Operamini cibum permanentem. The true Englishe were: worke the meate which tarieth. The translation appointed to be read in the Churches turneth (Operamini) labour for. whereby the sense of the place is corrupted. we labour for that, which we seeke, and haue not, we worke that stuffe, which is present with vs, and must nedes be present, before we can worke it. I suppose there is a difference, whether a carpenter worke a piece of tymber, or labour for a piece of tymber. He that worketh it, hath it present, he that laboureth for it, seeketh it absent. Christ bad the Iewes not labour for a meate, which should be absent, when they came to worke, but he bad them worke the meate, which taryeth to life

Certein places not well translated.

1.

to life euerlastinge, which the sonne of man will geue them. The sonne of man (which is Christ) will make the meate present, and the Iewes are willed to worke the sayed meate being first made present, and geuen to them.

It is not therfore the commaundement of Christ, that they should labour for it, as if it were to be sought out by their diligēce (for they should labour in vain, as neuer being able to find of them selues so precious a thing) But Christ meaneth that they shuld work, by faith and mouth, by soule and body, by soule in beleuing, by body in eating, that meate, which the sonne of man doth promise to geue them. That is the trew meaning of the word, Operamini, work ye: as the wordes that follow to the end of the Chapiter do plainly declare.

But because the Sacramentaries do not beleue the meate that tarieth (which is afterward shewed to be the flesh of Christ eaten in dede, whereby he tarieth in vs and we in him for euer) to be made really present, so that we maye work it by faith and body: therfore they haue changed working into labouring for, as though in the supper of Christ we laboured for his body, and did not rather work his body.

Why the Sacramentaries haue corrupted the text.

Againe, Christ saith: ὁ τρώγων με, κἀκεῖνος ζήσεται δι' ἐμέ. Qui manducat me & ipse viuet propter me. The trew English is, He that eateth me, he also shall liue for me, The Englishe Bible readeth, He that eateth me, shall liue by the meanes of me. There is a similitude made in that place, that as Christ being sent of the Father liueth for the Father: so he that eateth Christ liueth for Christ. The Greek word is διά in both places. It is construed with an accusatiue case in both places, it is latined by propter in both places. yet in the former place it is englished in the common Bible, for the Father: in the later, not (for me) as it owght, but by the meanes of me: whereas Christ wold proue, that as him self

2. Ioan. 6.

doth liue for his Father (with whom he is one nature and Godhead by eternal generation) so we doe liue for him, with whom we are one flesh and manhod by eating him worthely. As therfore the Godhead of the Father is really present in the whole substance thereof with Christ: so is Christ really present with vs in his whole substance, when we eate him in the Sacrament, of which kind of eating he speaketh in that place by the waie of promise, as I haue proued vpon S. Jhon. what honestie can be here pretended in one sentence to turne one word diuersly, euen when Christ vseth the self same word to shew therby the similitude of ỹ matter? Is propter Patrem, for the Father? and yet is propter me, not, for me, but, by the meanes of me? A man maie liue by his meanes that is absent, whom also he neuer saw. But he can not liue for him, who is not with him, yea so with him, that his whole life is mainteined through him. For here Christ meaneth, by liuing for me, such a kind of life as men haue by liuing for, and because of the meate which they receaue. As therfore noman is able to liue through that meate which is absent, and as when the meat causeth vs to liue, it is truly and really in vs: euen so when Christ saith, He that eateth me, shall liue for me, he meaneth him self, to be really eaten of him who liueth through that he eateth Christ. This helpe toward the Catholike faith the Sacramentaries thought to make nothing, by fallifying the holy scripture.

c. Thirdly Christ saith: τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα. Qui manducat hunc panem viuet in æternum. The true English were. He that eateth this bread, shall liue for euer. The Bible doth English it, He that eateth of this bread. It is true to saie, he that eateth of this bread shall liue for euer, and it was saied before of Christ. But though it be true in his place, yet it is not the true sense of this place. For here Christ speaketh (by the waie of promise) of sacramental eating, and he is so eaten in the

Sacra-

Sacrament, that we both eate him, and of him. We eate him, because he is bodily present vnder the foorm of bread. We eate of him, because we take vertue and increase of life of him, & he yet tarieth whole. Of him we maie eate also, without the Sacrament, by beleuing in him, and keping his commaundements. But himself we properly eate only vnder the foorm of bread, of which eating Christ now spake.

But because the Sacramentaries wold haue no difference betwen eating Christ, & eating of Christ, (as who beleue Christ really neuer to be eaten vnder the form of bread) therfore they haue corrupted the text, putting, of this bread, where they shuld haue left out, of, and haue said: He ỳ eateth this bread. this bread, I say, which before Christ called his own flesh and his own self. He that eateth this bread shall liue for euer. Other smal faults in translating S. Iohn I will not now stand about. Lett vs passe vnto the supper of Christ.

S. Mathew writeth: λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐχαριστήσας ἔκλασε, καὶ ἔδιδου τοῖς μαθηταῖς, καὶ εἶπεν. Cũ accepisset Iesus panẽ, et gratias egisset, fregit, et dedit discipulis, et ait. The true english is Iesus hauing taken bread, & geuẽ thanks (or blessed) brake, & gaue to the disciples and said. The common Bible readeth: Iesus toke bread, and when he had geuen thanks he brake it, & gaue it to the disciples. The holy scripture saith not that Iesus brake (it) neither that he gaue (it) but that he brake and gaue. For Iesus toke in dede wheaten bread. but hauing blessed and geuen thanks, and saied the words of consecration, This is my body, he made from of the substance of bread the substance of his body, because he said, This is my body, and he is not wont to saie falsse. This ther, which when Iesus toke, was bread, is, after the words pronounced, the body of Christ, and consequently that which was taken is made his body, whiles it is changed by the power of God in to his body

and therfore the substance of bread is no more present. For which cause the scripture saied not, fregit eum, & dedit eum, as the English Bible hath, he brake it, and gaue it, but he brake, and gaue, withowt, it, for he brake the forme of bread which remained, and he gaue his body which by his word he made.

The words of S. Mathew do not all stand in order, as it shalbe shewed hereafter: in so much as Christ said the words of consecration, as it is more like, before he brake the Sacrament or gaue to his Disciples.

But the Sacramentaries who wold the word of Christ (when he said: This is my body) to be voide, to be figuratiue, to be a word of promising and not of performing, do saie falsely that it is not in dede the body of Christ, but bread stil as it was before, & to maintein that heresie they corrupt the text, saying: Iesus toke bread and brake (it) and gaue (it) Again, in S. Mark (say they) he brake (it) and in S. Luke, he brake (it) last of all in S. Paule, he brake (it) fiue tymes putting the particle (it) which is neither in the Greke nor in the Latin Bible.

Matt. 26. Marc. 14 Luc. 22. 1. Cor. 11

S. Luke and S. Paule after the consecration of the body of Christ, witnesse that Christ sayd: τοῦτο ποιεῖτε. Hoc facite. The trewest English were, Make this thing. The fullest, do and make this thing. The common Bible readeth in S. Luke, This do. In S. Paule, This do ye. And that which is most abominable of all. in the second tome of powr homilies, in the homilie of the Sacrament of Christes body, it is translated, Do ye thus.

Luc. 22. 1. Cor. 11

Fol. 213.

So that in two wordes thre faults be committed: the one, that facere is here Englished, to doe, whereas it standeth not for that only, but also to make, which is ẏ cheefer meaning of ẏ twaine as I proue hereafter. And therfore either both significatiõs of doing and making, or the more principal which is, of making, owght to haue bẽ expressed. Moreouer, hoc, this thing, is turned (this) only

withoute

without adding therunto the name of thing, and that to th'end noman should think ỳ a substãcial thing were willed to be made, but only that a qualitie were described. For they wold haue the words of Christ, to meane: Doe as I doe; or doe so, do this. whereas he meaneth, Make this thing, which I haue made: This thing, I saye, wherof you heard me saye: This ys my body: as though he said, make this my body.

But the Sacramentaries, without all honesty, haue corrupted ỳ gospell, because noman should think of making any thing, least by asking what thing it were, he should heare that the body of Christ is commanded to be made. In so much that in those homilies where they pretend to teache the word of God, they report the commandemẽt of Christ, saying: Do ye thus. Yea what els: do ye thus. take bread and breake it, and geue it, and make no more a doe, but doe ye thus. O trusty gospellers, O blasphemouse tongs. Did Christ say, doe ye thus? He sayde: Doe and make this thing: Hoc est corpus meum quod pro vobis datur, hoc facite. This is my body, which is geuen for you, doe and make this thing. Lett vs go forward. Tom. 2. Fol. 213.

It followeth in S. Luke, and in S. Paule, εἰς τὴν ἐμὴν ἀνάμνησιν. In meam commemorationem. The true English were, for the remembrance of me, or to th'end I may be remembred. The common Bible turneth In the remembrance of me. A thing may be done best in the remembrance of a man, when the man is first remembred, and afterward the thing is done in the remembrance of him. But Christ meaneth not so, he meaneth to haue this thing (to witt) his body made to this effect, that his death may be remembred, and so his words do sound: Doe and make this thing for the remembrance of me, to bring men into the remembrance of me. For when my body is made by the Priest, and lifted vp to be adored, and all the peple taught to bow doune to the body of Luc. 22. 1. Cor. 11

Christ, and to come with pure consciences to receaue it, then Christ is remembred by reason of his body made, and so the scripture is fulfilled which saith: Doe and make this thing for the remembrance of me.

But the Sacramentaries wold haue nothing made in Christes supper. But they wold haue bread eaten, and wine druncken, which is not able to make Christ to be remembred so effectually, and with such contrition, confession and satisfaction, as he requireth to be remẽbred withall. For he seeketh not (as the Zuinglias imagine) a remembrance in words alone, but much more in dedes. The remembrance of him is the following of his Crosse and death by penance, by humility, by confessing our synnes to his ministers, and taking absolution of them: and all this kind of remembrance ariseth by the making of Christes body, whiles men are perswaded, they may not come to so precious a thing, without conformyng of them selues to the death of Christ.

1.Cor.10 In translating S. Paule there are other faults not of so greate weight, as these others, but yet which shold haue bene more diligently translated: as where the Greek readeth, κοινωνία τοῦ αἵματος τοῦ χριστοῦ· κοινωνία τοῦ σώματος. Cõmunicatio sanguinis Christi, cõmunicatio corporis. There the common Bible turneth: The partaking of ỹ blood of Christ, the partaking of ỹ body. whereas it shuld be translated, the cõmunicating of the blood of Christ, and the communicating of the body. Communicating is more then partaking, albeit the old Latin text in the later place doth reade, participatio, partaking. But that excuseth not the Sacramentaries, who pretend to correct it allwaies by the Greek. and now whereas the Greek readeth twise, κοινωνία, and the Latin once communicatio, the English agreing throughly with neither of both, turneth twise, partaking.

The communicating of Christes body and blood is, when it selfe

selfe and all thing that is in it, is made common. Partaking is, when part therof is taken. But because after his resurrection Christ can be no more diuided, the partaking of his blood is the communicating of it, not by the force of the meane, but by the dependence of the thing. For as he that hath anie part of God, must needes haue all God, because God is a nature whole euery where without any parts therof: so he that hath any peece of Christes body and blood, hath the whole body and blood, because it is immortal and can no more die. Yet if it might be diuided, it might also dye, so that although partaking must in this argument needes stand for communicating, yet the Sacramētaries haue shewed their spite against ỹ Church, in translating S. Paule after the worst maner they could.

A litle after S. Paul saieth: we being many are one bread, because we all partake, ἐκ τοῦ ἑνος ἄρτου, it should be Englished, of the one bread. For such strength hath ỹ Greek article, τοῦ. & sometime the common Bible turneth the Greek article into, that. But here it was not for the purpose of the Sacramentaries, that it should be meaned so. S. Paul meaneth one certain bread of life wherof we partake, & to shew that, he said, ἐκ τοῦ ἑνος, of the one bread (to witte) of the bread which hath no fellowes, of that bread who said: I am the bread of life, and the bread which I wil geue, is me flesh. Ioan. 6.

If so manie faults be found without curiouse serching (which I haue not vsed) in so smal rome, iudge (good Reader) in what case their soules be, who take the word of God at these mens handes, iudge whose Gospell they haue deliuered to the simple people in English. Verily their own, and not the Gospell of Iesus Christ.

¶ The state of the question betwen the Lutherans, Zuinglians, Caluinistes, and Catholikes, concerning the Sacrament of the altar.

TO th'intent thou maiest good Reader the better vnderstand, to what point and mark the whole disputation shalbe directed: I will briefly declare how diuersly the doctrine of the blessed Sacrament of the altar hath ben set forth in our dayes.

From the beginning of ỹ Christian Churche vntill ỹ yere of our Lord 1517. all ỹ on the earth professed openly Christes Catholike faith, did beleue, as well in the Greke as in the Latin Church, the reall presence of Christes body & blood vnder the formes of bread and wine, after consecration dewly made. This faith of theirs was preserued by the delyuery from hand to hand of that doctrine euen sithens the beginning of Christes Church, and was maintained by the preaching and writing of the lerned Fathers, and protested by the godly honour, which all Christen people gaue to the said Sacrament at the time of masse or otherwise.

All the Church beleued ỹ reall presence of Christes body.

Well it might be that some one in his harte thought amisse of that holy mysterie, and that some fewe in corners also conspired against the truthe thereof, as wiclef and some other like: as now full many maie be suspected to think that Christ is not the sauiour of mankind. But as no Christian this daie teacheth openly and in expresse wordes, that Christ is not ỹ redemer of the world: so did no man in open pulpitt, with the autoritie or toleration of any spirituall Pastour, preache, write or professe, that the body of Christ was not present in the Sacrament of the altar, if the Priest had once fulfilled the solemne benediction, which our lord Iesus commaunded.

Noman denied openly the reall presence of Christes body.

Luc. 22.

On the other syde, if in the first six hundred yeres, the Christians had beleued, as the Lutherans or Zuinglians now doe, he that had

had firſt beguñne to haue taught ẏ reall preſence of Chriſtes body and blood vnder the formes of bread and wine, muſt haue ben at ẏ tyme noted & reputed for an heretike, he muſt haue ben conuinced by ſom generall or prouinciall Councell kept either in the Eaſt Church, or in the Weſt, the Preachers and Doctours of that age ſhould haue writen againſt him.

The opinion of ẏ reall preſence begā not after ẏ firſt ſix hundred yeres.

It is not poſſible, that all the whole Church, which to that day had beleued the myſteries, that be conſecrated vpon the altar, to be nomore but holy bread and wine, to be only tokens of Chriſtes body abſent in ſubſtance, to be neither a ſacrifice propitiatorie, nor the reall body and blood of Chriſt: ſhould ſodainly through all nations change the Catholike and vniuerſall beleſe without any trouble or tumult at all, without any contradiction, or diſputation, yea without any man at all knowen or euer heard of, that ſhould firſt commend vnto them this new opinion of nine hundred yeres old.

A beleſe that had dured ſix hundred yeres, could not be ſodenly changed, without great tumulte.

Is it credible, that ſo many thouſand millions of Chriſten men, as were in the Church at the end of the firſt ſix hundred yeres, beleuing the one yere thoſe halowed things vpon the altar to be ſtill bread and wine, ſhould the next yere after, altogether in all countries and languages fall doune proſtrate or knele, or at the leaſt bow to the very ſame things, as to the true body of their maker and ſauiour, which before they had ben taught to haue ben vnreaſonable and vnſenſible creatures? And did they al this thing without any guide or preacher, who might will them ſo to doe? Or did all the Preachers in Chriſtendom at one moment change their mind, & bid the people doe ſo? Or did ſoin few go through the lower parts of the world, and without reſiſtance of any man preache that new doctrine? were all the pennes of all the writers of hiſtories ſo tyed, that none of them all was able once to write any one mans name, who after the ſix hundred yeres paſt taught

No hiſtory maketh mētion of any chāge of ẏ faith after ẏ firſt ſix hūdred yeres.

first, second or third, or at any tyme that change of belefe throgh out Christendom? was that heretike alone so almighty, that no man durst write his name, neither whiles he liued, nor when he was departed out of this life? If the man were vnknowen, at the least why hath the sect no speciall name? was there not one lerned man in the whole Church of God either willing or able, to resist that fury of new doctrine in the matter of Christes supper?

No secte can be named, because none was.

If none were lerned enough to conquer it by preachiug, or disputing, or writing, at the least wise wold none do his best to sett foorth a bare historie of that tragedie? Or who euer hath writen that the whole Church chãged her faith in this matter? So many Councells haue ben kept in all ages and countries, so many heretiks names and opiniõs, who were but in priuie corners, haue ben of late yeres lest writen to vs, as Bogomili, VValdenses, Petrobusiani, Pseudoapostoli, Begardi, Beguinæ, with such like, and could this main heresie of Christes reall presence ouerrunne the whole Church so far, that fifty yeres past and vpwards no small chapell can be named in the wide world, where Christes supper was made without adoration of his body and blood as present vnder formes of bread and wine, and yet could noman vpon the earth be found, in the space of eight hundred and fiftie yeres, to leaue in monumẽts of histories, when that heresy began, or by whom it was prom ulgated, or what name was geuen to it?

Euthimius, In panoplia Libro. 2. Bernardus. Concil. Viẽnen.

Did Satan in those eight hundred yeres so strongly oppresse Christ, that his gospell was cleane darkned and his kingdom lost? Did hel gates auaile againste the whole Churche? Did the rock it self faile? Did ỹ holy Ghost ceasse to teache ỹ people of God all truthe? I think it wilbe sayed, that the Bishops of Rome did preache, commend, set foorth and mainteine that heresy. But they must shew which Bishop first began, and who writeth it of him, and by what meanes he was so miraculously obeyed, that no resistance

Marc. 1. Matt. 16. Ioan. 16.

ſtance in the world is read to haue ben any where made againſt him. And yet ſurely he neuer lacked enemies in the eaſt Church.

The truth is, that all the Biſhops of Rome, yea all the Catholike Biſhops of the whole world, lerned of Chriſt, this to be his reall body, and this to be his blood. And this faith dured from the laſt ſupper of Chriſt in all faithfull men without any denying or direct impugning therof, vntill Berengarius began to teache otherwiſe. It was in dede impugned indirectly by Marcion Valentinus, Manichęus, and all thoſe, that thought Chriſt to haue had no true body of his own. Again by Arrius and Neſtorius, who taught the body of Chriſt to be the body of a man. Arrius, becauſe Chriſt was not equal in ſubſtance with his father but a creature only: Neſtorius, becauſe he had two perſons, one of God, an other, of mā. therfore ſeing this was his humane body, Neſtorius wold it not to be the body of ỹ ſonne of God. But directly ỹ reall preſence of Chriſt in this bleſſed Sacrament was not impugned, vntill Berengarius, about fiue hundred yeres paſt, began to ſow in the field of the Churche the corrupt ſede of falſe doctrine, concerning that queſtion. But his owne recanting, and the three Councels gathered ſtraight againſt him at Vercelles, Tours, and Rome, do rather ſhew what, and how conſtant the Catholike faith was of old time in that behalfe, then any thing help and abetter the opinion of thoſe men, who now adayes endeuour to eſtabliſh a new inuention of their owne.

Cyrillus in Anathematiſmo. 11.

Thre cōcells kept againſt Berengarius in his like tyme.

The Church therefore, as I ſaid, beleuing moſt vndoubtedly, that Chriſt gaue his owne reall fleſh and blood in the myſteries of his laſt ſupper, taught conſequently, the meane of making preſent that bleſſed body, to be (not the comming downe of Chriſt from heauen) but the changing of the ſubſtance of bread and wine into the ſubſtance of his fleſh and blood, by the almighty power of Chriſtes word ſpoken by a Prieſt, with ſuch minde and intention,

The meane of Chriſtes reall preſence.

as that solemne mysterie required.

This change, wherein the whole substance of bread and wine should by the institution of Christ be so mightely conuerted into
Luc.22. that holy flesh which died for vs, and into that holy bloud which was shed for vs on the Crosse, must of necessitie be a dreadfull and propitiatorie sacrifice, as well by reason of the body of Christ sacrificed once to death (which is now made present) as for the cause and finall end, why it is made present. For Christ sayd at his
Luc.22. maūdy, This is my body, which is geuen for you, doe and make this thing for the remembraunce of me. If it be at the tyme of consecration geuen for vs vnbloodily by the commaundement of Christ, who can deny but it is a sacrifice, and that we take greate profit and aduantage by that gift?

The vnbloody sacrifice of y Masse.

Vpon this ground, the Christen people were taught to esteme this holy sacrifice, aboue all other externall kinds of worshipping God in this life. Thence came so goodly building of so many Churches, so riche decking of altars, so great foundations of chanteries, in fine, so much estimation of Masse, that some came to the holy order of Priesthod not for deuotion, but for welth. And some other went into monasteries rather for ease, then for intent to serue God. All which became, through ouer much ease, & lacke of the feare of God, negligent in their office, dissolute in their behauiour, ignorant in good lerning, and (which in that vocation is most filthy of all) ambitiouse, riche, couetouse. And the moe that in such sorte vnworthely presumed to those holy professions, the greater anger of God their synfull doing prouoked against them selues.

The faultes of the clergy.

The people on th'other side seing the vnhoneſt life of certaine religiouse persons and Priestes, and how vnreuerently they handled the diuine seruice, fell in hatred not so much with their faultes, as with the office it selfe, imputing the vices of euill men

to a

to a moſt holy vocation and miniſterie, againſt the commaundement of Chriſt. They withdrew vniuſtly their tithes and oblations, they enuied the riches of the clergy, and in euery alehouſe diſcouered the priuie miſdoinges of their ſpirituall fathers. Matt. 23.

when theſe great enormities were comme to the higheſt, ſo that the cockle began to ouergrow and hide the good corne, and now tyme required that iudgement ſhould beginne at the houſe of God, and thoſe that in dede were good and faithfull ſhould be diſſeuered from the euill, Martin Luther a Frier of S. Auguſtines order in Saxonie, was permitted like a proud king of Babylon to comme out of the north, and to make ſpirituall bataile to the holy Citie of Hieruſalem, becauſe her Citezens did not worſhip Chriſt in ſuch puritie of good life, as they ought to haue done. whereby it came to light, who were ỹ chaffe, which is with euery blaſt of winde caried vp and doune, & who were the true wheat, which lieth vnmouable againſt all tentations, and perſeuereth in the Church of God. For thoſe that were light and euill diſpoſed, when they vnderſtode they might kepe their liuinges, though they did not diſchardge the office belonging therevnto, ſeing they came to the office only to haue the liuing, thoſe, I ſay, embraced with all their endeuour the new religion of Martin Luther. And that, whether they were Monkes and religious men, or ſecular Prieſtes only. Make them ſure of good pẽſions, & they will aſſure the Prince to geue vp their Abbeys and monaſteries. And good reaſon why. For they neuer loued neither the cote nor the vow, but only the eaſe and filling of their bellies. 1. Pet. 4. Ierem. 1. who were mete to receaue Luthers doctrine.

Then God made it euident vnto the world, which were thoſe who had ſlandered in dede the holy order of Prieſthod. who they were that hauing licentiouſly kept women, ſayd afterward they were their wiues, and who they were that eſtemed their bellies more them their vowes made to God. I ſhall nede name no

man. But I thinke there are few men aboue forty yeres old in all England, but they can of their owne knowledge reckon vp diuers lewd friers and Priestes, who before the preaching of Luther, shamed with their vnhoneſt behauiour the clergy of the realme. And the same men shewed themselues, when broching tyme came, not to haue ben of the Church, but of that religion whatsoeuer should be set foorth most carnal.

The profit which ℣ Church taketh of heretikes.

This good then Luther hath done, that whereas the euill were in profession mingled among the good, now it should be no more so. For two bodies are made, one of Catholikes, an other of the Protestantes. And the Churche of God remaineth marueilously purged from that wicked generation of men. Not that Catholikes lack their great faultes, or can be iustified in the sight of God as no synners. But it skilleth much whether a man doe syn with fear of iudgement and with desyre of repentance, or els whether he defend his syn, & make a doctrine of his euildoing.

The maried monk and Priest sayeth, he doth not synne in maryng, though he vowed, not to marie. Yea to amend the matter, he sayeth, no man ought to vowe chastitie, condemning in that doctrine, besyde an infinite number of holy professed virgins, the blessed mother of God, who wõdered how she might haue a childe seing she knew not any man. whereunto her own reason might easilie haue replied, that hereafter she might know a man, except she had vowed her selfe not to know at all any man. Now Luther was permitted to discouer such synners, as were most desperate and of least purpose to repent.

Luce. 1.

This Luther hath shaken the walles of moe Chapels, Churches, Monasteries, then euer any king of Syria did shake townes, Castels or houses in the land of the twelue tribes of Israel and Iuda. He began with lesse matters, but as the Prince of the Assyrians throwing doune and conquering such small fortes as lay

lay in his way, alwayes made hast to beliege Hierusalem itselfe the chiefe Citie of the land of Jury: so Luther hauing his eye vpon the highest mysteric of all our faith, (as him selfe confesseth) endeauoured to ouerthrow the great reuerence which all good men gaue to the blessed Sacrament of the altar. He went about to be perswaded, In Sacramento præter panem & vinum esse nihil, that nothing was in the Sacrament besides bread and wine. For these are his owne wordes. But finding the scriptures to plaine (as himselfe also confesseth) and the faith and consent of Christian doctours and people to strong, he craftily gaue ouer that entreprise, and contented himselfe with vndermining the sacred tower of transubstantiation. He taught, that bread and wine were not in their substance changed into the body of Christ, confessing withall the reall presence of our Sauiours flesh and blood. whose banner once being spred in Germanie, a great multitude of swart Rutters voluntarily folowed his ensigne.

In epist. ad argentoratenses.

1. The opinio of Luther.

But when the Catholikes had euidently shewed, that two diuers natures allready extant in the world (as Christ and wheaten bread or wine) could neuer without a marueilouse vnion be made one, and be incorporated together: the which vnion, betwen Christ and materiall bread and wine, neither is expressly acknowledged by the holy Gospell, neither gathered thence by generall Councels or lerned Fathers (for who euer heard, De Christo impanato, of Christ imbreaded) moreouer when the Catholikes declared their belefe of transubstantiation to be conformable to the Scriptures, and expressly alowed by the holy spirit of God in generall Councels, and in the bookes of auncient Doctours: Zuinglius perceauing his Capitain Luther neither to be able to withstand the reasons brought against him, neither yet willing to geue ouer the opinion which him selfe had chosen, he much misliked with Luther, and within foure yeres after began to publish

In the great Counsel of Lateran. etc.

at Zurich in Zuicherland, that the reall substance of Christes flesh and blood was not in the Sacrament of the altar, as Luther had said, but only was named and signified to be there. To whom Oecolampadius a renegate out of S. Brigittes Cloister ioyned him selfe, stoutly defending that figuratiue doctrine, both against the Catholikes and against Martin Luther.

2. The opinion of Zuinglius. Oecolampadius.

The Catholikes out of hand shewed how much against the wordes and workes of Christ that opinion is, how absurd, vnsemely and vncredible it were, that Christ, who is the truth it selfe, and by whom truth is made, and who came to fulfill all figures, should leaue in his owne supper, contrary to the meaning of his owne sayinges, nothing but figures and shadowes.

Ioan. 1. Luc. 24.

Satan therefore vnderstanding this doctrine of Zuinglius to be much better impugned by the Catholikes, then by Oecolampadius defended, fearing ꝯ ouerthrow of the whole armie, spedily sent in a fresh band vnder ꝯ conduct and gouernance of Iohn Caluin. who restoring ꝯ fight, protested ꝯ he neither thought nor taught a bare figure to be geuē at ꝯ supper of Christ, as Zuinglius did seme to teach. In dede (quod he) a figure it is, but a strōg stout effectual figure, ioyned with words of promise, stirring vp the hart of him, that heareth the promise and worthely receaueth the pledge therof, to mounte into heauen, and there by faith to fede in spirite vpon Christes owne body and blood, as he in earth corporally feedeth vpon bread and wine. For Caluin teacheth bread and wine to be the figures and signes of Christes body, and those wordes, This is my body, to be wordes of preaching, or of promising Christes body, to them that doe beleue.

3. The opinion of Caluin.

O pitifull tossing and tearing of Gods holy mysteries. Are those words, which make and shew the body of Christ present, words of promise? But hereof, I will speak more hereafter. Now concerning that he willeth vs to goe into heauen by faith, know ye

ye not that, becauſe our nature was not able to clime vp to the ſeat of God in heauen, therefore ỹ ſonne of God came doune from heauen to earth, to leade and lift vs vp to the fruition of his Father: Know ye not, that becauſe our body more quickly draweth our ſoule downward, then our ſpirit is able to draw our body vpward, therefore Chriſt toke not only ỹ ſoule, but alſo the body of man, geuing vs in his laſt ſupper that body of his, to th'intent our bodies taking hold in the Sacrament of the altar of his body, might be caried into heauen to haue the ſight of God? And becauſe faith without th'incartion of Chriſt cannot lift vp our bodies, therefore Chriſt fulfilled faith with truth, and hauing taken of the virgin oure nature, gaue his body in dede to our bodies and ſoules, ỹ we again might in body & ſoule be lifted vp with it. Sapiē. 9.

The fleſh of Chriſt was ſent down to lift vs vp.

As a man that is caſt into a depe pit, calleth by the meane of his tonge for help, but when a corde is let doune to him for the aide and ſuccour of him, it is not then ſufficient to vſe his tong ſtill, and to let his handes alone: euen ſo our faith called for Chriſt to come from heauen to help vs, to let doune the corde of his humanitie, & of his fleſh and blood. And ſhall we now when it is let doune to be faſtened in our bodies, and in the bottom of our hartes, by eating it really, ſhall wee now refuſe it, and ſaie, wee will goe into heauen by faith ourſelues, and there take holde of Chriſt, whereby wee maie be ſaued and deliuered out of the depe vale of miſery? As though the corde ſhould haue neded to haue ben let doune, if wee could haue faſtened our bodies to any thing in heauen, and yet our bodyes are they which weigh doune our ſoules cheſely. Sapiē. 9.

But what meane I to reaſon in this place of that point, whereof in all the booke folowing, by Gods grace, I will fully intreat? For as it happeneth, they are the ſcholars of Caluin, with whom ſpecially wee muſt haue to do at this time. Of whoſe lerning and

The Author intendeth not to speak against the person of the Sacramentaries.

prudencie, I most ernestly craue this fauour, that none of them all think me to speak against their persons, but only against their opinions, and so to speak against them, as I am instructed by the holy Scriptures, not graunting, that either they loue more intierly, or study more carefully, or reuerence more hartily the word of God, then my Fathers, brethren, and I my selfe doe in the Catholike Church of Iesus Christ. Only about the meaning of it, I rather would trust the common iudgement of auncient Doctours, and practise of the whole Church, then mine owne priuate election and phantasie, or the deuise of a newly planted congregation.

Ierem. 6. Matt. 24.

A Catholike man must kepe the most auncient path, and most commonly troden high waie. Priuie bypathes carie men a side to the lurking dennes of heresie. My purpose is to proue out of the word of God, specially against Zuinglius and Caluin, that Christ geueth in his last supper the true substance of his flesh and blood, not only to our soules by words of promise, but also to our bodies vnder the formes of bread and wine. And for as much as the present Church of England, in the Apologie thereof, hath set forth to the world an other doctrine contrarie to that wee receaued of our fore Fathers: I will first disproue and confute the wordes and reasons of the Apologie: and afterward will by the grace of God proue the Catholike faith, out of the holy Scriptures and auncient Fathers.

The intēt of the writer.

But first of all I must declare what we Catholiks, and what the Protestants and Sacramentaries beleue the supper of Christ to be. That seing I make the Title of my booke, Of the supper of our Lord, it maie straight appere whose banket is more worthy to be instituted of Christ, that which we through his word beleue, or that which they assigne him, against ỹ euident truthe of his own words.

¶ what the supper of Christ is, according to the beleefe of the Catholikes.

BEcause my purpose is to intreat of the blessed supper of our Lord, I thought it best to declare before hand, what we take that supper to be, shewing withal how the Sacramentaries, vnder the pretense of reformming the abuses thereof, haue taken away the whole supper of Christ, and geuen vs a bare drinking of their own deuise. And whence maie that be more truly and soundly proued, then chiefly out of the word of God, & next out of the monuments of the auncient Fathers?

The word of God is a most faithfull witnesse of the institution of Christ, the monuments and writings of auncient Fathers doe shew the right vnderstanding of the word of God. which thing I speake not, as though the Catholike Doctours of this later tyme had not the self same holy Ghost which the first had, but seing our aduersaries refuse Albertus magnus, Thomas of Aquine, Bonauenture, Alexander of Hales, Dionysius the Carthusian, Nicolaus de Lyra, Gabriel Biel, and such other men of excellēt vertue, wit, and lerning, (who not withstanding by a rule that S. Augustine geueth, ought to be of credit, in so much as all they liued before this question rose betwene the Sacramentaries and vs, and therfore can not beare nor shew more affection to the one syde then to the other) but seing our aduersaries refuse them for witnesses, and yet follow men of later yeres, as Luther, Zuinglius, Caluin: we are content to put all the matter into the hands of the old Doctours.

Augustinus in fine libr. 2. cōtra Iulianū Pelagianū.

And to beginne (as we promised) with the word of God, thus writeth S. Paul in his first epistle to the Corinthians: Conuenientibus vobis in vnum, iam non est dominicam coenam manducare, vnusquisq; enim suam coenam præsumit ad manducandū. When yow come together, now there is no eating of our Lords

1. Cor. 11.

supper. For euery man taketh first his owne supper to eate. By the name of supper, in the old tyme, that one meale was meant, wich ordinarily was made after noon, and it serued for diner and supper. The Corinthians coming together to ỹ holy communion, taried not one for the other, but euery man as he was most riche so he made hast to take his owne meale, neglecting to call other poore men to it. S. Paule misliking this custome in them, sheweth, that Christ did other wise, who communicated his supper to all his Apostles equally. For as S. Cyprian saith: Æqua omnibus portio datur. An equal porcion is geuen to all men. And S. Hierome sayeth: Christi corpus æqualiter accipimus. We take the body of Christ equally. And Theodorite sayeth: All men are indifferently partakers of our Lords supper.

Oecumenius in. 1. Cor. 11

Cyprianus de cęna Domini.

Hiero. li. 2. aduersus Iouinian.

Theodoritus in 1. Cor. 11

At this time we chiefly consider that Christ hath a supper of his own, as ỹ Corinthians had one of theirs. And it is our question, what Christes supper was. If we shall beleue ỹ holy scriptures: He toke bread & wine, & when he had geuen thankes, he said: This is my body, which is geuen for you, and this chalice is the new testament in my blood. By which words we are informed, ỹ supper of Christ to be his owne body & blood, geuen vnder ỹ signes of ỹ bread & wine, where vpō he gaue thākes, turning by his almighty power the substance of bread and wine, into the substance of his body and blood. The Sacramentaries take the wordes of Christ to be spoken figuratiuely, and therefore they put bread and wine to remaine in their olde substance, sayng, we are fed by faith with the body and blood of Christ.

Matt 26. Marc. 14 Luc. 22. 1. Cor. 11

Leauing other argumentes for other places, we now only demaund, whether the name and nature of a supper be more agreable to our belefe, or to their meaning? whether is more like, that Christ made his last supper to his Apostles of the substance of common bread and wine, or of his owne reall body and blood?

when

when a man departeth from his frends taking his leaue with a banket, it is lyke that his banket shalbe, according to his habilitie, full of deinty dishes and costly cates, specially if it be published before and long tyme loked for, as Christes banket was. The which Melchisedech had prefigured more then two thousand yeares before. Manna had foreshewed it should contein al that might be delectable to the taste. Dauid had called it a table prouided by God. Salomon a table set forth by the wisedome of God, whereunto poore men in spirit and the fooles of the world were called. Elias lying hidden at the Torrent of Caryth was fed by crowes that brought him bread and flesh euery euening. Gen.14. Sapiē.16. Psal.22. Prou.9. 3.Reg.17

Christ in a parable describing the great supper made at the mariage of the kinges sonne which him self was, telleth of oxen and other fatlings kylled and made readie for that purpose. And now shal we suppose, that the sonne of the king of heauen making a parting supper vnto his best beloued and the pillours of all his Church, doth geue them outwardly at his farewel none other deynties besides common bread and wine sanctified in vse only, and not consecrated in substance? Matt.22. Luce.14. Galat.2.

A litle before, he had eaten with the same Apostles the paschall lambe, and rising from that table (as being the table of Moyses rather then of Christ) he washed his Apostles feete to make them meete for a greater mysterie. And sitting downe againe he toke bread and wine, not as the dishes of his banket, but as matter and stuff wherof he wold make his owne supper. For it is to be well weighed, that this banket is called our Lords supper, that is to say, made, and ministred, and furnished by Christ himselfe. He now did not send S. Iohn & S. Peter to prepare his supper (as he sent them to make ready the Paschall lambe) Christ in his owne supper is the prouider and maker of it. He taketh bread and wine into his holy handes, intēding lyke a most conning workeman Ioan.13. Matt.26. 1.Cor.11. Luce.22.

man, of simple and litle stuff to make the greatest and finest feast that euer was hard of.

It is a great glorie in the profession of cookery, to be able to make of one kinde of stuff (as for example of egs alone) sixtene or twenty diuerse dishes. But to doe that feate, much labour, many spices and sauces, great compositions and mixtures are required. Marc 14. Christ in stede of all those shyfts vsed blessing, & working words of thankes geuing, which were so sure to worke their intent, that some men haue doubted, whether he gaue thanks first, because he sorsaw the whole purpose out of hand should be obtained as him selfe wished, or else (which is more probable) whether the very working of the feate were not the selfe thankes geuing for the worke. For his blessing and thankes geuing was the saying ouer the bread, This is my body: and ouer the wine, This is my blood. By the vertue of which wordes his body and blood being made of the creatures of bread and wine, as well were a thankfull sacrifice them selues to God euen vnder ỹ forme of bread and wine, as Christ also in his visible foorm hauing wrought this worke, did praise and thanke his Father for such an excellent effect. The which body and blood his Apostles eating & drinking were made partakers of ỹ greatest bāket, that euer was made in earth.

What the blessing of Christ was.

For the better vnderstanding wherof it maye please the reader to repete in his minde, how God in the beginning adorned this Gene. 1. world, first with angels and heauenly spirits. Secondly with the heauens them selues. Thirdly with the elements of fyer, ayer, water and earth. And as the angels occupie the highest place, so doe the heauens with the lights and starres in them occupie the second place, & the foure elements are beneth them. When things were come after this sorte from the highest order of Seraphins to the earth, which is the lowest element of all, then it pleased the wysedome of God to make as it were a reuolt of all things, and

to

wrenche his creatures from the bottom of the earth vpward againe towards him selfe. He therefore made the earth to bring forth greene grasse with all such kind of things as haue animam vegetatiuam, that is to saye, as liue and are quick by the strength which they haue in them selues to growe and encreace, of which kinde all herbes, springs and trees be. Aboue those in a higher degree were byrdes, fishes & beasts, which haue a life sensitiue, being able (those that be perfit) to moue from place to place.

From the lowest grow vpward again.

Last of all God made man, who hath not only the vegetatiue power and sensitiue in his soule, but also reason and vnderstanding. In whose body are the vertues of the foure elements, with the influence of the heauens, in whose soule is free will and power to gouern, agreable to the nature of angels and of heauenly spirits. For which cause this creature hath bene worthely called, euen of the Christen Philosophers, Microcosmos, a lytle world, for that he alone hath in him all the degrees of creatures both liuing and without life, both sensible and reasonable, and therefore he is called in holy scripture, Omnis creatura, all creatures.

Man is ye brief and somme of all creatures.

Marc. 16. Exod. 8.

Now when the sonne of God taking pitie, that this litle world the worke of his great power was by the deuyll seduced, came downe and toke flesh of the virgyn Mary, being true God and true man in one person. At that tyme were all things briefly brought again to God, whence they first were created & brought forth. Christ aboue is all in one. In his Godhed, he is all that is aboue the heauens, and that fylleth the world. In his manhod which is the foorestole of God, he is all that is in, or vnder the heauens. In this manhod are all creatures most perfectly compiled, without all blemmysh of nature, of mynd or of body. So that seing this body of Christ, (wherein also the fullnes of Godhed dwelleth) is geuen and eaten at a banket, there is no doubt but the same is such a banket, as can not be made with all the

Luce. 1.

Christ alone is all.

Ierem. 23 Psal. 98.

Colos. 2.

creatures of heauen and earth gathered together. In this one dysh is a compolition most delicate of angels, heauens, elements, of herbes, fysshes, byrds, beasts, of reasonable men, and of God hym selfe. No kind of salit, meate, sauce, fruyts, confection, no kynde of wyne, aqua vite, aqua compolita, liquors, syrops can be found in nature, made by arte, deuysed by wyt, but it is all set vppon this table, and that in a small rome, where it cloyeth not with the abundance, ne annoyeth with the vncleane handling, it fylleth without lothsomnes, it prouoketh the appetite without daunger of surfeating. To be shorte, were it not a banket prouided by the sonne of God, no man wold think it possible, to haue any such feast made in the desert of this wycked world.

Thus, good reader, doe the Catholyks teache of the supper of our Lord, and beleue it agreable to his word, and worthy his worshyp. This banket fedeth the whole man, there is a reasonable soule to fede our reason, a naturall substance of flesh to fede and nourysh our flesh, there is the spirite of God which quyckeneth both soule and flesh to lyfe euerlasting. This is the true Manna, which conteyneth the taste of all swetenes, and hath in it selfe all maner of pleasant refection. This is the fode of lyfe, the which who so eateth worthely he shall lyue for euer. This is the feast whereof Salomõ speaketh: Hoc itaq; visum est mihi bonũ vt comedat quis & bibat, & fruatur lætitia ex labore suo. This therefore semeth good to me, that a man should eate and drinke and enioye myrth of his trauaile. which words. S. Augustine allegeth and expoundeth after this sorte. Vbi ait: Non est bonũ homini nisi quod manducabit & bibet, quid credibilius dicere intelligitur, quàm quod ad participationem mensę huius pertinet, quam Sacerdos ipse, mediator testamenti noui, perhibet secundum ordi-

Sap. 16.

Ioan. 6.

Eccle. 3. 5. & 7.

Augustinus. De ciuit. Libr. 17. Capi. 20.

nem

nem Melchisedech de corpore & sanguine suo? when Salomon sayeth, There is no good thing to a man, but that which he shall eate and drinke: what is he more credibly thought to meane, then the thing which belongeth to the partaking of this table, ỹ which table ỹ priest him selfe, who is mediatour of the new testament, doth furnish according to ỹ order of Melchisedech with his owne body and blood?

If then the Prophet haue affirmed the greatest good that man hath in this life, to be eating and drinking, and that eating and drinking belong to the supper of Christ: we maye perceaue right well, that the matter and substance of Christes supper consisteth not in bread and wine (for then we might be better occupied then in eating and drinking it) but in the reall flesh and blood of Jesus Christ, wherein all goodnes spirituall and corporall is collected into one heape, and geuen to vs vnder the forme of bread and wine. For so God hath appointed, Instaurare omnia in Christo quę in cælis, & quæ in terra sunt, in ipso. Briefly to renew all things in Christ, which are in heauen, and which are in earth in him. Ephes. 1.

The Greek word, ἀνακεφαλαιώσασθαι, importeth such a brick gathering to one certain head and somme, that not only heauen and earth, but all things that are in them are brought into Christ, and in him as it were begun again & renewed. The which cometh to passe by the taking of his flesh, and geuing it to death vpon the crosse for man, in whom all things were both briefly collected, and pitiously corrupted. Now when Christ gaue to vs in his banket that flesh which he toke of his mother, and that blood which he did shed on the crosse, bidding vs make and eate that thing for the remembrance of him, then was the head, the floure, the cheif composition of all meats, drinks, and iunkets in the world geuen vs in his last supper. Luc. 22.

S. Cyprian consydering the great deinties of this feast, sayth: De cęna Vident Domin.

Vident hæc Sacramenta pauperes ſpiritu, & hoc vno contenti ſeculo, omnes mundi huius delicias aſpernantur, & poſſidentes Chriſtum, aliquam huius mundi poſſidere ſupellectilem dedignantur. The poore in ſpirit ſee theſe Sacraments, and contenting themſelues with this one diſhe, they deſpiſe all the delicates of this world, and poſſeſſing Chriſt, they diſdaine to poſſeſſe any ſtuff of this world. Contrariwiſe the wiſe men of this world, abhorring (as the ſame Cyprian ſaith) the commandement of this religion, euen to this day go backward (he alludeth to the Capharnaits, who through the doctrine this Sacrament forſoke Chriſt) & à ſecretis diuinis, omnium intra ſe myſteriorum continentibus ſummam, diffugiunt & recedunt. And they flee and depart from the diuine ſecrets, which conteine within them the briefe or ſommes of all myſteries. A great deale more is found in S. Cyprian after the ſame ſenſe, in ſo much he calleth the ſupper of our Lord, Omnis conſummationis finem, the end of all perfection. All which praiſes only riſe vpon this ground, becauſe theſe myſteries truly & really contein within them the body and blood of Chriſt. when S. Cyprian ſayth within them (intra ſe) he meaneth within the compaſſe or foorines of bread and wine. For thoſe only are the things that we can point vnto within or without. Other meate or drink we ſee not.

De coena Domini.

S. Chryſoſtom hath ſo much in the praiſe of this feaſt, that it wold make a great volume to bring all he ſaith therof. I will content myſelf at this tyme with one place. Quando corpus Chriſti tibi propoſitum fuerit, dic tecum: Propter hoc corpus, & ſo forth. when the body of Chriſt is ſet before thee, ſaie with thyſelfe: For this bodies ſake, I am nomore earth and aſhes. For this, I hope to receaue heauen and the good things which are in heauen, immortall life, the ſeat of Angels, the cumpanie of Chriſt. The verie

In 1. cor. Hom. 24

table

table is the strength of our soule, the bond of trust, the foundation, our hope, saluation, life. If we goe hence pure with this sacrifice, with most great confidence we shall ascend to the holy porche, or entry, as it were compassed round about with golden garments. But what reherse I things to come? Dum in hac vita sumus, vt nobis terra cælum sit, facit hoc mysterium. whiles we are in this life, this mysterie causeth, that the earth is heauen to vs.

By the iudgement of Chrysostom, the same body of Christ which is our saluation and life, is set before vs vpon the verie table, to th'intent whiles we liue, the earth should be heauen to vs, and when we departed hence, carying that body with vs, we should be safe conueied vnto heauen it self. when he saith the earth is heauen to vs through this mysterie, he meaneth nolesse to be set vpon the table it self or altar, then is at the right hand of God the Father. And this is the supper of our Lord, which the Catholiks beleue, and not an emptie dish of faith, which although it be much worth when truthe is absent, yet as in heauen where clere vision is, no faith abydeth: euen so when earth is through this mysterie made heauen to vs, we receaue and eate the body of Christ, not only by faith from heauen, but also in truthe from the verie altar and table. For as there is a truthe lesse of our bodies, then of our soules, and as the soules of the faithfull neuer lacked God whom they might feede on by faith & spirit: so Christ therefore toke flesh, that our bodies also might haue a banket made to them, and so the whole man might be nourished to life euerlasting. Oportuit enim certe (sayth Cyrillus) vt non solum anima per spiritum sanctum in beatam vitam ascenderet, verum etiam vt rude atque terrestre hoc corpus cognato sibi gustu, tactu & cibo, ad immortalitatem reduceretur. For it behoued truly, that not only ỹ soule should ascend by the holy Ghost into the blessed life, but also that this rude and earthly body should be brought to

1. Cor. 13

In Ioan. Libro. 4. c. 14.

immortality by taſting, touching & eating the meate which were of alliance or kynred with it, that is to ſay, of the ſame nature and ſubſtance whereof our bodies are.

Thus in the Catholik banket of Chriſtes ſupper not only the ſoule but euen the body eateth, taſteth, and toucheth ſuch meat as is of the ſame blood and kynred with it. That is to ſay: our fleſh eateth Chriſtes fleſh, our body his body. It was fleſh that made vs all borne in originall ſynne, it is fleſh that maketh vs all regenerate in Chriſt. Our ſoule was ſpotted, by the entrance into that fleſh which was ſpotted. Therefore our ſoule is made cleane by the waſhing of that our fleſh, which was born in ſyn. The fleſh, ſayth Tertullian, is waſhed that the ſoule maie be cleanſed. The fleſh is oynted, that the ſoule maie be conſecrated. The fleſh is ſigned, that the ſoule maie be defenced. The fleſh is ſhadowed with impoſition of hand, that the ſoule alſo may be illuminated. The fleſh is fed with the body and blood of Chriſt, that the ſoule may alſo be made fat of God. Non poſſunt ergo ſeparari in mercede quas opera coniungit. They cannot therefore be parted in reward, whom work ioyneth. Hitherto hath Tertullian commended to vs the great priuileges which God geueth to our fleſh. The greateſt of all which, is the eating and drinking of the body and blood of Chriſt. As therefore we Catholiks beleue moſt vndoutedly, not only that our ſoules be made and redemed of Chriſt, but euen that our fleſh is the creature of God, made with his own hands, redemed by Chriſt, and ſhall riſe again at the later daie really, and liue for euer with the ſoule of the iuſte man: euen ſo we beleue and profeſſe, that not only our ſoules, but euen ỹ ſame fleſh receaueth into it the benefits of Chriſtes paſſion, the Sacraments which he left to vs, eating & drinking really vnder the formes of bread and wine the true ſubſtance of Chriſtes body and blood. This is the laſt ſupper of Chriſt, which we Catholiks beleue and profeſſe.

Tertulli. De reſurrectione carnis.

Gene. 1. 1. Cor. 15

¶ what the supper of Christ is according to the doctrine of the Protestants and Sacramentaries, with a confutation thereof.

NOw let vs consyder on the other syde, what kinde of banket our new brethern teache. They saye: Christ geueth to the body bread and wyne, but to the soule he geueth hym selfe by faith, spirit and vnderstanding. This opinion shall by Gods grace be straight waies proued faultye and erroneous.

In dede before that Christ was made man, such a banket as they speake of had bene much worth, and was kept of Melchisedech and Abraham, of the children of Israell eating Manna, of the preists eating the bread and cakes, which was offered according to the lawe. For then with an earthly banket of bread, of flesh, and of wyne, the ioyning of a spirituall eating by fayth and vnderstanding was the highest banket that could be made. For as the spirit and fayth was vertuously occupied in lifting vp it selfe to God: So was the body occupied in making a figure and signe of the true banket of Christ, which was to come. But when Christ had taken flesh of the virgyn Marye, tunc veritas p Christum facta est, then the truth was made by Christ. Truth performed outwardly in fulfilling the corporall figures, doth adde much vnto fayth and spirit. Gen.14. Exo.16. Leuit.2. Ioan.1.

In the fayth of good men and in the spirit of God Christ was euer man, but not euer man in truth of nature. Whiles Christ was only a spirit and only God, so long ꝯ feast or banket, which was geuen for hym, had no better thing in it then the fayth and spirit of the eaters and drinckers, for that was the highest gyft that God as yet had geuen to man. But all those eatings and drinkings which were in nature and in ꝯ law of Moyses though they had corporall meate with faith and spirit, are so farre behind

Christ man by faith ōly.

Christ eatē by faith only.

Christ really man.

the supper of Christ (after his manhod really assumpted) as the sayth of Christes incarnation is behind the incarnation it selfe.

Mark the point (good reader) and thou shalt not be deceaued by false doctrine. As Christ by his incarnation did geue a reall truth to the sayth of the old fathers, and not a new spirite: so in his last supper, he geueth the same spirituall gyft to vs that he gaue to Abel, Noe, Abraham, Moyses, Dauid, Daniell, and such others: but he geueth vs an other kind of truth then euer he gaue them. The truthe made by Christ is the true flesh and blood which he tooke of his mother, and the geuing of that truth to be eaten, is the geuing of that flesh and blood vnder the formes of bread and wyne. Therefore they that now say: Christ geueth bread and wyne with spirituall gyfts, wherein our soule eateth and drinketh Christes flesh and blood, they graunt a good thing one way, but an other way they take away the greatest goodnes that euer was geuen to man.

Christ really eaten in his own supper.

A true eating is to eate one thig both with body and soule.

Their spirituall eating is not euill, but it lacketh some truthe. How so? because the whole man is not fed. For faith feedeth but the soule, and yet the name of feeding is proper to the body, and thence is transferred to the soule. that feeding therefore is not fully true, which eateth not that in the mouth, which it eateth in the harte, whereas the true supper of Christ, is meat in dede, and drink in dede, and must be the eating of that in our body, which our mynde and soule doth eate. So sayd Leo the great of Christes supper: Hoc enim ore sumitur, quod fide creditur. For that is taken in the mouth, which is beleued in sayth. The reall flesh of Christ is beleued in faith, therefore the same real flesh must be eaten with mouth. And what other cause can be deuysed, why allways from the beginning of the world to this day, eating by mouth hath bene ioyned to the highest sacrifices and chefe kind of worshipping of God that euer was vsed: what meaneth the

Ioan. 6.

Ser. 6. de ieiunio. 7. men.

eating

eating of the Paschall lambe, of Manna, of shew bread, wheaten meale, and all such offerings as were in the law? Could not God haue inuented an other waye to haue occupied his people in seruing him, but only by eating and drinking? Exo. 12. Exo. 16. Leuit. 2. & 24.

Surely the meaning of all those diners, and suppers, and feasts, were to shew, that in tyme to come the same Messias, that they loked for, and in whom they beleued, should so truly come for our sakes into the earth, that he should come also into our bodies to dwell (by his flesh eaten) in vs, that we might dwell in him. Neither let this seme a laughing matter to thee (good Reader) For sith Christ was born to vs, and geuen to vs (as Esaie saith) he sought not his owne commoditie but ours, and perceauing that in paradyse the whole nature of man was ouercome of the deuill, specially by eating with mouth of the fruit, which was forbidde him: As against the deuill persuading Eua to disobaye God, he sent the archangell Gabriel to persuade the blessed virgin Marie to consent to his will: as against that appletree, he planted the crosse of our redemption: as for ỹ disobedience of Adam, him selfe came to be obedient euen to death: right so for the apple of the forbidde tree vnlawfully eaten, he gaue him selfe the fruit and apple of the crosse, which is the tree of grace, lawfully and medefully to be eaten, and his blood to be drunken. Bibimus (sayth S. Cyprian) de sanguine Christi, ipso iubẽte, vitæ æternę cum ipso & per ipsum participes, animalis vitæ peccata quasi sanguinem impurum horrentes, & fatentes nos per peccati gustum à beatitudine priuatos & damnatos, nisi nos Christi clementia ad societatem vitæ æternæ suo sanguine reduxisset. We drink of the blood of Christ, him self commanding, being partakers of euerlasting life with him, and by him, abhorring ỹ sinnes of bare natural life as vnpure blood, and graunting our selues to haue ben depriued from blisse, and damned Esai. 9.

1. The deuill Eua.
2. Gabriel. Maria.
3. The appletree. The crosse.
4. Adam. Christ.
5. The apple eaten. The flesh of Christ eaten.
Cyprianus de Cœna Domini.

damned through the taſte of ſinne, except the clemencie of Chriſt had brought vs again to the fellowſhip of euerlaſting life by his blood. S. Cyprian ſetteth the drinking of Chriſtes blood againſt the taſte of ſyn, which man fell into, by taſting vnlawfully the apple which was forbidden to be taſted of.

The like phraſe alſo Proſper Aquitanicus hath vſed. who firſt declareth our fall by eating and drinking, and afterward our ariſing again by eating the body, and drinking the blood of Chriſt. Concerning our fall thus he writeth: Liberum ergo arbitrium, id eſt, rei ſibi placitæ ſpontaneus appetitus vbi vſum bonorum quæ acceperat faſtidiuit, & vileſcentibus ſibi felicitatis ſuę præſidijs inſanam cupiditatem ad experientiam præuaricationis intendit, bibit omnium vitiorum venenum, & totam naturam hominis intemperantiæ ſuæ ebrietate madefecit. Free will therefore, that is to ſaie ỹ volũtarie appetite of the thing which pleaſed it, being ones lothſome of ỹ good things which it had takẽ, and without regard or care had to the aydes of his own bleſſednes, hauing bent his impotẽt gredines to the triall and experience of diſobedience and preuarication, drank in the poyſon of all vices, and drowned the whole nature of man with the drunkẽnes of his intemperance.

Proſper Aquitan. contra Collato.

We were poyſoned in Adam.

Thus was poiſon drunk in. Let vs now cõſider whence helth maie be recouered. Inde, priuſquam edendo carnem filij hominis, & bibendo ſanguiuem eius, lethalem digerat cruditatem, labitur memoria, errat iuditio, nutat inceſſu, neque vllo modo idoneus eſt ad illud bonum eligendum & concupiſcendum quo ſe ſponte priuauit. Thence it commeth, that man faileth in memorie, erreth in iudgement, wauereth in his going, neither is he by any meanes mete to chooſe and deſier that good thing, whereof he depriued himſelf of his own accorde, before that by eating the fleſh of the ſonne of man & by drinking his blood, he digeſt the deadly ſurfet which he toke.

We digeſt our ſurfet in Chriſt.

As

As therefore ỹ apple that Adam did really eate against the commandement of God, doth make vs all, ỹ were in his body at that tyme, guilty of disobedience, and the children of wrath: so the reall eating of Christes flesh, according to the worthy eating thereof, which Christ commanded, doth make vs all free from the pain of euerlasting death, and the children of grace and glorie.

But as euery man did not eate the prohibited apple in his own person and by his own act, but by the act of our father and mother, and as being in them, and of them: so it is not nedefull that euery man in his own person eate the flesh of Christ, which is geuen vs in the Sacrament to be eaten, but it is absolutely nedefull that some or other eate it as really, as euer the apple was eaten, that all the rest, who by baptisme enter into the same body, maie be one perfitly with Christ, whiles they are one mystically with them, who really eate the substance of Christes flesh, being the substance of our true sacrifice, truly rosted vpon the crosse, and truly rising from death, to th'intent it might be truly eaten of vs without any corruption or perishing therof.

It is not nedefull ỹ euery child eate really ỹ flesh of Christ.

Thus we find, that the supper of Christ can not in any wise consist of eating the flesh of Christ, by faith and spirit alone. But we (that is to saie) some of the mystical body that are of lawfull age, must eate it to saluation, as ỹ apple was eaten to damnatiõ. And because before Christ was incarnat, we had no apple to eate, he toke flesh, and went of his own accord to death, that thence we might plucke ỹ apple of life and the fruit of the wood of life which preserueth vs to euerlasting ioyes. For as Gregorius Bishop of Nyssa brother to S. Basil doth teache, the medicine must be according to the poyson which we are infected withall. His discourse is to long to write it all in this place, so muche as appertaineth to my purpose, I will translate into English.

The flesh of Christ is ỹ wood of life.

Quemadmodum qui per insidias venenum hauserunt, & cætera.

In Orat. Cathec.

As thoſe that by deceite haue drunk in poyſon, doe by an other medicine put out the ſtrength thereof, and like as the poyſon is the medicine muſt goe into the bowels, that by meane of them help maie be ſpread throughout the whole body: euen ſo is it to be don of vs. That ſeing we haue taſted poyſon wher with our nature is diſſolued, we maie receaue a medicine whereby that nature of ours is gathered together, that the infection of the poyſon maie be expelled by the contrarie and holſome ſtrength of the medicine. what medicine is this? None other beſide that body, which is declared to be aboue death, and the cauſe of our ſaluatiō. For as a litle leauen (ſaith the Apoſtle) maketh the whole lump of dow like to it ſelf: ſo that body, which is made immortal of God, entring into our body doth transferre and change the whole into it ſelf. For as if a peſtilent thing be mixed with a holſom thing it maketh it hurtfull: ſo the immortall body maketh all that, wherein it is receaued, of the like nature & immortal. But it can not enter into the body, except it be mingled with the bowels by meate and drink: Itaque neceſſarium eſt, vt natura noſtra, quoad eius fieri poteſt, vim ſalutarem intra corpus admittat. Therefore it is neceſſarie, that our nature (as much as lieth in it) do receaue ỹ healthfull ſtrength within the body. And ſeing none other thing, beſide that diuine body (of Chriſt) hath receaued ſuch grace (to heale our ſicknes) and ſeing it hath ben ſhewed, it can not be, our bodies ſhould attein to immortality, vnleſſe they be ioyned with the immortall body, and ſo obtein incorruption, it is to be conſydered how it maie be brought to paſſe, whereas that one body continually through the whole world is geuen to ſo many thouſands of faithfull men, the whole maie become euery mans for his part, and ſtil intire whole in it ſelf.

Poyſon taſted.

The bodi of Chriſt is the medicine.

The body of Chriſt entreth into oure body.

The medecyne muſt nedes enter into our bodyes.

Conſequently Gregorius goeth forward to ſhew, how that maie be: and he ſheweth it to be brought to paſſe whiles bread and

wine

wine (wherwith Christ was nourished in this mortal life, and the which by the power of altering and nourrishing were daily turned into his flesh and blood) be now also in his holy Sacraments turned by the consecration of his blessing and by his words, into his own body and blood. For by that meanes he proueth it possible, that Christes whole body should both be geuen to euery man a part, and yet remain whole in it self. But hereof we shall speak an other tyme.

How Christes body is geuen really to many and yet remayneth whole. Transubstãtiation.

All that apperteined to my present purpose, was to declare out of S. Gregorie of Nyssa, who liued about twelue hundred yeres past, that syth Christ hath made his body and blood, in the blessed Sacrament of the altar, a medicine against that poyson, which Adã first, and in him all we tooke by tasting the apple against the commandement of God: it is not only profitable but necessarie, that as the poysoned apple entred in at Adams mouth, and was not only receaued by faith, spirit, and vnderstanding, but by hand, tong, iawes, and was digested into his bowells, and so poysoned all his flesh & blood, whereby the flesh that we tooke of Adam, was also pestilent and poysoned, and our soules vnited to that infected flesh were also infected: euen so ỹ medicine (which is the body and blood of Christ made of bread and wine) must not only be receaued by faith, spirit and vnderstanding, neither only the figure of it must be receaued in at our mouthes and so be conueied into our bowels, but the body of Christ it self must come to our bodyes, and it must be receaued as really into them by our mouthes, as euer the apple came into the mouth of Adam.

Gregorius an. D. 370.

Originall syn.

Who euer heard that when a mans body was really poysoned, it should be sufficient to think vpon a certain true medicine, and to receaue withal the figure or signe therof into his body, not at all touching and receauing really ỹ medicine it self? And yet surely they that teache the body of Christ, to be receaued into our

The figure of a medicine healeth not.

bodies only by bread and wine the figures therof, and into our ſoules by faith and ſpirit, doe manifeſtly tell him that is bodily poyſoned, that it is enough for him to think in his mind vpon mithridaticum or ſome other medicine, and to receaue the token thereof into his body. Such is the phyſike and ỹ diuinitie of the Caluiniſts.

Before that Adam had taſted of the apple, he was giltie of death in the ſight of God concerning his own perſon and ſoule,
Gen. 3. in ſo much as in his hart he conſented to taſte thereof at his wyfes requeſt. For he did not taſte it ſo haſtely, but that he firſt intended
Auguſt. de Gen. ad lit. li. 11. cap. 5. ſo to doe: yea S. Auguſtine ſaith it is not to be thought, ỹ deuyll ſhould haue throwen doune Adam, except a certain pride had ben firſt in his mynde. But when he tooke the apple into his mouth (to the eating whereof his hart had allready yelded) then had he brought the inward diſobedience into the outward acte, ſo that he was inexcuſable not only before God, but in the ſight of angels, of his wife, and of all creatures. his hands, his eyes, his mouth, his throte and ſtomack was now wytnes againſt hym. Thence came the dredfull neceſſitie of death to all the children of Adam, it was the taſting of his fleſh which made all our fleſh ſo
Iod. 14. farre gilty. That polluted body could not beget innocent children with vncleane ſede.

1. Cor. 15 well. Chriſt is the ſecond Adam which taketh away this obligation and bond of death that lay on our neckes. and he taketh
Ro. 5. it away, not by force but by iuſtice, changing and recompenſing all that was before done amyſſe. For the corrupt generatiõ which we haue by the ſede of Adam, he geueth vs a new byrth in the Sa-
Tit. 3. crament of water and renuing of ỹ holy Ghoſt, in which baptiſm our ſoule only is not cleanſed, but our body alſo is waſhed. For the fruyt of death which Adam did eate as well in mouth as hart, he hath geuen the apple of lyfe, as well to be eaten in our mou-

thes

thes as in our hartes, so that as the olde Adam caryed a wytnes of damnation for hym and his posteritie in all his membres, so doth the new Adam with his children cary the witnes of lyfe in all their membres. They haue God and man not in hart alone, but also in a Sacrament, yea in their hands, in their mouthes, in their bodyes, and become one with the flesh of Christ which they eate, as the apple, which Adam did eate, became one with his flesh. 1. Cor. 10

This was the supper that Christ came to make: not to geue bread and wyne, not to make figures and shadowes, not to geue vs a drinking in stede of a solemne feast. In comparyson of this banket all fayth is imperfit. For we eate the ende of our belefe. All vnderstanding fayleth, in so much as more is in our mouth then we are able to comprehend in our wyt or mynde. All spirituall gyfts are inferiour, because the flesh is present which triumpheth ouer death, and ascending into heauen sytteth at the right hand of God, thence distributing gyfts vnto men. We haue the cause of all grace present, and letting it go, shall we chiefly commend the feast for certayn spirituall effectes? Spiritual gifts are not here reproued, but Christ is preferred before them all. Ephes. 4

In respect of Christes reall substance, thy supper O Caluyn is but a mere fauour of sweete meates. Geue me the flesh of Christ, and take thou the fauour of it. But alas the fauour hath alredy killed thee. so much the lesse I wonder, if thou art wery of the flesh it selfe. In setting forth our damnation in old Adam thou lackest neither diligence nor eloquence, thou hast therin set foorth the lumpe of perdition, the seuere doctrine of induration, the impotent weakenes of the wounded man, to helpe forward his owne destruction. But when thou commest to Christ the new Adam, he hath a sely poze vnknowen and vnsene cumpanie, fewe children, a cold supper, small offering of sufficient grace, his baptisme is (with thee) lyke a marke set vpon shepe that sheweth 2. Cor. 2. Caluin setteth foorth the kingdom of ỳ deuil, & abaseth ỳ kingdō gifts of God.

somewhat and worketh nothing, his Church hath no externall sacrifice, no priesthod, no one chief shepherd in earth, no authoritie to make lawes, no communion of Saincts (by the way of praying to them or for ỹ soules departed) no reall ioyning & vniting with Christes flesh and blood in the holy mysteries. What is this but to preferr euill before good, the deuill before God, shadowes before truth, vice before vertue, and the power of darknes before the kingdom of light? It is no eating now (as S. Paule 1.Cor.11 sayeth) of our Lords supper, for euery heretyke taketh a supper of his owne before hand, making Christes supper to gene place to hym.

Luthers supper. And that I maye speake nothing of so great change of communions as hath bene in England, Luther saith: that Christes words be proper, and that his supper is bread and flesh, wyne and blood, as though the immortall flesh of Christ must be eaten with materiall bread. How do mortal things agree with immortal in one banket?

Carolstadius supper. Carolstadius supposeth that Christes words be proper, but that he touching hym selfe on the brest, sayd: Take bread and wine, this is my body, which I touche as though it were a supper mete for Christes making, if he only shewed his body to his Apostles which euer was in their sight, not suffering them to eate thereof.

Zuinglius supper. Zuinglius said, the bread and wine were only figures of Christes body and blood, genē to our bodies to represent to our harts the death of Christ. And that the words of Christes supper were figuratiue only, by which reason the supper of the Paschall lambe was better then the supper of Christ, because the dead flesh of an vnspotted lambe was more apt then bread and wine, to shew Ioan.1. the death of Christes innocent flesh, wich is the lambe of God, that taketh away the sinnes of the world.

Caluins

Caluin added to Zuinglius bare figures, an efficacie of feeding by faith, and taught the words of Christ, not so much to be figuratiue, as words of promise, which being heard with faith, cause that the minde by faith eateth of Christ sitting in heauen. a mete supper for such a deuiser, who seeing the men that should be fed vppon earth, kepeth the meate, wherof they should be filled, in heauen, promising them, who consist also of bodies mortal and corruptible, that they shall fede vpon immortall meat in their soules. such an eating were good for Angels, I denie not. but it is not the supper that Christ made to corporall men for his farewell, when he said: Take and eate, this is my body, and, Drinke ye all of this, for this is my blood. Taking with our bodies is more then beleuing in our soules, eating ỹ body of Christ is more then signifying the eating of his body. The meate is the body of Christ, the drinke is the blood of Christ. Beleue and thou hast it in harte, before thou commest to the table. But come to the blessed Sacrament of the altar, and thou hast it in thy mouth and body. Bothe is better then one, Christ hath perfited and fulfilled all maner of iustice, he made both body and soule, redemeth both, feedeth both, rayseth both, crowneth both. He doth not now diuide the hand from the harte, the mouth from the minde, the figure from the thing, the token from the truth. That he sayth, he doth, that thou beleuest in heauen, thou receyuest at his table in earth. yea earth is heauen to thee (sayth Chrysostom) through this mysterie, make his gift no lesse then he nameth it, leste for vnthankfulines thou be giltie of indgement. He that beleueth his plaine wordes is on the surer syde.

Caluins supper.

Matt. 26.

Matth. 3.

Chrysostom. in 1. Cor. hom. 24.

The Corinthians fault concerning the supper of our Lord was partely for that they came to it after they had eaten their own supper, and vndoubtedly so doe hereticks. They first deuise with them selues what supper they will allow to Christ, and then they

The first fault of ỹ Corinthians.

come to his supper entending to conforme it to their former deuise. Partely the Corinthians were reproued of S. Paule for eating and drinking alone, without making their meate common to the poore. Euen so the hereticks eate and drinke alone, teaching that euery man eateth Christ only by ỹ measure of his own faith, which hath diuerse degrees in euery man, and therefore it maketh euery man eate Christ after his own faith only. whereas the supper of Christ is equall and common to all, as S. Cyprian, S. Hierome, and Theodorite witnessed before. wherein he geueth one flesh, one blood, one person to all that come, without any respect concerning the meate and substance of the supper, although not without discerning the diuerse merites of the geastes. It is the honour of him that maketh the feast, to haue the meate most bountifull and most reall, howsoeuer the weak stomaks of euill men are able to beare it.

Their seeõd fault.

Rom 12. Ephes. 4

Hieronimus li. 2. aduersus Iouinianum.

wilt thou yet see more plainly, how liberall Christ is in his supper? All that he hath he geueth, for he geueth his own selfe indifferently to euery man that sitteth at his table, be the man riche or poore, good or bad. The meate of this feast at his table is the maker of the feast him selfe. who sayeth so? Verily he that cãnot lye. who after that he said: My flesh is meate in dede, douted not to add moreouer, He that eateth me, shall liue for me, doing vs to vnderstand, that by eating his flesh we eate himself.

Ioan. 6.

The same thing teacheth S. Hierom, a man worthy to be credited as well for his own great learning, as for ỹ tyme wherein he liued, and the faith whereof in his writing he witnesseth. S. Hierome, I saie, expounding these wordes of Osee the Prophet, Declinaui ad eum vt vesceretur, I bowed downe or turned in to him that he might eate, writeth thus, in Christes person: Declinaui ad eos deserens regna cœlorum, vt cum eis vescerer assumpta forma hominis; siue, dedi eis esum corporis mei, ipse & cibus &

Hiero. in Ozeam. Capit. 11.

con-

conuiua. Forsaking the kingdome of heauen I bowed downe or turned in to them, that the shape of mā being taken, I might eate with them: or else, I gaue them the meate of my body, I my selfe being both the meate and the banketer or feaster. And yet he speaketh in an other place more plainly: Nec Moyses, &c. Neither Moyses hath geuen vs the true bread, but our lord Iesus himselfe the feaster and the feast, himself the eater and he that is eaten. Hieron. ad Hedib. 2.

Behold Christes supper. it may worthely be called his banket, for neuer any man made any such before him, he biddeth geasts and fedeth them with his owne flesh. He is at the table, as he was at the altar of his crosse. For these two things are in most points agreable. For this table is the liuely monument and reall remembrance of that crosse. As therefore vpon the crosse Christ was the preist, who made the sacrifice, Christ the hoste that was killed, Christ the God to whom it was offred, Christ the head of that body of his Church for whom it was offered, & Christ alone played all partes, & non fuit de gentibus vir cum illo, and of all nations no man was with him: so likewise in the last supper, Christ biddeth the geastes, telling them one yere before of his banket at Capharnaum, and the hower being come, Christ geueth water not only to their hands, but euen to their feete, Christ is the panter, Christ is the butler, as S. Cyprian also hath writen: Christ is the meate, Christ is the drinke, and what creature should haue parte with him in his supper? Are bread and wine mete banketting dishes for his table? They are in dede mete by their outward shew to signifie the supper of Christ, but not mete to be a substancial part therof. He that is Lord of heauen and earth, will he borow the substance of his creatures to make vp his feast? As though he lacked bread of his owne, or as though his flesh which is the true manna conteining al swetnesse in it, lacked the swetnesse of wheaten bread or of materiall wine, as though Christ had Augustinus. De Trinit. Libro. 4. Cap. 14. Esaie. 63 Ioan. 13. Cyprianus De cœna Domini.

not better bread and meate of his owne, and better drinke of his owne then the grape maketh: and who ſhall haue them if he be without them?

A great ſhame it is that either any thing ſhould chalenge part in Chriſtes ſupper beſydes Chriſte himſelfe, or that he ſhould fourniſh the table with bare odours of ſpirituall grace, hauing a commandement the ſubſtance of fleſh and blood, wherein the fullnes of Godhed dwelleth corporally. Think of Chriſtes ſupper according to the worſhip of him that made it, leaue bread and wine for Lutriſh tables, beleue thou that Chriſt gaue no leſſe to his geaſts then he had to geue, for verily all that he toke, he toke it to geue for vs and to vs: for vs, vppon the croſſe, and to vs, in his laſt ſupper. Both which he expreſſed manifeſtly, when he gaue ſaying: Take, eate, this is my body, which is geuen for you. that body was geuen bloodily for vs in the forme of man, becauſe he died for man. the ſame is vnbloodily geuen to vs in the form of bread, becauſe man lyueth by bread. But earthly bread is to maintein life to earthly men. Heauēly men eate the bread which came doun from heauen, which is the ſonne of God aſſumpting the fleſh of man. For the bread which Chriſt promiſed to geue, is his fleſh for the life of the world. His fleſh is meate in dede, and his blood is drink in dede.

Colos. 2.

Luc. 22.

Ioan. 6.

Therefore who ſo teacheth the body & blood of Chriſt to be now receaued by faith & ſpirit only, he denieth the ſupper of our Lord, where the body was geuen by the hands of Chriſt, receaued with the hands of the Apoſtles, eaten with their corporal mouthes, and the blood drunken out of the chalice of bleſſing, the which Chriſt deliuered by their hands to their mouths and harts, by that meanes feeding the whole man with his whole ſubſtance.

Matt. 26.

1. Cor. 10

¶ A ſpe-

¶ A speciall errour of Caluin is confuted, who taught this is my body, which is geuen for you, to be words of promise in the way of preaching at Christes supper, whereas they are words of performance in the way of working.

THe special authoritie that Caluin hath gotten through his scholars in England, moueth me specially to confute, I can not tell whether I shall name it, his more false or more foolish opinion. who perceauing the Catholiks wholy to stick to the most proper and most effectual words of Christes supper, Matt. 26 and therevpon to build the belefe of the real presence of his body and blood: thought best to inuegle the strength of those words, as much as might be, & to bring them from doing to saying, from making to speaking, from performing to promising. and therefore among manie other words of the same argument, thus he writeth. Atqui non panem alloquitur Christus, vt corpus suum fiat, sed discipulos iubet manducare, atq; illis corporis & sanguinis sui communicationem pollicetur, &c. But Christ speaketh not to the bread, that it might be made his body, but he commandeth his disciples to eate, and he promiseth them the communicating of his body and blood. And afterward: Let vs vnderstand those words to be a liuely preaching, which may edifie the hearers, etc. which in the fulfilling of that it promiseth, may bring forth his efficacie. Hytherto Caluin. whose worthy scholars haue consecrated that vnsensible deuise of his in the booke of their English homilies. where after an exhortation made that men should come them selues to communion, it is sayd: To this Christes commandement forceth vs, saying, do ye thus. to this, his promise enticeth vs, this is my body which is geuen for you, this is my blood which is shed for you.

The words of Caluin in his institutions De cœna Do.

The wordes of the homilies the leafe 213. pag. b

This fault I find with my countriemen. There can not be a

The fault of the English new preachers.

foolish saying in al Germanie or Zuicherland which they must not allow, follow, preache to their audience, and set foorth in print. And therefore if euery man might haue his will, so many schismatical Churches as they had sene beyond the seas, so many orders of communion they wold haue embraced. Men that neuer brought foorth of them selues any thing worthy name, and yet neuer saw in other places so apish a toye, which they did not wonder at, and gredely practise. Wherein they are both most like their master Caluin, for so much as they specially follow his peuish inuentions: and most vnlike him, because he followed none other man in his doctrine, but himself inuented a new religion of his own making.

What say we then? This is my body which is geuen for you, are they words of promise, or no? I answere. Words of promise may be taken for suche as make a promise, or els for suche as haue a promise made cōcerning them. Those who beleue in God (as Isaac did) are named in holy scripture the children of promise, not of that promise which themselues make to God, but because through the grace of God which he promised before to Abraham in his blessed sede (Iesus Christ) they are made his children. And in that sense This is my body which is geuen for you may be called words of promise, in so much as they fulfil at Christes supper the promise made before at Capharnaū, when Christ sayd: work the meate which the sonne of man will geue you, and the bread which I wil geue is my flesh.

words of promise are of two sorts.

Gala.4.

Gen.18. 20.22.

Galat.3.

Ioan.6.

Again these words which is geuen for you, at the tyme of Christes supper might stand to signifie, which shalbe geuen for you, and so the old Fathers did reade them, and the Latin copies of S. Paule haue so at this daye. But then the promise was to be considered concerning the death of Christ, which was to come, and not concerning his supper which was present.

1.Cor.11

Caluin

Caluin speaking of Christes supper as it is a supper, saith (this is my body which is geuen for you) be words of promise and that, not because they are iustified concerning a former promise made at Capharnaum, neither concerning the death which is now past: but because they make a promise of Christes body to be spiritually eaten at his supper. For he saith, those words were not spoken to the bread & wine, but vnto the disciples, to whom Christ (pollicetur) promiseth the communicating of his body and blood. Also he saith, the promises are offered to the faithfull together with bread and wine. Moreouer, let vs vnderstand (saith he) these words to be a liuely preaching, which maie shew his efficacie in the accomplishement of that it promiseth.

How Calvin taketh the name of promise De Cœna Dom.

First these words be a briefe collation or sermon. Secondly they promise the cõmunicating of Christes body. Thirdly they being receaued of the faithfull, bring forth in them that effectual eating of Christ which they promise. Last of al he saith, Take, eate, is the commandement like vnto Inuoca me, call vpon me. This is my body, is the promise like vnto Exaudiam te, I will heare the. I am the longer in shewing his mind, because I feared it might be thought of wise men a great slaunder to faine so folish an opinion vpon a man taken for wise and lerned. For it semeth an extreme madnesse, to affirm that those words, which shew a thing really present, and bid vs take the same, are notwithstanding words of promise. At the transfiguration of Christ, it was said, this is my derebeloued sonne, in whom I haue delighted, heare him. But who was euer so mad as to think, that Christ was promised in those words, and not rather shewed present? Likewise when Christ said to him that had the palsey, take a good hart sonne, thy sinnes are forgeuen thee, we beleue his sinnes were presently forgeuen him, and not only a promise made that hereafter they should be forgeuen.

Matt. 17.

Matth. 9.

A promise lacketh many conditions, which the performance hath. A promise beginneth the bargain, the performance endeth at the least some part of it, A promise consisteth in bare words,

The difference betwene a promise & a performance.

I the

the performance beside words hath dedes also ioyned. A promise belongeth to the time to come, the performance to the tyme present. A promise maie be differred to a certain daie, or suspended with conditions, the performance must nedes be altogether without delay. And how can, these words, Take, eate, this is my body, which is geuen for you, be words of promise, which neither speake of the time to come, but of the present: neither begyn, but end the conenant: nor consist in bare talk, but also in reall dedes, nor haue any condition or delay annexed, but haue all things presently said, signified, made and deliuered?

If, this is my body, make to ỹ hearers a promise of a spirituall communicating, then seing those words were spoken to Iudas one of the twelue, and are daily spoken to euil men without any condition or exception: it maie seme that a spirituall communicating is promised to them, which possibly can not be so. For how can light and darknesse agree? But if Caluin saie these words promise the body of Christ only to the faithfull, I aske whether those words be writen in the supper of Christ, or no? If they be not writen, how dareth Caluin supply them? It is not said, this is my body to you only that be faithfull (as Caluin vseth falsely to interprete those words) But it is absolutely said, This is my body, whosoeuer take it, and eate it, whether he take it by faith, to his comfort and to euerlasting life, or in deadely sinne, to his iudgement and death. For as God the Father said, This is my derebeloued sonne, and as thereof it soloweth, that the person then shewed and pointed vnto by ỹ voice, was ỹ sonne of God in dede, whether euill men had to doe with him (to whom he was ỹ sauour of death) or good men (to whom he was ỹ sauour of life) right so, this is my body was said of one certain thing then blessed, be ỹ man ỹ cometh to eate it, good or bad. And as this is my derebeloued sone are no words of promise but of a diuine witnes

Matt. 26. Luc. 22.

Ioan. 6. 1. Cor. 11 Matt. 26.

Matth. 3.

2. Cor. 2.

toward

toward Christ: euen so this is my body, promise not, but witnesse and make presently the thing shewed to be in dede Christes body.

If this is my body, doe promise the body of Christ, & yet (this) must nedes shew where the thing is whereunto it pointeth: the body of Christ which is promised, is also pointed vnto. and the sense is, I will geue you this thing to eate, which is my body: and by that meanes the eating is promised, and the body is pointed to, but the pointing can be directed to none other sensible thing, but vnto that which semeth bread. therfore that is affirmed to be Christes body, and is promised to be geuen vs as meat. but bread is not naturally the body of Christ, therfore it is made his body. And consequently Caluin who will haue these words to promise the eating of Christes body by faith, must nedes confesse that they make the same body in dede, to th' end the promise of eating ỳ body, which is so directly pointed vnto, maie be fulfilled. Howbeit Christ saio not, I will geue you my body, but presently geuing said, take, eate, this is my body.

This, pointeth to a thing.

But seing Caluin teacheth, this, that is pointed vnto, still to remain bread, I see not how those words which (as he saith) point vnto bread, can withall promise the body of Christ. For the proposition is simple, and affirmeth but one thing, and that thing doth concerne the substāce, as we beleue, of Christes body, as he saith, of bread, so that none other thing can be inferred vpon those words, then what thing this is (as we saie) or what thing this bread doth signifie, as the Sacramentaries teache.

Admit now it were expresly said, this bread is the signe of Christes body, (which sense is falsely ascribed to those words by the Zuinglians) yet it wold not follow therevpon, that the body of Christ is promised to our soules, but only that by this bread we are brought to remember Christ. Now as for eating it is commanded, and not promised.

Calvin had the cheif property of an heretike, which was to be ſingular. And therein he delighted ſo much, that albeit he was determined not to tarie in the faith wherein he was Chriſtened, yet he wold neither goe to Luther (who firſt withdrew himſelf from vs) nor to Zuinglius (whoſe ſect he fauored rather) but he wold make a religion of his own. And therfore he deuiſed a new ſenſe of Chriſtes words. Affirming This is my body, not to be ſpoken to the bread (as both Catholiks, Lutherans and Zuinglians after diuers meanings doe confeſſe) but to be words of preaching, made vnto the people that ſtand about the Prieſt, and that theſe words promiſe the body of Chriſt to al that belene his death and reſurrection, as verily as that bread is really eaten into their bodies. and yet neither be the words conceiued in the manner of promiſing, neither do they ſpeake of faith, or death, or of the reſurrection of Chriſt, or of eating bread. Is not this a ſtrang ſenſe, to pick out of theſe words: This is my body? as if it were ſaid: Maſters, belene that Chriſt is dead and riſen again, and then, as this bread is eaten of your bodies, ſo certainly ſhal you fede of his body in faith & ſpirit. Did euer any man heare of ſuch a goſpeller? Hoc, This, doth ſignifie and ſhew to Calvin the bread which muſt be eaten at the ſupper of Chriſt, and pointeth alſo to a ſpirituall food which is promiſed. Eſt, Is, doth ſtand both properly for the preſent time, in ỹ it is a ſigne of Chriſtes body at ỹ tyme of ſpeaking, and alſo vnproperly for the tyme to come, in that it is a promiſe of his body to be eaten ſpiritually. Corpus meum, My body doth ſignifie to him, the ſigne of my body taken by mouth, and the ſtrẽgth or vertue thereof that ſhalbe taken by faith and ſpirit. Put together: This bread which you bodily eate, is the ſigne, & this thing which I promiſe that your ſoules ſhall eate, ſhallbe the ſtrẽgth or efficacie of my body (and yet he addeth farther of his owne) to them that belene Chriſtes death and reſurrection.

Calvin wold needes ſet vp a new religion.

This

This is the sermon which Calvin saith was made at Christes supper. wherein euery word must signifie at once two or three things. and one verb in one tense must signifie two tymes. and the same word body, must signifie two proprieties, and yet neither of them both properly. For whether body stand for signe of body (as he wold haue it taken in respect of bread) it standeth vnproperly, or whether it stand for efficacie of body (as he wold haue it taken in respect of the communicants) it standeth vnproperly: whereas the proper signification thereof is to signifie the substance of Christes body. If we presse him out of S. Paul and out of the Fathers, that euil men eate the body of Christ, then he will answere they eate the signe of his body, without promise or efficacie. If we saie, that good men eate the body of Christ, he expounndeth it in such sense, that they first haue it promised them, & eate both a certain pledge bodily, and in their soules a spirituall efficacie thereof. O crafty deuiser. 1. Cor. 11

If thou canst thus deceaue a sort of miserable, and either vnlerned or vngracioule men, thinkest thou to deceaue God or to escape his terrible iudgement? Agree at the last, how euery word shalbe so taken, that thy interpretation maie be like it self. Let not the same word be now a signe, now a pledge, now a promise, now an efficacie, & now again no efficacie, no promise, no pledge but only a signe. we beleue that euery word standeth properly. And that both euill and good receaue one and the same substance of Christes body. But as one medicine receaued of two diuerse complexions worketh not one effect: so the good men haue a good effect by eating worthely the body of Christ, the euill haue condemnation by eating it vnworthely. Thus we take the word body, for the reall substance of the body. the verb, est is, we take properly, because it is in dede Christes body, when the words are spoken. This, we saie, doth finally point to the substance of The Catholike interpretation of Christes words.

Chriſtes body as then preſently made vnder the ſoorm of bread. In our interpretation therein is no inconſtancy, no impropriety, no changing of ſignifications in the ſame woords, no bare promiſing of a thing to come, but a preſent perſoormance. If any man aſke by what ſcriptures I conuince Caluin, I wold firſt know by what ſcriptures he proueth his lewed interpretation. Shall he ſpeake a thing without ſcripture beſide all truthe and reaſon, and ſhall not we be credited, vnleſſe we conuince him by ſcripture? Howbeit let vs forgeue that iniurie, and confute his fond opinio by the woord of God.

Caluin ſaith, This ys my body, be woords of promiſe, againſt which ſaing thus I reaſon. S. Paule intending to ſhew that God was not bound to the carnall Iewes, becauſe they were the children of Abraham by fleſh, but that rather he wold reward them who were the children of Abraham by faith and ſpirit, declareth Iſaac to haue ben the child of promiſe, becauſe the Angell ſaid to Abraham, Secundum hoc tempus veniam, & erit Saræ filius: I will come according to this tyme, and a ſonne ſhalbe vnto Sara. out of which woords S. Paule proueth a promiſe. How ſo? Promiſionis enim hoc verbum eſt. For this woord or ſaing, is a woord of promiſe. which woord is that? Veniam, I will com, & filius erit, a ſonne ſhalbe, as if S. Paule ſaid, wil, e, ſhall, be woords of promiſe. For when a ſpeache is conceiued for the tyme to come with ſuch circumſtance that it maie appere the ſpeaker meant to warrant the thing ſpoken, it maketh a promiſe. If, I will come, and a ſonne ſhalbe, are woords of promiſe: I am come and a ſonne is, be woords of perſoormance. and that is alſo confirmed out of the woord of God. where it is writen, the Lord viſited Sara, as he had promiſed, and fulfilled the things which he ſpake. and ſhe conceiued, and brought ſoorth a ſonne at ỳ tyme wherein god had foretold her, that which was before in S. Paul named a promiſe is now

Rom. 9.

Gen. 21.

now called also a foretelling or prediction. For albeit euery pre-
diction be not a promise, yet euery promise is a prediction and a
telling before hand. so that we haue in the word of God, that a
promise telleth a thing before hand, yea that a promise is concei-
ued for the time to come. For it could not be told before hand, if
it were not to come in respect of him to whom it is told. But
these words, This is my body, do not tell a thing before hand. they
doe not belong to the time to come, but vnto the time present.
therefore they be not words of promise. they do not saie this shal-
be my body, but this is my body.

A promise is a prediction.

who knoweth not ỹ there are three differences of tyme, one past,
an other present, & the third to come? out of question a promise it
self is of a thig to come. therfore ỹ words of promising must nedes
be words that may belōg to ỹ time to come. For the nature of the
time is applied to ỹ nature of the thig. except they be suche words
as being inuented principally to signifie ỹ present bond of ỹ thing
to come, do contein at once eche strength in them. as when we say
polliceor, spondeo, pmitto: I promise. & then it is all one to say, I
promise to geue, or, I will geue. which thig is proued by ỹ custom
of all nations which speak so, and by the autoritie of the auncient
ciuilians who when they bound men most streightly to words
and termes, yet they gaue them leaue to say, any of these follo-
wing, as being all of equall power: Spondes? spondeo. Promit-
tis? promitto. Fideiubes? fideiubeo. Dabis? dabo. Facies? faciam.
where these words are put for words of like meaning and sense,
doest thou promise, or wilt thou geue, or wilt thou doe? al which
induce and make both a promise and an obligation of words.
whereby we lern ỹ words of promise either must be vttered by
expressing the name of promise, as if Christ should saie: I ptomise
him the eating of my body, who so eateth with faith this bread: or
els must be conceiued in the future tense, as if it were said: Take,

In instit. de verb. oblig.

I ith eate,

eate, this shalbe my body to you: but seing neither of both is don, it is a vain folly to saie that words of present affirmation, words of working & consecrating, be words of promise or of preaching.

Yea but God speaketh not to the bread (saith Caluin) that it should be made his body. But he commandeth his Disciples to eate, and he promiseth them the communicating of his body and blood.

In dede God saith to his Disciples, take, and eate. But that is a commandement, and no promise. He saith farther, this is my body. and that is the making of the meate which must be eaten, and the shewing of it, but no promise. For Christ maketh his supper ready by dede alone, or by his word & dede together. by dede alone in taking bread: by his word and dede together in blessing and saying, this is my body. which words turn the substance of bread into his body. so that these words doe not promise any thing, but they performe an old promise made before at Capharnaum.

what saie we then to Caluins words, who affirmeth, that Christ spake not to the bread, that it should be made his body, but that he spake to his Disciples? I answere, he spake ỹ words, eate and take, to his Disciples, but he spake these words (this is my body) to the bread, or (as the Catholiks rather vse to speake) ouer the bread, and vpon the bread. But yet we might saie very well and truly, that Christ spake to the bread, euen as he is readen to haue commanded the windes, and they ceased, and to haue spoken to the figtree, when he said let fruite neuer spring more of the. And as he said, the Apostles hauing faith should speake to any certain hil, Transi hinc illuc, & transibit, passe from this place to that, and it shall passe from hence. The speaking of God or of his ministers to any creature, whether it be a reasonable a sensible or a diuine creature, is the signifying that his wil is don al-

Matth. 8
Matt 21.
Matt. 17.

wayes

wayes vpon euery creature, according as it pleaseth him. neither doth it skyll in what foorm of words he speaketh, seing that somtime he is readen to saie, Volo, I will, Mundare, be thou cleansed. Matt.8. Somtime he saith: Sicut credidisti fiat tibi, be it don to the as thou hast beleued. Somtime he cureth by touching alone without words. Somtime he saith in the present tense: Remittãtur tibi peccata tua, thy sinnes are forgeuẽ thee. And thereũto these words of his supper are like. For when he toke bread and hauing blessed, said: This is my body: His word at that instant made his body of that bread which was taken, euen as these words, thy synnes are forgeuen thee, made a iust man of a synner. Matt.9. Matt.26.

The speaking therefore of God vnto creatures is the shewing of his will to be don vpon them. In so much that in Iob God confesseth himself only to dispose, order, and command all creatures. he sendeth lightnings and they goe, and returning they saie to him, adsumus, here we are. which thing they could not say, except they heard his voice. Therefore it is not wel said of Caluin, to make it an absurd thing for bread to heare the words of Christ, seing they doe not only heare, but also answer in so much that an other Prophet saith, the starres were called, and they said: Adsumus, we are at hand. To be short, S. Paul saith, that God calleth things that be not, as things that be. Meaning, that it is no lesse easy to God by his calling or naming to make a thing to be which was not at all, or els to be that which before it was not, then it is to call a thing by his old name. It is all one to God to saie to vs, this is water which before was water, and to saie of water, this is wine. for at his word it is made wine as who cannot possibly saie false. and seing experience teacheth vs, that all creatures will go against their own particular nature, rather then the order which God hath appointed in ỹ whole world, shall in any point faile, seing when a quill is put into any liquour, & the ayer Iob 38. Baruc.3. Rom.4. Ioan.2.

thereof drawen vp with his breath that ſucketh it, ẏ heauy elemẽt of water will rather againſt his nature goe vpward, then any voide or emptie place ſhould be. ſhall we yet wonder that Gods will is don euerywhere euen at ẏ ſpeaking of his word: ſhall not his viſible works make faith of his inuiſible & myſticall doings, ſo that all which will not beleue, ſhalbe inexcuſable?

Roma.1.

Caluin ſaith, Chriſt ſpake not to the bread. I tell him, he ſpake to the bread, not as to a thing that ſhould tarie bread, but as to that which ſhould be chãged into his body: for he called the bread his body. will Caluin graunt me that, or no? If he will not, I bring foorth Tertullian, one that is nere hand fourtene hundred yeres old, who ſaith that Chriſt called the bread his body. Panem corpus ſuum appellat. He calleth the bread his body. But we can not call a thing, except we ſpeake vnto it. Therefore when Chriſt called the bread his body, he ſpake vnto the bread, as if he had ſaid to the bread, be thou my body. For as it is all one in Chriſt to ſaie, let thy ſynnes be forgeuen, and thy ſynnes are forgeuen: ſo it is one to ſaye concerning a certain bread which was taken: Let this be my body, or this is my body. with whatſoeuer words the mind of Chriſt be vttered, out of queſtion it is allwaies fullfilled. But among all kind of vttерãce, none is more plain to vs, then when a thing is clerely affirmed to be this or that: for then it is made plain to vs, not only that God wold haue it ſo, or wiſheth it to be ſo, but that really and in dede it is ſo. Chriſt calleth bread his body: Therfore Caluin ſaith falſe, when he affirmeth that Chriſt ſpeaketh not to the bread to th'end it might be made his body.

Tertull. aduerſus Marcionem. Libr.4.

Matth.9.

You will ſay, calling is not making. yeas for ſouth, in God, in Chriſt, in thoſe whom Chriſt willeth to call one thing, and make thereof an other thing, in all them calling is making. Men call a thing by the name of the former nature, but God in calling any thing, or in willing it to be called by a new name changeth the former

The calling of God.

former nature, and maketh it to be as he called it. And therefore when the Prophet Osee wold signifie that the gentils and panims should be turned to the faith, how doth he vtter that matter? Saith he not in the person of God: Dicam non populo meo, populus meus es tu? I will saye to that which is not my people, thou art my people? Dicam. I will saye it. And trow ye, his saying is not don? Yes it followeth immediatly. Et ipse dicet: Deus meus es tu. And the people it self shall say, thou art my God. which thing the people could not saye, except in dede it were conuerted and made the people of God from the people of infidelity. And therfore S. Paul hun self expoundeth this place of Osee, by the word of calling, and saith: Vocabo non plebem meam, plebem meam. I will call that, which is not my people, my people: & erit in loco vbi dictum est eis, non plebs mea vos, ibi vocabuntur filij Dei. And it shall come to passe in the place, where it hath ben said to them, ye are not my people, there they shalbe called the sonnes God. After which sort when Christ hauing taken bread and blessed, said: This is my body: That saying was the calling of that which was before, Non corpus Christi, not the body of Christ. Corpus Christi, the body of Christ.

Ozee.2.

Roma.9.

Ozee.1.

Roma.9.

In this sense S. Ambroise saith: Ante benedictionem verborum cœlestium alia species nominatur, post consecrationem corpus significatur. Ipse dicit sanguinem suum. ante consecrationem aliud dicitur, post consecrationem sanguis nuncupatur. Et tu dicis, Amen, hoc est, verum est. quod os loquitur, mens interna fateatur. Quod sermo sonat, affectus sentiat. Before the blessing of the heauenly words it is named an other kind, after consecration the body is signified, himself saith (or nameth) his blood. Before consecration it is named (or layd) an other thing.

De ijs qui init. myster. Capit.9.

after conſecration it is called blood. and thou ſaieſt, Amen, that is to ſaie, it is true. That which the mouth ſpeaketh, let the inward mind confeſſe, that which the ſpeache ſoundeth, let the hart think.

Here we lern by S. Ambroſe, that the naming, ſignifying, & calling bread and wine the body and blood of Chriſt, is both an euident ſigne, that Chriſt ſpake to bread and wine (otherwiſe then Caluin ſaid) and alſo the making of them to be in dede ſo as they are called and ſignified. alſo he ſheweth ỹ cuſtome of ỹ primatiue Church to haue ben, that immediatly before communion when ỹ Prieſt ſaid, the body of Chriſt, the people vſed, to anſwer: Amen, it is true: it is in dede his body. And as the word body ſoundeth, and as our confirmation thereof ſoundeth: ſo he requireth vs to beleue confeſſe and think. certainly there is none other thing ſounding to our eares beſyde the name of body. Likewiſe Tertullian hauing witneſſed that Chriſt called the bread his body, witneſſeth alſo that he made the bread which was taken and diſtributed to the Diſciples, his body. Fecit panem corpus ſuum. He made the bread his body, in ſaying, This is my body, that is to ſaye, the figure of my body. But neither calling nor naming, nor ſaying, nor the being of a figure, ſtoppeth any thing ỹ reall truthe of Chriſtes body. the Sacrament is the figure of Chriſtes body, becauſe it ſheweth his death vntill he come, as S. Paul ſaith. But as Chriſt is the figure, or print and forme of his Fathers ſubſtance, and yet alſo his ſubſtance in dede: euen ſo the Sacrament is a figure of Chriſt, and Chriſt in dede. Chriſt, as an other perſon beſide his Father, ſo is he the figure of his ſubſtance. But otherwiſe in truthe he is throughly the ſame ſubſtance. euen ſo, as the Sacrament is an other maner of Chriſtes preſence, ſo it is a figure either of his viſible body, or of his death. But concerning the truth of ſubſtance, all is one. Thus without all controuerſy

Tertull. aduerſ. Marcionũ lib. 4.

1. Cor. 11

Hebr. 1.

the

the truthe of Christes wordes standeth vpright. And his naming, signifying, figuring, calling, is the making of a thing to be that which it is named bi him, signified, figured, or called. He hath said & the things are made. Ther can be none more grosse, more vile, more blasphemous opiniõ, then to think ỹ Christ is a bare man, that his word is like our word, or his figures and Sacraments like our figures, or like the figures of the old law. Looke what odes is betwen God and man, so much beleue thou to be also betwen his naming, or his figures of the new Testament, and all other figures. His figures contein the self same substance which they expresse in figure, signe, or name, whereof God wylling I will intreat more hereafter. Psal. 148

It is at this tyme to be cõsydered, ỹ seing the Sacramẽt of Christes supper, is ỹ remẽbrance of ỹ great sacrifice made by his death vpõ ỹ crosse: It self also must nedes partake that nature, whereof it is the remembrance, & consequẽtly it must be certeinly beleued to be a true sacrifice, as that of ỹ crosse was. In euery publike sacrifice ther is a thing offered & vowed vnto God, & the act which offereth & voweth it, apperteineth as wel to the thing offered (by the meane of doing sumwhat about it) as vnto God, to whom the oblation is cheifly dedicated. As therefore when a lamb is sacrificed, hands are layed vpon the lambs head, the lamb is killed, burnt or eaten, and all that while God in the lamb is honoured, prayed vnto, blessed, thanked and praised: euen so when the bread is taken, the wordes (which are the instrument to make our sacrifice) are spoken to the bread in the way of vowing and dedicating it vnto Christ, into whose flesh it is turned by his almighty word in such sort, that God is withal the last end of the whole offering, to whom this thankful sacrifice is made. For S. Ireneus hath witnessed, that when the mixed chalice and the bread broken percipit verbum Dei, taketh the word of God, the Eucharist of Lucę. 22. 1. Cor. 11. Leuiti. 1. Math. 21. Ireneus. Libro. 5. aduersus hęreses.

the blood and body of Chriſt is made. Ireneus ſaith, the bread taketh the word of God. Caluin affirmeth that Chriſt ſpeaketh not vnto the bread. As though the bread could take that word, which is not directed vnto it. Bread is the matter of the Euchariſt, to witt, of the moſt thankful ſacrifice of Chriſtes ſupper. Words are the inſtrument which the word of God vſeth in working and conſecrating the bread. When the words come vnto the bread, or (as S. Ireneus ſpeaketh) when the bread taketh, and receaueth, or heareth ỹ word of God, ỹ Euchariſt of Chriſtes body and blood is made. Is a thing made of bread by words, and yet doth not Chriſt ſpeake thoſe words vnto ỹ bread? How cā words work or make any thing, but by ſpeaking?

Ireneus aduerſus hæreſ. li. 3. Cap. 34.

In an other place likewiſe S. Ireneus ſaith: panis percipiens vocationem Dei, bread receauing the calling of God is not now common bread, but the Euchariſt, conſiſting of two things, one earthly, an other heauenly. The earthly thing is ỹ old fourm of bread, ỹ heauenly is ỹ body of Chriſt newly made vnder ỹ fourm. And yet doth not Chriſt ſpeak vnto bread, to th'end it ſhould be made his body?

Iuſtinus Martyr. In apolog. 2.

Iuſtinus Martyr intreating of the ſelf ſame ſacrifice, writeth thus: Cibum qui per verbum precationis, quod ab eo accepimus, conſecratus eſt, Ieſu Chriſti carnem & ſanguinem eſſe accepimus. we haue learned ỹ food which is conſecrated by ỹ word of prayer (which we toke of him) to be ỹ fleſh and blood of Ieſus Chriſt.

There is a kind of meate or food cōſecrated. by what meanes? by the word of prayer, which we toke of Chriſt. what word can ỹ be I pray you, but only, This is my body? Caluin thought they had bene words of preaching, but Iuſtinus ſcholar vnto ỹ Apoſtles, calleth them words of prayer, becauſe he that ſpeaketh them mindeth by ỹ ſpeaking, to make a ſacrifice vnto God, which is ỹ higheſt kind of prayer & of worſhipping God ỹ can be. Of which kind

kind Christ said: my house shalbe called ỹ house of prayer. Preaching is principally directed vnto ỹ people, prayer only to God. But among all prayers, ỹ which is most peculiar to publike sacrifice, is most proper vnto God. For he that offereth sacrifice to any other thing beside to God alone, is most properly an idolatour. Math. 21.

Now seing Caluin is content ỹ ỹ word of prayer and sacrifice, which we receaued of Christ, shalbe so principally directed to the people, ỹ it shall not in ỹ like degree appertein to ỹ bread (which is ỹ matter of our sacrifice,) I say he is content, ỹ sacrifice by nature dew to God alone, be offered vnto mortal men. & because in stede of God (to whom these words are chiefly directed) he hath placed ỹ tickliſh eares of ỹ rude multitude, he hath cõmitted mayn idolatry. As chosing to speake these words (This is my body) altogether to the men standing about him, whereas they are dewfinally to God alone, and by ỹ way of sacrificing, appertein to ỹ bread, which is chãged into Christes body. As therefore if a man should kil an ox or a Calf, referrig ỹ last end thereof vnto ỹ people which standeth by, he should vndoubtedly be an idolatour: euen so when he affirmeth ỹ those words (which by ỹ appointment of Christ, make ỹ Eucharist & sacrifice of thanksgeuing vnto God) ought to be spoken to ỹ people, as for ỹ cheif vse where vnto they were created, he not only committeth, but also defendeth mayn idolatry, which is ỹ most grosse fault ỹ euer was don by so spiritual a worshipper of Christ, as Caluin wil seme to be. Caluin is shewed to be an idolatour.

Acto. 14.

Ad Presbyterorũ preces (saith S. Hierom) Christi corpus sanguiſq; conficitur: The body and blood of Christ is made at the prayers of the Priests. Doutlesse at none other prayers, then wherein they say w̃ ỹ mind of sacrificing, ouer bread, This is my body, & ouer wine this is my blood. If at ỹ speaking of these words ỹ body & blood of Christ be made, certainly these words promise nothing. For as S. Augustine saith: Perfectio ꝓmissorũ abstulit verba promittẽtia, Hieronymus ad Euagriũ to. 2. Augustinus in Psal. 39.

The perfourming or the perfitneſſe of the things promiſed, hath taken away the promiſing words. And again. Tam diu quiſq; promiſſor eſt donec det, cum dederit, mutat verba, non dicit adhuc dabo, quod ſe daturum dicebat, ſed dicit, dedi, mutauit verbum. So long euery man is one that promiſeth, vntil he geue. when he hath geuen, he changeth the words. He ſaith not ſtil: I wil gene, of ỳ which he ſaid he wold geue: but he ſaith, I haue geuen. He hath changed the word. S. Auguſtine putteth a difference betwene a geuer and a promiſer. Betwene words, & deedes, betwene ſayings and doings. He accompteth dabo, I wil geue for a word of promiſe, but dedi, I haue geuen for a word of perfourmance. Seing therefore Chriſt in his ſupper did not ſaye he wold geue his body to the faithful, but ſaid expreſſely take, eate, this is my body, and ſeing the Euangeliſt ſaith of that act, dedit Diſcipulis, he hath geuen to his Diſciples, out of queſtion ỳ words which are ioyned with a reall gift, be not verba promiſsiua, ſed completiua: as S. Auguſtine nameth them, they are not words which promiſe, but which accompliſh and fulfil the former promiſe. And now to return to the former talke of ſacrifice, they are ſuch words as fulfil the act of the ſacrifice, and therefore they are called of Iuſtinus Martyr, εὐχῆς λόγος. Orationis aut voti verbũ, the word of prayer or of vow. for (as S. Auguſtine hath well noted in expounding the words of S. Paule to Timothe,) ea proprie intelligenda eſt oratio, quam facimus ad votum. That is properly vnderſtanded to be prayer which is made at vowing, that is to ſaye, which we make with a ſpecial vowing and rendring vnto God of our ſelues, or of ſome other thing whereby we proteſt our faith.

Iuſtinus in apol. 2

Auguſtinus. Epiſt 59

1. Tim. 2.

So that the word of prayer in the Euchariſt, is the word which voweth and dedicateth vnto God the ſubſtance of ỳ bread and

and wyne, which is taken to be consecrated. Vouentur autem omnia que offeruntur Deo, maximè sancti altaris oblatio. Truly all things are vowed (saith S. Augustine) which are offered vnto God, specially the oblation of the holy altar. We bring bread and wyne to the altar to offer them. That offering is a vowing of them to God. when are they vowed? when the word of vowing or of prayer is spoken. when is that prayer made? S. Augustine sheweth in the same place: Orationes accipimus dictas, cum illud (quod est in Domini mensa) benedicitur & sanctificatur, & ad distribuendum comminuitur. We take prayers to be sayd, when that which is on the table of our Lord, is blessed and sanctified, and broken to be distributed. The oblation of the altar is vowed. Epist. 59

Mark whether S. Augustine speake like Caluin or no: that which is on the table is blessed, that is sanctified, that is broken, that is distributed, that blessing & sanctifying is made by prayer, that prayer is the vowing to God, of that which is brought to the table, which was bread and wine. The word of vowing is to saye ouer it, This is my body. For the sense of these words is, that Christ so earnestly offereth, so throughly voweth the substance of bread and wine to the honour of God, that he maketh them by his almighty power the same flesh and blood of Christ, which is vnited to the sonne of God in one person. This only is the offering and vowing of an outward thing, which came to that perfection whereunto in the figure of Melchisedech it was destenied. Because the Priest (who offered it according to the order of Melchisedech) is God as well as man. The instrument of this great sacrifice, the word of this prayer, ỹ execution of this vow, are the words of Christ, who said in the waie of blessing, of thãksgeuing, of praying, and of vowing or of offering to God, This is my body, which is geuen for you, doe and make this thing for the remembrance of me. S. Augustine referreth these words, this is my body to ỹ vpon ỹ table, & not vnto the audience. Gen. 14. Psal. 109. Marci. 14 Luc. 22.

Caluin wold neither haue prayer nor vow, nor any ſacrifice made vnto God in theſe words, but hath with ſwete poyſoned talk, made of them a promiſe & a preaching to the people, geuing to man the honour of ſacrifice dew to God only. But S. Ireneus witneſſeth, that Chriſt hauing taken bread, and geuen thanks, ſaid, This is my body, and confeſſed the chalice to be his blood. Et noui teſtamenti nouam docuit oblationem, and he taught a new oblation of the new teſtament. which alſo he proueth out of Malachie the Prophet.

L.ib. 4. cap. 32.

Malac. 1.

Caluin wold the words to be ſpoken without working any thing vpon the bread: as who ſhould ſay, the bread could be offered according to the ſtate of any law or teſtament, and yet no change of ſubſtance be made therein. Caluin wold the working to be only in the minds of ỹ hearers, whereas ỹ goſpell teacheth that Chriſt hauing taken bread, ſaid: This is my body. But Caluin imagineth, that he ſpake not to the bread, but ſayd to the people, this bread is a witneſſe that you ſhall eate my body, whereas the bread it ſelf was by thoſe words made Chriſtes body, and is made, that it was his body, as ſone as the word was ſpoken. So ſaith Gregorius Nyſſenus, who writeth that the bread is chãged into the body of Chriſt, ſtatim vt dictum eſt à verbo: Hoc eſt corpus meum, ſtraight as ſone as it is ſayd of the word (of God) this is my body. S. Chryſoſtom ſheweth the words to be ſpoken by the Prieſts mouth: who ſaith, This is my body. Hoc verbo propoſita conſecrantur. With this word the things ſet foorth are conſecrated. S. Ambroſe ſaith: Vbi verba Chriſti operata fuerint, ſanguis efficitur, qui plebem redemit. When ỹ words of Chriſt haue wrought, the blood is made which hath redemed the people.

In Orat. eathechetica.

Chryſo. hom. de proditione Iudę. to. 3.

Ambroſ. de Sacra. lib. 4 c. 5

Is it not a great madneſſe to reſiſt theſe witneſſes? Or can the things ſet foorth, which are bread and wine be conſecrated, be changed, be made the body & blood of Chriſt, & not be ſpokẽ vnto?

I might

I might bring against Caluin whatsoeuer the Catholikes teache or saie of the reall presence of Christes body and blood, of transubstantiation, and of the sacrifice. For euery word destroyeth this foolish inuention of promising and preaching. It shalbe now sufficient to shew, that the whole East and west Church by diuerse meanes yet conformably destroye that erroneouse opinio of Caluin.

In the East Church the words of consecration, This is my body which is geuen for you: and likewise of the blood, are spoken with so lowd a voice, that the whole Church maie here the Priest pronouncing them. And immediatly after eche of the words the quere and people cried out Amen. which doth signifie, as S. Ambrose hath expounded it, Verum est, it is true. wherby all those Churches did signifie, that the body and blood of Christ was presently made, when the people affirmed it to be true, and yet no man had at that tyme receaued the communion. Therefore these words, This is my body, which is geuen for you, and, this is my blood, which is shed for you, which Caluin calleth words of promise made to the receauers, are witnessed by ỹ whole Church to be true presently, and so to be performed, lõg before any man receaue either kind.

The custom of ỹ East Churche at consecration.

De iis qui init. cap. 9.

On the other side in the west Churche the same words are spoken secretly ouer the bread and the wine, and immediatly after the pronouncing of eche words, the body and blood of Christ is adored of all the people, because it is really conteined vnder the formes of bread and wine. which auncient custome of secretly pronouncing these words, This is my body, shew they are neither words of promise nor of preaching. If they were words of promise or of preaching, they should be spoken to the people out of the chaire, or pulpit, or some like place. But now they are spoken at the altar of God, and not at all directed to the people, as the

The custom of the west Church in consecrating.

which belong to ỹ office of external Priesthod, whereunto ỹ people is not called. For as the high Bishop among the Iewes went alone, and that but one day in the whole yere into ỹ Holy of Holies in the temple of Salomon: right so when the Priest goeth to consecrate the Holy of all Holies (which is the body and blood of Christ) it is most conuenientlye ordeined, that he alone enter thereunto. And this custom is in that west Church which S. Peter and S. Paule planted with their preaching, and watered with their blood. This is the Church which S. Ambrose honoured so muche, that albeit himself in manie points followed in his seruice the Greke rite and manner, yet he openly praised the good and laudable custom of the Romane Church, saying: In omnibus cupio sequi Ecclesiam Romanam. In all points I conet to follow the Romane Church.

Hebr. 9.

De Sacra. lib. 3. cap. 1.

But now let vs bring a practise of ỹ whole primatiue Church, as well in the East as in the west, which so euidently doth confute the erroneouse opinion of Caluin, that he is fain to condēne the Apostles them selues to auoide that argument. For so had he rather doe, yea to deny all the whole Bible, then once to remoue the breadth of a naile from his derebeloued phantasy. such is the stubburnesse of heretiks.

The holy Bishop and Martyr S. Irenens doth witnesse (as Eusebius allegeth him) that the Bishops of Rome before the tyme of Pope Victor, to wit, Soter, Anicetus, Pius, Higinius, Telesphorus, Xistus, did all kepe Easterday alwayes vpon the sunday, and yet withal kept peace with ohter Churches, which did otherwise. For a demonstration of that peace, Irenens alleageth generally, that all the Priests which were before Victor, (which were in number, from S. Peters time, twelue at the least) vsed solemnely to send Eucharistiam, the Eucharist (which is the Sacrament of Christes supper) to suche Priests who came out of

Euseb. li. 5. c. 24

The Eucharist was sent to strangers in the primatiue Church.

those

those quarters, where Easter was kept otherwise, then it was at Rome. By that sending of the Sacramēt from the Pope to other Priests and Bishops, Ireneus concludeth all those to haue communicated together.

To our purpose, I note, that there is a certain thing so consecrated in Christes supper, that it hath in it the whole vertue of ỹ supper. And it is a corporall and real thing which may be preserued, caried, sent vp and down, and so at the last receaued. Mark wel the Historie. All the Bishops of Rome vsed to send to strāge Bishops comming to Rome the holy Eucharist, in token that they were al of one communion, of one Church, and one religion. This Eucharist was the Sacrament of Christes supper, this Sacrament was first made, and then kept for strāgers, and sent vnto them when they came. which they receaued as the bond of peace & loue. The consecration of that Eucharist could consist in none other thing so essentially, as in the pronouncing ouer bread, these words, This is my body.

Now remember, I beseche you, what Caluin iudgeth of our Lords supper. He teacheth those words to be words of promise, and of preaching, which being heard of the faithfull stirr vp their harts to receaue Christ by faith. But the custom of the primatiue Churche, euen of the first hundred yeres after Christes death, manifestly reproueth his opinion. For the Eucharist was made then and sent afterward to those who were not present at the making thereof. who neither heard any preaching, nor toke hold of any promise, but came like strangers to Rome, and so had the blessed body of Christ deliuered them. wherefore his body was not only cōsecrated in the harts of men, but also in a corporall thing which might be sene, touched, caried, deliuered and receaued. The consecration was fulfilled in that external thing, which was called the Eucharist. And so it is proued without any escape, that when

The custom of ỹ primitiue Church is against ỹ doctrine of Caluin.

bread was taken and bleſſed, theſe words, This is my body, were ſaid to the bread and ouer it, and changed it into the ſubſtance of Chriſtes body. And by that meanes the body of Chriſt was conteined vnder the foorm of bread, and ſo caried vnto the faithfull Prelats which came to Rome: The Euchariſt it ſelf was caried. The body of Chriſt was ſent from one Biſhop to an other.

The words which Caluin dreameth to be words of promiſe, were not ſuche: but in dede were words working the reall preſence of Chriſtes body. And truly when Chriſt gaue his Apoſtles authoritie to make his laſt ſupper: He bad them not make a promiſe of any thing. But he ſaid: Hoc facite, Doe and make this thing. A certayn external thing was made and don by Chriſt, which he willed his Apoſtles to doe & make. He ſaid not to them, preache thus, nor ſay thus, nor doe thus (albeit the homilies corrupt the gospel after that ſort) but he ſaid: doe this thing, make this thing, to wit, make my body with the ſame words of bleſſing, which you heard me vſe when I toke bread, and hauing geuen thanks ſayd thereof: This is my body, make this thing.

Luc. 22.

Chriſt bad not his Apoſtles make a promiſe of a thing but make the thing it ſelf.

Which thing the Apoſtles and their ſucceſſours haue alwayes made, not in pulpits, (as Caluin, who wold haue them words of promiſe, and of preaching, muſt nedes allow beſt) But they haue made the body and blood of Chriſt vpon the bleſſed altars & holy tables, where they offered vnbloody ſacrifice, and ſanctified the holy myſteries with ỹ mind of celebrating, of doing and making, but not with the mind of promiſing or preaching. Neither only was this the cuſtom of Rome, to ſend the Euchariſt already conſecrated vnto other Biſhops, but wiſe and learned men think ỹ like vſe to haue bene in euery other Churche.

And certeinly Iuſtinus Martyr, of ſufficient antiquity to them that care for Apoſtolical doctrine or tradition, doth witneſſe that the Euchariſt was made in the aſſembles of the faithfull, and afterward

terward sent by the Deacons to those that were absent: by Deacons, I say, who could in no wise them selues either consecrate or iterate again the words of consecration already spoke. For as S. Hierom writeth, Priests differ from Deacons, because at the prayer of Priests the body and blood of Christ is made. which thing the Deacons can not doe. They only can minister vnto the people the body and blood already consecrated and made by the Priests.

The Eucharist was caried by deacens to ỹ absẽt persõs without wordes of pronuncing. Hieron. Euagri. to. 2.

And therefore Iustinus Martyr writeth thus of them, and of the whole making of the mysteries. Panis vinumq; & aqua afferuntur, tumq; is qui primum locum tenet eodem modo preces gratiarumq; actionem pro virili mittit, populusq; acclamat dicens, Amen. Et ijs, quę cum gratiarum actione consecrata sunt, vnusquisq; participat. Ademq; ad eos qui absunt, Diaconis dantur perferenda. Iustinus Martyr in apolog. 2.

Bread, wine, and water are brought. And then he which is cheif prayeth and geueth thanks to the vttermost of his power, after the same maner (which was described before) and ỹ people reioysingly crieth, Amen. And euery man partaketh those things which are consecrated with thanksgeuing. And the same things are geuen to the Deacons to be caried to those which are absent

what can be more plainly spoken? Bread, wine, and water are consecrated by the words of prayer which we take of Christ, those words are, This is my body, and, this is my blood. After which consecration the people cried, Amen. And the consecrated things, to wit, the body and blood which are made by the consecration of bread, wine, and water, the body and blood, I say, are deliuered by the Deacons to them first which are present. And when they haue communicated, to others also which are absent.

Therefore the holynes rested in ỹ things that were consecrated and was not made by promise in the eares and harts of ỹ people

but the consecrated mysteries were geuen and caryed: geuen to ỹ presente, caryed to the absent. geuen by hands, not by words. geuen to their hands or mouthes, and not to their eares. they were caried to the absent, as hauing real vertue made in them by the words of Christ. what saith Caluin to these practises of the primatiue Churche? what spirit will he in this point shew to vs? whether will he shew the spirit of humility in wondering at, and in following those Fathers which lerned all their seruice and orders of the Apostles them selues? If Caluin had that spirit, he were farr from hearesy. But now see what spirit Caluin hath. Thus he writeth in this matter. Immediatly after the words which I rehersed in ỹ beginnig of this chapiter, thus he writeth.

The words of Caluin. De Cœn. Domini.

His rationibus constat, repositionem Sacramenti, &c. It is euident (saith Caluin) by those reasons, the reseruation of the Sacrament (which some men presse, to th'end it maie be distributed extraordinarily to the sick,) to be vnprofitable. For either the sick shall receaue it without rehersall of the institution of Christ, or the minister together with the signe will ioyne the true explication of the mysterie. If the institution of Christ be not spoken of, it is an abuse, and a fault. If the promises be rehersed and the mysterie be declared, so that they who shall receaue, maie receaue with fruit, we nede not dowt; this to be ỹ true consecration. To what purpose then is the other, whose strength reacheth not so farr as to come to the sick? But you will saye, they that doe so (to wit, that reserue the Sacrament) haue the example of the old Churche. Fateor. I graunt but in so weighty a matter, & wherein errour is not committed without great danger, nothing is more safe then to follow the truthe it self.

Hytherto Caluin hath reasoned, who putteth the whole stregth of the Sacrament of Christes supper in promising and preaching therefore if any where preaching and promising be not vsed in the geuing of the Sacrament, he calleth it an abuse and fault.

And seing the primatine Church, euen whiles ỹ Apostles were aliue, did by the witnesse of Irenæus reserue the Sacramẽt so long

after consecration, as to send it to such Bishops, which might come to strange dioceses out of an other prouince: and seing the deacons vsed to carie it in the tyme of Iustinus Martyr (who lived within a hundred yeres of Christes death) to those which were absent: Caluin, I saie, perceauing the vse of all Apostolicall Churchs to stand against him, will seme to confute them all with this fond reason. Either the sick and absent persons (for all is one concerning this matter) shall receaue that which was consecrated in the Church without a new rehersall of these words, This is my body, And then, it is an abuse, saith Caluin, & a fault: (& he calleth it an abuse, which the scholars of the Apostles vsed) or els (saith he) the words shalbe ioyned with the signe, and it is a true consecration. And then, saith he, the first consecration made at the Church was in vain concerning the sick and absent men. But the second is good, which is made by preaching and rehearsing the words of promise to the sick persons.

Caluin reproueth the primitiue Church.

I haue most faithfully behersed the opinion of Caluin. But let vs now examine, why it is an abuse and fault to deliuer to the sick or to the absent persons the holy hoste which was consecrated in the Churches, without a new rehersall of Christes words. why is that an abuse? who told Caluin it was an abuse or a fault? For touch his own mind gaue him so, his wisedom thought so, his grauitie said so, his blasphemouse penne wrote so. But other cause, reason, or scripture he bringeth none for it. He first deuiseth that the consecration of Christes supper consisteth in saying to the people, This is my body which is geuen for you: And proueth it not at all. but graunt him once his dream, & consequently he inferreth that if such an hoste whereupon the words of consecration were once dewly pronoūced, be afterward geuē to him that heard not those words of promise, because he was sick or absent, if the host, I say, be geuen without a new rehersall of the words, it fo-

Caluin bringeth no reason for his lewd reprouing of the Apostles scholers.

loweth, that it is an abuse. Yea but some Papist will saye, the old Churche did so. For now he calleth the primatiue Churche the old Churche. I graunt, saith Caluin. But it is better yet to follow the truthe it self. why Caluin doest thow only know, what the truth it self is? we allege the old Church, to proue, that the truthe of Christes gospell doth stand for vs: and to proue that consecration is not made by preaching and by the hearing of the people, but by the vertue of Gods word, which spoken ouer the elements of bread and wine, saith by the one: This is my body, making it so. And by the other: This is my blood, making it so.

we saye these words make the body of Christ vnder the form of bread, and his blood vnder the form of wine. For our saying we bring the gospell, where it is writen, this is, and, this is. when other misconstrue the gospell, we shew that the Apostles and their successours practised this which we beleue. For they all vnderstode, by these words directed to bread and wine, that the body and blood of Christ was really made, vnder the formes of them. How proue we that? Because if once the words had ben spoken by a Priest vpon those elements, the things consecrated were afterward kept and caried as a most holy sacrifice to men absent. as the which things cõteined really within them the body & blood of Christ. why els should they be caried to others that were absent? A Caluinist maye say, that when they came to the absent persons, the words were again rehersed. First that appereth not in Justinus, or in Irenæus, of whom the one sayth, the Eucharist was sent to strangers: the other saith, that the things consecrated, which were receaued of the present Christians, the same were caried to the absent. How is the Eucharist sent, if it be no Eucharist vntill it come to the stranger, and then be made a new? Or is it lawfull to iterate the consecration of any Sacrament? Hath Caluin lerned so farr? Did the first consecration lack

Matt. 26.

Nothing knowē to be cõsecrated maye be cõsecrated again.

vertue,

verne, so that an other must be made, or the first be repeted?

Last of al the Deacons caried the Eucharist, who possibly could not reherse the words of consecration, This is my body, and, this is my blood. And yet if they were words of promise & preaching, the Deacon, who may preache and in preaching may promise ỹ spiritual feeding of our soules, might also reherse those words. But from the Apostles tyme to this day it was neuer heard, that a Deacon might consecrate the body and blood of Christ. For no man is able to doe any more, then wherevnto he is lawfully called. But no Deacon hath the power to cõsecrate geuen him. And that his name sheweth, which is to say, a seruant, or a waiter on. For he waiteth vpon the Priest at Masse, and is not as yet promoted to the office of Priesthod.

Hebr. 5. A Deacõ cannot cõsecrate the holy mysteries.

Seing then the Deacons caried the Eucharist, and they could not say the words of consecration, doubtlesse they that receaued it of their hands, receaued neither words of promise, nor of preaching, but they receaued that blessed body and blood of Christ which was cõsecrated before, vnder the formes of bread & wine. This saith wil stand sound when Caluin and all his scholars be out of memorie. This practise did the Apostles leane to their successours and scholars, as Iustinus the Martyr, Irenieus and Eusebius witnesse.

Now consyder what an intolerable spirit of arrogancy was in Caluin, who dareth oppose him self against the first hundred yeres after Christ. He dareth affirm, that all the Priests and Bishops of Rome before Victor committed an abuse, in sending the Eucharist to strangers. That all Asia and Grece committed an abuse, in sending the Eucharist by Deacons to men that were absent, who heard not the words of promise.

The intolerable pride of Caluin.

If thou looke to be saued (good Reader) beware of that arrogant spirit. Learning thou shalt not find in Caluin, and much

ſelfe honeſtly. Only he hath a ſort of ſmothe words, which are poy
ſoned with pride and ignorance. If any of his ſcholars wil take
vpon him to defend his errour, I wil by Gods grace diſcouer
more ignorance of that arrogant Maſter of theirs. In the meane
eyme I wil content my ſelf with theſe reaſons, which I haue
preſently brought againſt him out of the word of God,
and out of the ſayings and doings of the whole
primatiue Churche.

¶ The preface of the second Booke.

For so muche as contrarie things, one being set against the other, are both made the more clere and plaine: it semed best I should not only confirme the Catholike faith, but also confute the contrarie doctrine, which is allowed for good and laudable in the Apologie of the Church of England, to th'intent the Reader might iudge, whether the Catholikes or Protestants doe more oft allege, more syncerely interprete, and more throughly beleue the word of God. I feare me he shal find nothing, beside the name of the gospell, to be among the Protestãts. But the true meaning and vse thereof only to remain in ỹ Catholike Church of Christ. Let the thing it self speake: I aske but an vpright and indifferent iudge.

Neither let any man be now ashamed to heare that his new chosen opinion, is a great deale worse then his old faith was. For if he blushed not to forsake the faith of the Catholike Church vowed at the fonte of Baptism, and to embrace a truthe lately espied (as he thought) in the gospell: Muche lesse ought he to accompt it any reproche, to reade further in the same gospell, and there to lern, his old profession, made at the tyme of his Christendom, to haue bene not only the receaued belefe of all Christians, but also to haue bene grounded in the true word of God, and practised of the Apostles and their Successours from the beginning.

The Chapiters of the ſecond Booke.

1. The Catholiks require their cauſe to be vprightly tried by the holy ſcriptures, which they haue alwayes ſtudied and reuerenced. 12.
2. It is proued by the word of God, that euill men receaue the body of Chriſt in his ſupper. 13.
3. The auncient Fathers teache, that euill men receaue truly the body of Chriſt. 14.
4. What is the true deliuerance of Chriſtes body and blood. 15.
5. What it is which nouriſheth vs in ỹ ſupp of Chriſt. 16.
6. The reall preſence is proued by ỹ vnion which is confeſſed to be made in the ſupper of Chriſt.
7. That the Apologie ſpeaking of the Lords ſupper, goeth cleane from the word of God. 17.
8. That S. Ambroſe and S. Auguſtine taught more then two Sacraments. 18.
9. That the ſupper of our Lord is the cheif Sacrament of all, but not acknouledged of the Apologie according to the word of God. 19.
10. That the ſupper of our Lord is both the ſigne of Chriſtes body, and alſo his true body, euen as it is a Sacrament. 20.
11. What ſigne muſt cheifly be reſpected in ỹ Sacramẽt of Chriſtes ſupper, & what a Sacrament is. 21.

12. Which

12. *Which argument is more agreable to the word of God: It is a token of the body made by Chriſt, and therefore not the body: or els, therefore the true body of Chriſt.*

13. *The words of Chriſtes ſupper are not figuratiue, nor his token a common kind of token.*

14. *That the ſupper of our Lord is no Sacrament at all, if theſe words of Chriſt, This is my body, and this is my blood, be figuratiue.*

15. *The reall preſence of Chriſtes body is that, which ſetteth his death and life before vs.*

16. *Our thankſgeuing and remembrance of Chriſtes death, is altogether by the reall preſence of his body.*

17. *The true reſurrection of our bodyes cometh by eating that body of Chriſt, which is both e true, and truly in vs.*

18. *Nothing is wrought in the ſupper of Chriſt, according to the doctrine of the Sacramentaries.*

19. *The reall preſence of Chriſtes fleſh is proued by the expreſſe naming of fleſh, blood, and body, which are names of his humane nature.*

20. *It is a cold ſupper which the Sacramentaries aſſigne to Chriſt in compariſon of his true ſupper.*

21. *By eating we touche the body of Chriſt, as it maye*

maye be touched vnder the form of bread.

22. The Sacramentaries haue neither vnderstanding, nor faith, nor spirit, nor deuotion to receaue Christ withall.

23. The reall presence of Christes body is proued by the confession of the Apologie.

24. The contrariety of the apologie is shewed, and that the lifting vp of our harts to heauen, is no good cause, why we should lift the body of Christ from the altar.

25. What be grosse imaginations concerning the supper of Christ.

26. What the first Councell of Nice hath taught concerning Christes supper.

27. That the Catholiks haue the table of Egles, and the Sacramentaries the table of Iayes.

28. The bread which is ỹ meate of the mind, and not of the belly, can be no wheaten bread, but only the bread of life, which is the body of Christ.

29. Sacramentall eating differeth from eating by faith alone, whereof only S. Augustine speaketh in the place alleged by the Apologie.

The

¶ The Catholikes require their cause to be vprightlye tried by the holy Scriptures, which they haue alwayes studied and reuerenced.

The first Chapiter.

THe Apologie of the Church of England boasting it self, partly of the word of God, partly of the primatiue Church, requireth that we call the new gospellers no more by the name of heretykes, neither accompt our selues hereafter Catholikes, except we conuince them out of the holy Scriptures, as the old Catholike Fathers did vse to conuince the old stubburne heretikes.

The wordes of the Apologie. Fol. 14. b vi. pag. 1.

If we be heretikes (saith the Apologie) & they (as they would gladly be called) be Catholikes, why do they not, as they see the Fathers, which were Catholike men, haue done alwayes? why do they not conuince and maister vs by the diuine Scriptures? why do they not call vs againe to be tried by them? why do they not lay before vs, how we haue gone away from Christ? From the Prophets? From the Apostles? and from the holy Fathers? why sticke they to do it? why are they afrayed of it? It is Gods cause, why doubt they to commit it to the triall of Gods word?

The answere.

To this proude bragge of the Apologie, thus I answere. To the holy scriptures, and to the holy Fathers ye haue appealed. By the holy Scriptures and Fathers your doctrine shalbe tried. The Catholikes neuer feared to be tried by the holy Scriptures, but they alwayes feared to abuse them. For we ẏ know in dede what holy Scripture is, are so carefull how to behaue ourselues reuerently and semely about the same, that we lightly vse not to allege any part thereof to proue any rare and harde matter, vnlesse we shew some auncient Fathers or Councell to haue expounded that peece of Scripture before vs, in such sorte & sense, as we, by the witnes thereof, desyre to persuade and confirme.

But otherwise, the Catholikes neuer refused the triall of the holy Scriptures, as ẏ which they alwayes both studied & loued.

S. Bernard. Petrus Lombardus. Tho. de Aquino. Lyranus Dionysius. Burgensis. Caietanus.

Do not the writings of S. Bernard in manner wholy consist of continuall testimonies taken out of holy Scripture? Did not Petrus Lombardus learnedly comment the Psalmes, the Epistles of S. Paule, and other parcels of Gods word? Did not S. Thomas of Aquin write so vpō Job, Esaias, Jeremias, S. Mathew, S. John, S. Paule, the Canonicall epistles, and the Apocalips, that he vseth to expound one hard place by an other, as nighe as the thing will suffer? Did not Nicolaus de Lyra, Dionysius the Carthusian, Paulus Burgensis, Caietanus the Cardinall, with diuerse other expound the whole Bible, or make notes vpon it? would they haue don so, except they had ben specially delighted with the word of God? More ouer when hereſies arose in our dayes, Did not Contarenus, Sadoletus, Polus, Hosius, Rosensis, Gropper, Tapper, Eckius, Pighius, Petrus and Dominicus of Soto, Miranda, Villegagnon, Joannes a Louanio, with diuerse other conuince those hereſies by the holy Scriptures and Fathers? And yet as though we wrought nothing at all for defence of the Catholike faith out of the word of God or primitiue Churche, so dothe the penner of this Apologie, more to his discredite then to ours, falsely and vnhonestly reporte. But now to shew the better his falsehood and dishonestie, I thought good for my part to set forth such holy Scriptures, and suche witnesses of the primitiue Churche, as plainly confirme the Catholike belefe concerning the chefe matter, which at this day is in controuersie betwixt vs and them.

The chefe question of our age.

The chefe question is about the blessed Sacrament of the altar. Our belefe is, that after consecration duely made, the body & blood of Christ is really present vnder the formes of bread and wine. The Apologie teacheth other wise, as now it shall appeare. But whereas there are many questions in this behalfe, as of the reall presence, of transubstantiation, of the sacrifice of the masse, of com-

communion vnder one kind, of receaning alone, of reseruation of the Sacrament, and of suche other: I will begynne first with the matter of reall presence, which is the grounde of all the rest, not despayring to haue (at other tymes) more leasure to handle also the other questions.

So much therefore as in the Apologie belongeth to the reall presence of Christes body and blood in the Sacrament of the alter, I will faithfully set foorth, and trie the truth of that doctrine by Gods word, and by the holy Fathers. Neither let any man be offended, yf I seme to kepe no good order, in so much as I make no new methode of myne owne, but follow the order of the Apologie, which sodenly and abruptly thus intreth in to ỹ question.

¶ It is proued by the word of God, that euill men receaue the body of Christ in his supper. The second Chapiter.

WE do expresly pronounce, that in the supper (vnto suche as beleue) there is truly geuen the body and blood of the Lord. The Apologie. Fol. 24. c. 8. pa. r.

This doctrine being called to ỹ word of God, & to ỹ iudgement of holy Fathers for his triall, will appere falle & forged. The answere.

Because the holy scripture teacheth the body and blood of Christ to be truly delyuered not only to such as do beleue, but euen to wicked men, who in their workes haue denied their faith howsoeuer they kepe it, or geue it ouer in hart. Iudas one whole yere before the last supper, was called a deuill, for so much as Christ knew that he wold betray and sell him vnto ỹ Iewes. which it is not to be thought ỹ Iudas wold haue don, if he had bene of the true belefe, that Christ was the Sonne of God, & God him self. And yet the body and blood of Christ was truly deliuered vnto him. who although he had beleued the diuine power of Christ, yet he had not beleued as we now take beleuing, for Euill men receaue ỹ body of Christ. Tit. 1. Ioan. 6. Leo. de passione Domini Sermo. 1 The body of Christ was deliuered to Iudas.

Belief is take somtime for ỹ whole state of the gospell.

the fulfilling and performing of all that which belongeth to the state and lawe of the new Testament. According as it is written, Vt omnis qui credit in eum non pereat, sed habeat vitam æternam. That euery man which beleueth in him, may not perish but haue euerlasting life. Such a belefe working by charitie, Judas had not. And yet he receaued the body and blood of Christ. For albeit some auncient Fathers thought, that Judas went out before the supper of Christ, yet farre the greater part teache otherwise. And it is much more agreable to the word of God. How proue I that?

Ioan.3.
Galat.5.

Hilarius in Matt.

Matt.26.
Marc.14

S. Mark writeth that Christ came with the twelue. S. Mathew sayeth, Christ sate down with the twelue, and whiles they were eating he gaue his body and blood. S. Luke agreeth vpon the very same number, and vpon the same gift. Among ỹ twelue Judas is reckoned in S. Mathew, S. Mark, S. Luke, and S. John. And whiles they were at supper (which they beside the twelue:) Jesus tooke bread and blessed (and gaue thanks) and brake and gaue to them. To which them I pray you, but vnto the twelue that came with him, and sate with him: to ỹ twelue therefore he gaue and said: Take, eate, this is my body. And taking the chalice, he gaue thanks, and gaue them saying: Drinke ye all of this, for this is my blood of the new Testament, Which is (or shalbe) shed, for the remission of synnes. Et biberunt ex illo omnes. And all drank of it. which all, if not the twelue?

Matt.10.
Marc.3.
Luc.6.
Ioan.6.
Matt.26.

Marc.14

Judas drank ỹ which the other Apostles did.

Judas therefore being one of the twelue, had the body & blood of Christ deliuered to him. For Christ said: Take, eate, and drinke ye all of this. And as they dranke all, so is there no doubt, but they all did take and eate: therefore Judas tooke that, which Christ deliuered. But Christ witnessed himselfe to deliuer his owne body, saying, Take, and eate, this is my body: And drink ye all of this, for this is my blood: Therefore the body and blood of

Matt.26.

Christ

Christ was delinered vnto Iudas. And such Iudas did not be- Iudas did not beleue well.
leue: the body and blood of Christ was truely deliuered to some such, as did not beleue.

We nowe call these defenders to be tried by the holy Scriptures. We make it appere ẏ they haue seuered them selues from Christ, from the Prophetes, from the Apostles. we stagger not, we flee not, it is Gods cause, we doubt not to commit it to Gods word. And that no man maie suspect we take the words of the Apologie to short, that we expound them to hardly, that we seeke aduantage vpon small occasion: I will bring foorth their owne words, which they haue more fully writen in an other place of the same Apologie concerning this matter.

We do affirme with the most auncient Fathers, that the body of Christ is eaten of none other, but of godly and of faithfull men, and such as are endued with the spirite of Christ. These felowes do teach, that the very body of Christ maie in very dede, and as they terme it really, and substantially, be eaten not only of wicked and vnfaithfull men, but also (it is horrible to speake it) of mise and dogges. The Apologie. Fol. 90. m. ij. pagin. 2.

Whether mise and dogges maie in some sense eate the body of Christ or no, it is not worth while to discusse, for so much as the Catholikes kepe the body of Christ so warely, that neither mouse nor dogge maie come nigh to it. But as ẏ Arrians threw downe the body and blood of Christ, and trod thereon with their filthie feete, and as the Donatists brake the chalices, which as Optatus saith, caried the blood of Christ: so the Sacramentaries of England haue taken out of the holy pixes, and troden vnder their prophane feete the blessed body of Christ, they haue sold, broken and abused to filthy ministeries the chalices which haue holden Christes blood. If the wicked men be able to pollute, to tread on, and to defile, (as much as lieth in them) the body of Christ, I thinke that to be worse, then if mise and dogges did eate it. The answere. Victor persecutionis vand. li. 1. cap. 3. Optatus lib. 6. de schisma. Donat. Euil men are worse thē dogs.

Heb.10. The Fathers teach that Judas did eate ỹ body of Christ. 1.Cypri. de cœna Domini. 2.Hiero. Li.2. ad uers. Io. 3.Theodorit.in 1. Cor.11 4.Chrysost.Ho. deprodit 5.Augustinus in Ioā. tractat.50. 6.Leo in Ser.1.de passione. 7.Sedul. in Carm. Paschali. 8.Beda in Ioā.6. 9.Theophil. in Matt.26. 10.Euthimius. 64 in Matt.

not that the immortall body of Christ can take any harme at all. But yet a terrible damnation is reserued to them, who being able to do it no hurte, shewe not withstanding their vnsatiable malice against the highest mysterie of our redemption, tredding vnder foote the sonne of God, & counting the blood of the new testament prophane and vnholy.

Leauing therefore this question, we returne to the principall matter, cõfessing our selues to teache, ỹ ỹ wicked men eate in dede & really ỹ body of Christ in our Lords supper. Thus we teach, not only because the greater part of the Fathers haue deliuered so vnto vs, but also because thus we learned of Christ. Who after bread taken hauing blessed, gaue to Judas one of the twelue bidding him take & eate, saying, This is my body. A worse man then Judas, I think, is not lightly heard of. which amõg other things causeth vs to beleue, that be the man neuer so euill, yet if he take and eate after consecration and benediction, he taketh and eateth really and in dede the body of Christ. which vnworthy receauing of so precious a thing, although it mislike Christ (as all synne doth) yet as he permitteth synne for the goodnes which he worketh by the occasion thereof: so he thought it lesse euill that euil men should eate his body, then that his Sacraments by any our infidelity should be made void, or that the gift of his grace should be vncertaine.

For Christ in the institution of his Sacramẽts dependeth not vpon our faith or vertue, but vpon his owne mercy and truth. wherefore when so euer by a lawfull priest intending to execute the ministerie commaunded by Christ, it is duely sayd ouer bread and wine, This is my body, and, This is my blood, Christ would it so to be as the wordes declare, and who so euer receaueth that kind of food, receaueth the body of Christ. whether well or euill, that dependeth vpon his worthy or vnworthy eating.

If any

If any man eate vnworthely, then will Christ complaine of him, as he complained of Iudas. For straight after the delinery of the blood, he sayd (as S. Luke doth witnesse, and S. Augustine hath noted the same to pertaine to the Sacrament) Veruntamen ecce manus tradentis me, mecum est in mensa. But yet see, ý hand of him ý betrayeth me, is with me on the table. As if he had sayd: you see what loue I shewe to you by geuing mine owne body to be eaten, mine owne blood to be dronken in this my last supper, this only greeueth me, that a very deuill doth eate & drinke these precious giftes together with me and you. Except our new brethren will say Iudas to haue bene a good faithfull man, I see not but they must confesse, that euill men may haue the body and blood of Christ delinered to them,

Luce. 22. S. Augustin. de verb. do. serm. 22. so expounded it.

which thing S. Paul most euidently confirmeth of all euill Christians, saying: Therefore who so euer shall eate this bread, or drinke the chalice of our Lord vnworthely, he shallbe guilty of the body and blood of our Lord. Doth not he that speaketh of vnworthy eating, confesse a true eating? True, I say, in nature of the thing eaten, but vnworthy concerning ý effect of grace ensewing. And yet doe not euill men, who receaue the body of Christ vnworthely, eate really the same body?

1. Cor. 11

Vnworthy eating presupposeth in eating.

It is written in the booke of the Machabees, that King Antiochus hauing slaine foure score thousand, within three dayes, entred also into ý holy Temple. Et sceleſtis manibus ſumens ſancta vaſa, contrectabat indigne & contaminabat. And taking in his wicked hands the holy vessels, he handled or touched them vnworthely and defiled them. I aske whether it doth not follow: Antiochus touched vnworthely the holy vessels, therefore he touched the holy vessels? If that argument be good, it is like to say: an euil man doth eate the body of Christ vnworthely, therefore he doth eate ý body of Christ. Or did not Adam and Eue eate of the

Machab. li. 2. ca. 5.

Handling vnworthely presupposeth handling.

 fruit of

Gene. 3. fruit of the tree, becauſe they did eate the ſame againſt the commaundement of God: For theſe defenders ſeme to make an vnworthy eating no eating. whereas if it were no eating, it were not an vnworthy eating.

In vnworthy eating is an eating.

Perhaps they wil ſay. S. Paul writeth not ỳ ſynners & wicked men eate ỳ body of Chriſt vnworthely, but ỳ they eate this bread vnworthely. Verily S. Paul ſpeaketh not of bodelys bread in ỳ place. But hauing ſhewed ỳ Chriſt taking bread after thanks geuen, ſayd: This is my body, ſtraight he inferreth that, as often as this bread is eaten, the death of Chriſt is ſhewed, & therefore who ſo eateth this bread vnworthely, he ſhalbe gilty of the body of our Lord. This bread is one certayn kinde of meate or foode (for bread in the holy ſcripture doth ſignifie) which foode before was declared to be the body of Chriſt.

1. Cor. 11

Bread is take in holy ſcripture for all ỳ which is eaten.

And S. Paul doth ſo warely deſcribe this kind of bread, that he putteth both an article and a pronoune to it, ſaying, τὸν ἄρτον τοῦτον: As if it were ſaid in Engliſh, who ſo eateth vnworthely this certayn kinde of bread: For ſo the article τὸν betokeneth a certayn bread ſpoken of before. But then foloweth beſides τοῦτον which moſt vehemently reſtraineth that certayn bread to this kind of bread & food which Chriſt gaue at his laſt ſupper, ſaying, take and eate, this is my body. So that S. Paul by (bread) meaneth a thing eaten: By (the bread) a certayn knowen thing eaten: By (this bread) one certayn kind of thing eaten, which alſo before was declared to be the body of Chriſt. who ſo euer eateth this kind of bread vnworthely, he is gilty of the body of Chriſt. Why ſo? Becauſe he eateth the body of Chriſt vnworthely. otherwiſe by eating he can not be gilty of that body, which he doth not eate. But hereof we ſhall ſaye more vpon S. Paule.

The greke article & ỳ pronoun make plain the words of S. Paule Matt. 26.

Thus now I reaſon out of the holy goſpel. That thing where of

of Christ sayd to the twelue, take and eate, and drinke, was taken & eaté & dronken of all ỹ twelue, ỹ was one thing only cõcerning ỹ eating, & one thing only concerning ỹ drinking, ỹ is to say, the body of Christ, & ỹ blood of Christ. For he sayd, This is my body. (This) truly is but one thing, which Peter, Iohn, Iames, & likewise Iudas did eate. If Iudas did not eate this, he did eate nothing of Christes supper. But Christ cõplaineth at his owne last supper, that his betrayer had his hand on the table with him. He did therefore eate somewhat: And consequẽtly this one thing, which was only at Christes supper geuen to be eaten. But this (one thing) is my body (sayeth Christ) therefore Iudas did eate Christes body.

This, can not be spoken of two things.

August. in Ioan. tracta. 50

Peter and Iudas to be of one bread.

Luc. 22.

If that argument be not plaine ynough, take an other. Iudas and Iohn did eate one thing. Eche of them that foode, whereof Christ sayd, This is my body. But S. Iohn, by the confession of the Apologie did truly eate Christes body, because, I suppose, the Apologie doth take S. Iohn for a faithfull man: Therefore Iudas did truly eate the same body. As truly, as really, did Iudas eate the body of Christ, as S. Iohn, but not so worthely. Or made Christ in his supper two giftes? Did he deliuer one thing to S. Iohn, an other to Iudas? what gospell teacheth that? sayd not Christ, This? Is not This the singular nomber? Is it not one certayn thing? (This) was deliuered to all twelue, and to euery of them. (This) was eaten of all twelue, and of euery of them. Therefore seing (this) was to S. Iohn the body of Christ, (as the Apologie confesseth it was, as also to all others ỹ do beleue) likewise (this) was to Iudas ỹ body of Christ, and to all others that receaue at Christes table.

This, can meane but one thing, which all the Apostles did take a like.

Christ made but one gift of his body.

What Iuglers be these, ỹ of one certayn thing whereof Christ sayd, This is my body, doo make the true body to Iohn, and not the true body to Iudas? If they say, that (this) doth not point to

If Iudas did not eate ỹ body, neither any other could eate it.

the body of Christ, but to Bakers bread: then how doth S. Iohn by eating this, eate the body of Christ? S. Iohn eateth that same thing which Christ deliuereth to Iudas. But you say Christ deliuereth Bakers bread, and none other thing to Iudas: Therefore S. Iohn though he beleue neuer so well, yet by eating (this) he doth not eate any thing beside Bakers bread, and so he doth not eate the body of Christ.

More then Christ deliuereth him, he can not eate at the supper of our Lord. But Christ geuing (this) deliuereth bread to Iudas, and not his body, as you say. Then how can S. Iohn by eating (this) eate the body of Christ? You will say: S. Iohn may eate it by faith. Yea Syr, but that is not the eating (this) whereof Christ spake. Here againe I presse you with ỹ word of God.

The eating in Christes supper was bodily.

The eating whereof Christ spake in his supper, was an eating by body. It was such an eating as agreed with the geuing of Christ, and with the taking of ỹ Disciples. But Christ gaue with his hands, they toke with their hands, and they did eate by the meane of their tonges, teeth, and mouthes. Therefore the eating and drinking whereof Christ sayd: take and eate & drinke, was an eating and drinking by body, albeit ỹ end of that banket was to feed also ỹ soule by that bodily food. The end, I say, intended on Christes part. But you can not out of that outward precept of eating and drinking, deduce an eating and drinking of ỹ body and blood an other way, that is to wit, by faith and spirit only. If you can, it must nedes folow, that Iudas did eate and drinke the body and blood of Christ by faith and spirit also.

Mat. 26. Mar. 14.

For as it is sayd: Bibite ex hoc omnes, drinke ye all of this: so it is sayd, Biberunt ex illo omnes, they all dranke of that. If the precept be fulfilled: such as the precept is, such the fulfilling is. If Christ by saying, drink, did will them to drinke wine in their mouthes, and his blood in spirit only; Then they whom ỹ gospell

shewed to haue drunken, did also drinke wine in their mouthes and his blood in spirit. Or will you take in the historie of ỹ same supper Bibite otherwise, then biberunt? Is not drinke ye, sayd of the same thing, whereof it is sayd, They dranke? Now then either Jhon dranke not truly (according to the precept geuen in the supper) the blood of Christ, or Judas dranke also the blood of Christ. For (this) whereof Christ sayd: drinke ye all of this, came as wel to Judas, as to S. Jhon. Christ sayd to all: drinke ye of this, and they all dranke of that.

drink ye all of this and they all drank must needes be said of one thing.

Lo, that which S. Jhon dranke, also Judas dranke, concerning, I say, the drinking of the supper. And the drinking of that thing, which is the substance of the Sacrament of the altar, Jhon truly dranke, as ye confesse: Judas truly dranke, as the Gospell teacheth. wherefore Judas drank the same blood, that S. Jhon did. Had Judas then as greate merite by drinking, as S. Jhon? God forbid. But Judas dranke the same thing, as all ỹ children of Israel did eate one, and the same Manna, but not to one and the same merite, as S. Paul hath declared. The merite riseth not of drinking, but of worthy drinking. As Manna tasted better to the good Israelites, then to the bad: so S. Jhon dranke worthely, Judas vnworthely. S. Jhon had by drinking life euerlasting, Judas had by drinking damnation. S. Jhon dranke by body & by faith working by charitie. Judas dranke by body alone, with a malicious intent to betraye Christ.

Judas dranke ỹ same thig, but not to the same merite. 1. Cor. 10. Sap. 16. August. tractat. 50. in Io.

The good faith of S. Jhon was not the thing, whereby he dranke the blood according to the outward precept of Christ in his last supper, but it was the thing whereby and wherewith he worthely dranke the blood. Did not then Christ will and command his Disciples to come worthely to his supper? Yeas forsoth, he not only willed them to come worthely, but for his part he offered them grace to come worthely. He not only for his part

Peter toke to life, Judas to death.

Faith was nessary not to ỹ drinking but to the worthy drinking.

was redy to cleanſe their ſoules, but in token thereof waſhed alſo
Ioan. 13. their bodies: Saying, they were all cleane except one, which was Iudas.

1. Cor. 11. The preparing to haue a good faith, to haue a good charitie, to examine him ſelfe, goeth before the ſupper: eating by faith and ſpirit is a thing required to come worthely to the ſupper. But when we once come thither, we all eate one thing, one meate, one foode, one body, whether we come worthely or vnworthely, euen as all that are ſprinkled with water in the name of the Trinitie, are baptized in one, and the ſame Sacrament of baptim, whether they be good men as Cornelius was, or euill men as Simon Magus was.

Eating by fayth is a preparatō to worthy eating of ỹ ſacramēt.

It is one baptiſme to good & euill.

For Simon Magus was baptized of Philip ỹ deacon. But as it may appere by ỹ is tolde in the ſcriptures, and gathered by the Greke and Latine Fathers, he came not worthely to that Sacrament, but faynedly, as one that hoped to make gain of his faith. And yet he had that baptiſme, which (as S. Paul ſayeth) is but one. But he had not the vertue of that one baptiſme, which is the remiſſion of ſynnes.

Acto. 2. Simon Magus was baptized as wel as Cornelius, but not ſo meritoriouſly Epheſ. 4.

I truſt by this tyme the defenders nede not boaſt of their doctrine, neither vpbraid vs of ours, becauſe they teach, that only good men haue ỹ body of Chriſt deliuered to them. And we teach that euill men alſo eate really the true body of Chriſt. We haue, I ſuppoſe, declared the word of God to ſtand in our ſide. and ſeing their doctrine muſt be tried by the word of God, I tell them it is tried and found to be falſe and forged, except they can proue Iudas to haue bene an honeſt man. For ſurely that he receaued the body of Chriſt, it is the mind of S. Cyprian, S. Hierom, S. Chryſoſtom, S. Auguſtin, S. Leo, S. Bede, Theodoritus, Sedulius, Theophilact, Euthymius. yea it is ſo farre the common opinion of all men, that vpon that example this concluſion is grounded

Tit. 3. Acto. 2.

grounded, that we can not remoue an euill man from the communion, except by order of law we may cõuince him, Quia nec Christus Iudam a communione remouit: Because Christ did not remoue Iudas from communion. C. Si Sacerd. de off. Iudi. ordinar. Chryso. hom. 83. in Mat.

Howbeit we stand not in this doctrine vpon the person of Iudas only, but also vpon the generall doctrine of S. Paule, who teacheth euery euill man to be guilty of the body of Christ, for eating that bread vnworthely.

¶ The auncient Fathers teach, that euill men receaue truly the body of Christ. The third chapiter.

YEa but (say they) we do affirme with the most auncient Fathers, that the body of Christ is eaten of none other, but of Godly and faithfull men. The Apologie.

Seing the holy scriptures are proued to stand on our side, it were great marueile if the auncient Fathers did make for you. They are not wonte to be contrarie to the word of God. But what a miserie is this, what a seducing of the people? The word of God is pretended, the auncient Fathers be named, and not one syllable brought forth out of either both, concerning this question. But as before we brought holy scriptures, so let vs now allege the auncient Fathers. The answere.

Origen sayeth: Those who come to the Eucharist without examining & cleansing them selues, are lyke to men sicke of an ague, who presuming to eate sanorum cibos the meates of whole men, doe hurte them selues. whereby we may perceaue, he iudgeth the meate of Christes supper, which is prouided only for whole men, yet to be truly, but not profitably, eaten of them, who are burdened with great synnes. Origines in Psal. 37. Hom. 2.

Basile asketh, what a man shall say of him, qui otiose et inutiliter edere audet corpus, et bibere sanguinem Domini nostri Iesu Christi: who darreth in vayne and vnprofitably eate the body and Basil. de Bapt. li. 1 ca. vlt.

drinke the blood of our Lord Jeſus Chriſt? If a man eate in vaine and to his diſprofit, yet he eateth in dede, and as S. Baſile ſayeth, he eateth the body of Chriſt.

Chryſoſt. in Ioan. Ho. 45.

Chryſoſtom writeth thus: If thoſe which ſpotte the Kinges purple be no leſſe puniſhed, then thoſe that cutte it, what wonder is it, if thoſe who take the body of Chriſt with an vncleane conſcience, haue the ſame puniſhment which they haue, who pearced him with nailes? Beholde as it is one purple ſtill, whether it be ſpotted or cutt, ſo is it the ſame body ſtill, whether it be pearced with nailes (as the Jewes handled it) or taken with an vnclean conſcience, as euill Chriſtians order it.

Cypria-nus de Cœna Domini.

S. Cyprian in manner of purpoſe anſwereth thoſe obiections which might moue any man to doubt, how euill men may & doo receaue ſo good a thing, as Chriſtes owne body is. The Sacramentes (ſayeth he) for their part can not be without their proper vertue. Neither doth Gods maieſtie by any meanes abſent it ſelf from the myſteries. But albeit the Sacramentes permitte them ſelues to be taken or touched of vnworthy men, yet thoſe men can not be partakers of the ſpirit, whoſe infidelitie or vnworthynes withſtandeth ſuch holines.

Euill mē receaue ỹ Sacramēts but not the holines of them.

If, by the mynd of S. Cipriā, the Sacramentes can not lacke their owne proper vertue, come good men or euill to them, one ſubſtance is alwayes geuen. but the euill can not receaue ỹ ſpirit or grace thereof, becauſe they are vnworthie of ſuch a benefite.

S. Hierome: Opponis mihi Gomor Mannę vnam menſuram: Et nos Chriſti corpus ęqualiter accipimus. Thou laieſt vnto me the one meaſure of Manna called Gomor, and we take the body of Chriſt equally. One as well taketh it as an other, but as it there foloweth: Pro accipientiū meritis diuerſum fit, quod vnum eſt. According to the merites of them that receaue, that which is one, is made diuerſe. The Sacrament is one in it ſelfe, yet to one it is

it is made ỹ cause of goodnes when he taketh it worthely, to an other the cause of euill, when he taketh it vnworthely. There also S. Hierome sayeth, that Iudas dranke of the same cuppe, where of the other Apostles dranke, but yet that he was not of the same merit.

S. Augustine sayeth: Tolerat ipse Dominus Iudam, Diabolũ, furem, & venditorem suum sinit accipere inter innocentes Discipulos, quod norunt fideles, precium nostrum. Our Lord him selfe beareth with Iudas, he suffereth a deuill, a theefe, and the seller of him selfe to receaue among the innocent Disciples, our price, which the faithfull knowe. If any thing, besydes ỹ body of Christ, may be our price, then S. Augustine might meane that euill men receaue an other thing. But if our price be vndoubtedly that body of Christ which by death redemed vs, Iudas receauing our price receaued the very true body and substance of Christ. in Epist. 162.

Iudas did eate our price, which is ỹ reall body of Christ.

In an other place he writeth: Eundem cibũ sanctũ alios manducare digne, alios indigne. Some eate worthely, some vnworthely the same holy meate. Beholde the meate is the same, whether the euill receaue it or the good. And because the Apologie (though it name no Father at all) yet it maie haue some pretense of certain wordes which are in S Augustine, it is to be weighed diligẽtly, that Christ hath as well a mystical body, as a true naturall body. The mysticall body of Christ, are his members which are incorporated by grace, & ioyned to him being their head. This incorporation is wrought by the grace of baptisme in one degree, and finished by the Sacrament of the altar in a higher degree, whereof we shall speake hereafter more at large. The naturall body of Christ is that, which he tooke of the virgine and gaue to death for vs. Now Christ in his last supper gaue ỹ substãce of his natural body to be eaten of his disciples, to th'intent they should be made one mysticall body, euen by eating his flesh & blood. Contra Crescon. li. 1. ca. 25

Christ hath both a natural, and a mystical body.

Seing then the naturall body of Chriſt is geuen to th'end we maie be nerer knitte in the myſticall body, (according as S. Paul ſayeth, The bread which we breake is the communicating of our Lords body, becauſe we being many, are one bread, one body, all that partake of one bread: Seing I ſay, we communicate the naturall body, to be made a myſtical body in a greater vnitie then we had in baptiſme, any man of diſcretion may perceaue, that in ſom ſenſe euill men receaue not the thing or the effect of the body of Chriſt, vnderſtanding by the effect of body, the vnitie of the myſticall body, the obteining whereof is the end of the eating. Which vnitie S. Auguſtine ſomtime calleth Rem ipſam: The thing it ſelfe, that is to ſay, the laſt effect and benefite which ariſeth to vs by worthy eating of the Sacrament of the altar.

1. Cor, 10

Euil men receaue not ỹ vniõ which is in ỹ myſticall body.

Auguſt. i Ioan. tra ctat. 26.

After which ſort S. Auguſtin ſaieth, euill men are not to be ſaid to eate the body of Chriſt, adding therevnto this reaſon, Quoniã nec in membris computandi ſunt Chriſti: Becauſe they are not to be rekoned among the membres of Chriſt. So that euil men eate the ſubſtance of the naturall body, but not the thing for which ỹ ſubſtance was geuen, which is the vnite of the body myſticall, becauſe they eate not worthely. whereas worthy eating only maketh them to obteyne the vnitie of the myſticall body, which is to abide in Chriſt, and to haue Chriſt abiding in them. Therefore S. Auguſtine him ſelfe ſayeth, Non quocunq; modo quiſquàm manducauerit carnem Chriſti, & biberit ſanguinem Chriſti, manet in Chriſto, & in illo Chriſtus, ſed certo quodam modo. Not how ſo euer a man eateth the fleſh of Chriſt, and drinketh ỹ blood of Chriſt, he abideth in Chriſt, and Chriſt in him, but by a certain kind of way. As though S. Auguſtine ſayd: Euery waye ỹ fleſh and blood of Chriſt is receaued in the ſupper of our Lord, But not euery way it is ſo receaued, that we maye dwell in Chriſt, and Chriſt in vs.

Auguſt. de ciuitate Dei. li. 21. c. 25

Ioan. 6.

De verb. Domini. Serm. 22.

S. Gregorie

S. Gregorie saith by euell men: Salutis fructū non percipiunt in comestione salutaris hostiæ. They receaue not ẏ fruit of salua-tion in ẏ eating of ẏ healthfull sacrifice. They eate ẏ healthfull sacrifice, which surely is nothing els but ẏ naturall body of Christ, but the fruit they receaue not, as many men take an healthfull medicine, but because their bodies be euil affected, it proueth not healthfull to them. Grego. in prim. reg. li. 2. Cap. 1.

S. Bede, cōpareth him to Judas, who with his sinfull mem-bers presumeth to violate, Illud inestimabile & inuiolabile Do-minicorpus, That inestimable and inuiolable body of our Lord. And how could he violate it with his members, if with no part of his body he touched it? I omit Arnobius vpon ẏ Psalm. 74. S. Ambrose, Theodorite, Oecumenius, Haimo, Theophilact, Anselme vpon S. Paule, who agree with the rest of the Fathers that there is in euery mysterie the substance of the Sacrament and the effect thereof. As well the euill as the good receaue the sub-stance, which (in our Lords supper) is the body and blood of Christ. But only ẏ good receaue th' effect, which is ẏ grace of spi-rituall nourishment to life euerlasting, and ẏ vnion with Christ. Bede in Lucę. ca. 22. Arno-bius. 1. Cor. 11

Euery Sacra-mēt hath a substāce and an ef-fect.

Euil men receaue ẏ substance of Christs body, but not ẏ ef-fect.

Now as we haue shewed by the holy Scriptures, euen so haue we proued out of ẏ holy Fathers, that euell men receaue the body and blood of Christ as really, as the purple is one still whether it be spotted or cutt: as really, as one meate is eaten of some to their hurte, of others to their helth: as really, as good and euill Jewes had all one measure of Manna, but not all one swetenes in ẏ taste thereof: as really as Judas did kisse trayterously the same body of Christ which him self (as all euill men) trayterously receaued at Christes supper. If nowe the Apologie hath neither Scriptures, nor Fathers, it maie leane those boasting vpbraidinges, as though the Catholikes fled ẏ trial of both Scriptures and Fathers. It is Gods cause, we haue committed it to Gods word. The Fathers

what com-parisons ẏ Fathers vse in shewing, ẏ good & euil mē re-ceaue one substāce in ẏ Sacra-ments.

when they agree in anie one article, are knowen to haue ẏ ſpirite of Chriſt, and they beare witneſſe that we haue rightly expoũded the holy ſcriptures. He that liſteth to ſee more of the ſame argument, maie read that which I haue writen vpon ẏ ſaying of S. Paule: He that eateth this bread vnworthely, ſhalbe gilty of the body and blood of our Lord.

The fourth Chapiter.

¶ what is the true deliuerance of Chriſtes body and blood.

The Apologie. Fol. 24.

IN the ſupper there is truly deliuered ẏ body and blood of the Lord, the fleſh of the ſõne of God quickening our ſoules, The food of immortalitie, grace, truth, life.

The anſwere.

In theſe words no euil doctrine is conteined, but all ſound and Catholike. In ſo much a man wold wõder, to what purpoſe theſe things are now brought, being extreme contrary to ẏ which the Caluinists defend, ſaing, they wold ſeme to ſpeake as the holy ſcriptures and primitiue Churche hath ſpoken. Seing therefore theſe words conteine true doctrine, I wil reaſon briefly out of them, againſt their opinion that wrote them. You ſay, The body and blood of the Lord is truly deliuered in the ſupper. If it be ſo, it is truly preſent. And ſeing none other thing can be warranted to haue bene deliuered in the ſupper, beſyde that which Chriſt gaue with his own hands, which ſemed bread, whereof he ſayd: This is my body, and beſyde that which ſemed wine, whereof he ſayd: This is my blood, by the doctrine of the Apologie it will folow, that Chriſtes body was deliuered truly vnder that which ſemed bread, and his blood was deliuered truly vnder that which ſemed wine.

The Apologie by his own confeſſion defendeth the reall preſence.

Or tell me: Can poſſiblie any man proue out of the word of God, that any other thing was deliuered in the ſupper of Chriſt, beſyde two kinds, the one being bread, vntill Chriſt had ſayd:

This

This is my body, The other being the cup of wine, vntill Christ had sayd: This is my blood. Is there mention made of any other thing truly exhibited, offered, or deliuered to the Apostles? Or doth the supper of Christ consist of fower kinds? of bread & body, of wine and blood? In what gospell reade we of bread and wine deliuered? Bread and wine were take, but body and blood were only deliuered. For Christ sayd: Take, this is my body. Drinke, this is my blood. This, can be but one thing. Therefore Christ deliuering that, whereof he sayd: This and this, deliuered at eche tyme but one thing, in all but two things. He deliuered his body & blood as him self sayd, and you confesse he truly deliuered them, wherevpon I conclude, that he deliuered neither bread nor wine, and consequently that the bread taken was changed in to ỹ body of Christ, and the wine was changed into his blood. Matt. 26.

For seing Christ toke both bread and wine, and deliuered truly his body and blood, & yet deliuered but one thing at eche tyme, and that also keping the forme of bread and wine, it must nedes be graunted, that the substance of bread and wine which was truly taken, and not truly deliuered (because an other thing was truly deliuered) was in the meane tyme truly changed into that body and blood, which was truly deliuered. O masters, truth is strong, and by the aduersaries own weapon getteth the victorie.

truth is euer and not to be denied

Again, remember that the name of body and the name of blood are names belonging to the manhod of Christ, to which manhod when you adioyne any act or work which may truly be verified thereof, it must be meant according to that truth, which properly belongeth to the nature of the manhod. When we say, Christ was truly scurged, nailed to the Crosse, bound, and buried, it is not here to be vnderstanded, that these things were don in figure, in spirit, in faith: But that his body suffered, according to the flesh, all these things. And he that saith the contrarie is an Eutichian

A work belonging to ỹ manhod of Christ must haue a truth according to the manhod.

The Eutichian heresie.

which heresie wold the manhod of Christ to be changed into his diuine nature.

If then the body and blood of Christ be truly deliuered, you must not vnderstand a figure only to be deliuered, neither a spiritual deliuerãce only. For if the body of Christ be deliuered truly, and yet by spirit only: then the truth of his body is by these men brought vnto the truth of a spirit, and the flesh of Christ hath lost his true nature and proprietie.

Mark wel the reason: when the body of Christ is truly deliuered, it is deliuered according to the truth of his own nature. The nature of a body is to be deliuered after some bodily maner, verily by hands, or by some other corporall action. And they to whom it is deliuered, likewise receaue it by some part or sense of their body. For so requireth the true nature of flesh and blood, not immediatly to be geuen to the spirit and soule, but to come to it by meane of the body. wherefor it is inferred, that the body and blood of Christ, which are truly deliuered in the supper, are bodily deliuered and bodily receaued. But from the body of Christ who made the deliuerance vnto the bodies of the Apostles, who receaued the things deliuered, none other thing came beside that which semed bread and wine: therefore vnder that formes the body and blood of Christ were truly conteined, and by ỳ meanes truly deliuered, and truly receaued.

The deliuery of a corporall thing must haue some act of the body.

Thirdly when you say, the flesh of God quickeneth our soules, you should haue sayd also, that it quickeneth our bodies, as in other places I haue proued out of the sixth of S. Jhon, and out of S. Irenæus, Tertullian, Cyrillus, and other auncient Fathers.

The fifth Chapiter,

What it is which nourisheth vs in the supper of Christ.

And

AND that the same supper is the communion of the body and blood of Christ, by the partaking whereof we are quickened, we are nourished and fed to immortalitie. The Apologie. Fol. 24.

That which nourisheth and feedeth can not be absent from them whom it nourisheth, and when it is out of their reache, they can not haue it before it be geuen. If then we haue in vs ꝑ body and blood of Christ, we receaued it by his gift at his supper. And surely it was the thing whereof he sayd: Eate, and whereof he sayd, Drinke. Other food was not deliuered in Christes supper, beside his body and blood: Nor possiblie can we haue the food of his supper at any other mans table, then at his. The answere. Nourishing is by meate really present.

wel. If we be nourished by the meate which Christ gaue vs when he sayd: Eate, and yet we be nourished by his body and blood: vndoubtedly he sayd: Eate, of that which he gaue with his hands, and which the Apostles toke into their mouthes, and that was bread to see vnto. therefore vnder that forme of bread we take the nourishment whereby we are fed to immortalitie. Otherwise, what warrant haue we to come by this food, which is cleane out of our reache, vntil God geue it saying, Eate, this is my body: Drinke, this is my blood? By those words one meate & one liquour only is geuen, which also feedeth vs to immortalitie, as ꝑ Apologie confesseth. But none other food that man may receaue bodily, can feed vs to immortalitie, beside the reall substance of Christ. therefore that substance is receaued, & nourisheth vs when Christ sayd: Eate, this is my body: Drinke, this is my blood. Christ gaue with his hands ꝑ which nourisheth.

¶ The vnion, which is made by eating Christes reall flesh, must nedes be a naturall vnion, before it be a mysticall. The sixth chapiter.

The Apologie. And by the which we are coupled, we are vnited, and graffed into the body of Chriſt, that we might dwell in him, and he in vs.

The aunſwere. Chriſtes fleſh is deliuered to the end we ſhould be nouriſhed therewith. And the end of nouriſhing is to make one thing of ỳ which is eaten, and of him that eateth it. The fleſh deliuered to nouriſhe vs, is not any myſticall fleſh, but only the natural fleſh of Chriſt, neither can it be any other food. For none other thing that commeth in at the mouth of man, is able to feed him to immortalitie, beſyde the ſubſtance of Chriſtes fleſh and blood.

Ioan. 1. If then it be the naturall fleſh which feedeth, and the vnion doe come by feeding: the vnion muſt of neceſſity be made with the naturall fleſh of Chriſt. And becauſe that is ſuch a fleſh, as being vnited to God, hath power to gene life and immortality: out of the naturall vnion which is made with it by eating, an other ſpiritual and myſtical vnion floweth, which maketh all the members of Chriſt to be one myſticall body.

The degrees of receauing Chriſt in his laſte ſupper. So that we haue now fiue degrees. Firſt, the fleſh of Chriſt is deliuered to vs in his ſupper. Next, we eate the ſame fleſh. Thirdly, we are fed by it, if we eate it worthely. Fourthly, of ỳ feeding commeth a reall and naturall vnion and ioyning with Chriſtes fleſh, as S. Hilarie teacheth, and other auncient Fathers. Of that naturall vnion procedeth a ſpirituall vnion with the whole body of the Church. Becauſe being made one with Chriſtes fleſh, we are vnited thereby to his ſpirit and Godhead, liuing for him, as he liueth for his Father: whereof I will ſpeake more hereafter.

Hilarius de trinit. li. 8.

Ioan. 6

The Apologie acknowledgeth a ioyning with Chriſt by eating. But it ſurely meaneth the laſt ſpirituall ioyning, which ariſeth of the other naturall vnion. Whereas that ſpiritual ioyning doth include

include the other natural, as euer y effect presupposeth the necessarie cause thereof. We are coupled to Christ by eating that flesh of his, which he deliuereth to vs. But Christ deliuereth it not only spiritually, but also with his hands, saying: Take, eate, this is my body. As therefore y deliuery is real and not only spirituall, so is the eating reall, and the coupling reall. I haue proued this thing in other places folowing. Here it is enoughe to say this much against the bare wordes of the Apologie. Math. 26

¶ That the Apologie speaking of the Lordes supper, goeth cleane from the word of God. The seuenth chapter

WE do acknowledge the Eucharist or the Lordes supper to be a Sacrament, y is to say, an euident token of the body and blood of Christ. The Apologie.

Besides the former vaunt of the word of God already brought worth to the reproche of the Catholikes, also the Apologie alitle before these wordes witnessed, that y auctours & abettours thereof gaue thanks to God for the light of the Gospel raysed to them, which they might allwayes haue before theyr eyes, as a moste certayne rule, to which all doctrine of y Church ought to be called for his triall. And within lesse than fourty lines after, the same Apologie cometh to denie our Lordes supper, calling it a Sacrament, that is to say, an euident token of the body and blood of Christ. The answere. The wordes of the Apologie.

what maskers? Haue you in the holy Scriptures, that the supper of our Lord is a Sacrament or a signe of y body and blood of Christ? From the beginning of Genesis to the later ende of the Apocalips, you finde not our Lordes supper so called. Christ in S. Iohn calleth it y meate which perisheth not, but tarieth into life euerlasting. He saieth, y bread which he will geue, is his flesh which he will geue for y life of y world. He calleth it the flesh and The scriptures call not y supper of Christe a token. Ioan. 6. The names of Christes supper my scriptures

the blood of the sonne of man, meate in dede, and drinke in dede, his flesh and his blood, the eating of him, the bread which who so eateth shall liue for euer. In S. Mathew, and in S. Marke, his body and his blood of the new testament. In S. Luke, his body whiche is geuen for vs, and the chalice which is the newe testament in his blood, which is shed for vs. In S. Paul, ỹ bread which we breake is the communicating of our Lords body, the chalice of blessing which we blesse, which is the cõmunicating (or partaking) of Christes blood, the one bread, ỹ table of our Lord, and the chalice of our Lord, the body which is broken for vs, the chalice which is the new Testament of his blood, the eating of this bread, and drinking of this chalice.

Matt 26. Marc. 14 Luce. 22. 1. Cor, 10

1. Cor. 11

So many names are geuen in so many places of holy scripture to this blessed Sacrament, and it being no where called a signe or token, yet the Apologie which thanketh God for ỹ holy scriptures, and will trie all doctrine by them, in the chief question of our age, goeth quite from all holy scriptures and sayeth, the Eucharist or the Lordes supper is an euident token of the body and blood of Christ.

The Apologie goeth quite from the scriptures

what is the matter that in wordes you make so much of holy scripture, and in dede so litle? what Apostle, what Euangelist, what Prophete, or Patriarke taught our Lordes supper to be a signe or token?

S. Paul threateneth damnation to him, who vnworthely eateth it, and he calleth vnworthy eating, not only the contempte thereof or lacke of faith, but euen the omitting to proue or examine him selfe, before he eate our Lords body. And that because he maketh no difference betwixt it and common meates. And come you with a new doctrine, affirming ỹ we receaue not our Lords body into our bodies, but an euident signe and token thereof?

1. Cor. 11.

what vnworthy eating is in S. Paule

you admitte no authoritie, no rule, no triall of matters belonging to faith, but only the holy Scriptures. and immediatly ye breake your owne rule, in so much as the holy scriptures call the supper of our Lord, his body and blood, and you teach it to be an evident token of his body and blood. If you kepe not your owne rule, whom can you binde to kepe the same? The Apologie breaketh his own rule.

Ye will aske me perhaps, whether the Lordes supper be not a Sacrament? if a Sacrament, then also a signe and token. I aunswere, ye that prescribe rules of beleuing to the world, ye that wil haue all thinges iudged and proued by ỹ touchestone of Gods worde, ye that for pretense of folowing the gospell, haue stirred vp so greate strife through all Christendome, must not talke with vs with if, with and, with conditions and peraduentures. But ye must bring forth the word of God for that ye say.

Although the supper of our Lord were neuer so much a Sacrament, surely to you it were none, because ye cannot proue out of the word of God, where it is so named. The supper of our Lorde to Protestants is no Sacrament.

To vs it is both a Sacrament and a sacrifice. A Sacrament, because we are so taught by tradiction from the Apostles: A sacrifice because Malachie the prophet in ỹ person of God expressely saieth In omni loco sacrificatur & offertur nomini meo oblatio munda quia magnum est nomen meum in gẽtibus. In euery place a cleane oblation is sacrificed and offered to mie name, because my name is greate amonge the gentils. There is absolutely no pure and cleane oblation besides the sacrifice of Christes body and blood, whiche was offered to death not in euery place, but without the gate of Hierusalem alone, and the same is at this daie vnbloodily offered in the masse in euerie place, where so euer among the gentils the name of God is right y called vpon. Malac. 1. The supper of our Lorde is a sacrifice. Heb. 13.

Thus both we and you maie proue the supper of our Lord to be a sacrifice, but that it is a Sacrament: we can proue, because

It is a tradition vnwriten that our Lords supper is a Sacrament. The Apologie. Fol. 24. ca. 8. pa. 1

our forefathers delyuered such a doctrine to vs: You can not proue the same, seing you will not be bound to folow vnwritten traditions.

If you flee to the Church for naming it a Sacramēt, the church hathe seuen Sacramentes. But ye in this present Apologie acknowledge only two, properly to be reckoned vnder ỹ name. for so many (saie you) do we find deliuered and sanctified by Christ, and allowed of the olde fathers Ambrose and Augustine. Concerning the deliuery of Sacraments by Christ, ye might haue found in the word of God Confirmatiō. Actor. 8. Penance, Joā. 20. Extreme vnction, Jacob. 5. Priesthod. Luk. 22. Matrimonie, Eph. 5. And not only Baptim and the Eucharist. But what kind of talk is this, to say, that S. Ambrose and S. Augustine allow ỹ workes of Christ: was not the deliuery and consecration of Christ of sufficient autoritie, except Ambrose and Augustine had approued it: I thought Ambrose and Augustine should haue bene allowed by the scriptnre, and not the scripture by them.

Nor baptim nor ỹ supper is called a sacrament in ỹ scriptures.

I stand with you vpon the autorite of the word of God. proue me thence, that these two are Sacramentes alone, yea proue, that thei are so named at all. what gospell calleth baptisme a Sacrament: what holy write nameth the supper of our Lord a Sacrament: dare you gene these things a name, which is not in the word of God: what warrāt haue you for that dede: you will say, Ambrose and Augustine calle them so. I replie, Peter and Paul doe not call them so. At other times and with other men, I will stay vpon the authoritie of Ambrose and Augustine', whom as I ought to do, I reuerence for men of excellent vertue and learning. But yet they were men (as you are wont to saie) they might erre, they might be deceaued.

At this time we haue appealed chiefly to ỹ holy scriptures, and out of them we must ground all our talke, and next vnto them,

we

we will heare what the Fathers saye.

I saie, that neither the old testament, nor the new calleth the supper of our lord, a Sacrament. Therefore the Apologie that so calleth it, goeth from the assurance of the word of God, to the good and laudable inuentions and traditions of mē, which themselues condemne, when they liste.

And yet the said Apologie so calleth it a Sacrament, that vpon that only word the auctors thereof grounde all their doctrine. Thence it hath to be a signe, to be a token, to be a badge, a seale, a paterne, a counterpane. Thence all the figuratiue doctrine ryseth. Thence it commeth, that the reall body and blood of Christ is denied to be vnder the formes of bread and wine.

The word de Sacramēt is ỳ ground of all ỳ protestāts doctrine in our Lordes supper.

Shall now so much as Christ hath plainely spoken of his body and blood, so much as his Apostles and disciples haue preached and writen in that behalfe, shall now all this be ouerthrowen by an vnwritten veritie? Are these the men of God who flee from S. Mathew, S. Marke, S. Luke, S. Iohn, S. Paul, to Augustine and Ambrose? will the Apologie allowe that dede? If it will not, why hath it done so it selfe?

The Apologie fleeth from ỳ writen word to ỳ vnwriten veraties.

If none but prophetes and Apostles had written, where had they found two Sacramentes? where had they readen, that the supper of our Lord is a signe and token? They make much a doe about the word of God, till they haue gotten credit among the ignorant, and then they quite lead thē from all the word of God. To you I speake, good Christen readers, ỳ haue the true loue of the word of God lett in your hartes, to you I speake. geue not ouer S. Mathew, S. Iohn, S. Paul, for Ambrose and Augustine. Geue not ouer Christ, who is God and man, to haue the opinion of what so euer Doctor and Father in causes of beleefe. Some men in comparison of others be of greate authoritie. But in comparison of God, all men be nothing at all.

No man is to be heard who saieth: This is not the body of Christ. Gal. 5. Ephe 5.

God saieth, this is my body. Now what so euer man or angell from heauen tell you, this is not the body of Christ but only a figure of it, beleue him not, but let him be accursed to you. Shal we not be well occupied, if we leaue ẏ plain worde of God and come to see whether Ambrose and Augustine teach two Sacramentes, or mo then twaine? S. Paul teacheth Matrimonie to be a Sacrament. And yet shall we goe from him to Ambrose and Augustine, to see whether it be one or no?

Was euer such a vile practise heard of, as to brag of scriptures, to boast of holy write, to crie vpon vs for comyng to the worde of God, and nowe that we are come thither, to call vs from all Prophetes and Apostles, yea frō Christ him selfe, to Ambrose and Augustine? Is this the waie to the holy scriptures? Can this fault be excused? Can this hypocrisie be tolerated?

The Apologie bringeth vs from ẏ holy Scripture to the Fathers.

To winne to you the itching eares of the inconstant multitude, to get you ẏ applause of licencious libertines in ẏ pulpit, you call to ẏ word of God, and when you haue gotten them within your nettes, you teach them out of Ambrose and Augustine. Yea, would God ye did so at the least. And although it be alitle out of mie way, (if to detect falshod can euer be out of a mans way) yet what if now we proue that ye deceaue them also, by fathering that vpon Ambrose and Augustine, which they neuer wrote ne thought?

The eigth chapiter.

¶ That S. Ambrose and S. Augustine taught moe then two Sacraments.

Doe they teache but two Sacramentes only? what if they taught two especially, yet if they do not deny the other, your proof is none. But let vs see. Doe they approue no more then twaine? what if besydes these twaine which you haue named, I bring within the compasse of one chapiter, two

two moe out of S. Augustin as plainly named of him, as possibly can be: where then will this Apologie rest?

Bonum igitur nuptiarum per omnes gentes atq; omnes homines in causa generandi est, & in fide castitatis. quòd autem ad populum Dei pertinet, etiam in sanctitate Sacramenti, &cet. The good (sayeth S. Augustine) which riseth of mariage through all nations, and all men, consisteth in ỹ cause of begetting (children) and in the faith of chastitie. And in so much as appertaineth to ỹ people of God, it consisteth also in the holynes of the Sacramẽt, through which it is vnlawfull (yea though diuorse come betwen) to marie an other, whiles her husband liueth, not so much as for the very cause of bringing foorth of children, which though alone it be the cause why mariages are made, yet the band of mariage is not loosed (vnlesse the husband die) albeit ỹ thing folow not, for which the mariage is made. Much like, as if to bring the people together, some of the clergie should be ordered (or consecrated with holy orders) for although the meeting of the people do not insewe, yet Sacramentum ordinationis, the Sacrament of geuing orders abideth, in them that be ordered. And if for any fault any man be remoued from the office, he shall not lacke the Sacrament of our Lord, which is once put vpon him, although it remaine to his damnation.

Aug. de bono cõiugal. ca. 24.

Mariage among Christiãs is a Sacrament.

Priesthod is a Sacrament.

The substance of ỹ Sacrament tarieth in an euill priest remoued from his office.

In these words S. Augustine hath shewed, that amõg Christian men there are two other Sacramentes, of Priesthod & of Matrimonie, besides baptisme and the Eucharist. And eche of them so greate and so strong, that they can not be loosed and taken awaie but only by death of the partie, although the chief cause ceasse why the Sacrament was geuen.

I could bring if nede were an other notable place out of S. Augustine, where he nameth together, the water of baptim, oile, the Eucharist, and the imposition of hands.

Augu. cõtra Don. li. 5. c. 20.

Ambroſ. lib. 1. de Pænit. cap. 7.

S. Ambroſe likewiſe confeſſeth moe Sacraments then Baptim and the Euchariſt: Cur baptizatis, ſi per hominem peccata dimitti non licet? In baptiſmo vtiq; remiſsio peccatorum omniū eſt. Quid intereſt vtrum per pœnitentiam, an per lauacrum hoc ius ſibi datum ſacerdotes vendicent? Vnum in vtroq; myſterium eſt. Sed dices, quia in lauacro operatur myſteriorum gratia. Quid in pœnitentia? Nonne Dei nomen operatur? why art thou baptized if it be not lawfull ſynnes to be forgeuen by man? Truly in Baptim there is forgeueneſſe of all ſynnes. what ſkilleth it whether Prieſts challenge this right (of forgeuing ſynnes) to be geuen them by penance, or by baptim? The myſterie or Sacrament is one in both. But thou wilt ſay: that in Baptim the grace of ỹ myſteries worketh. what in Penance? doth not the name of God work? Here is the ſame vertue and name of a myſterie or Sacrament geuen to Penance, which is geuē to Baptim. whereby S. Ambroſe taught as wel that there was a Sacramēt of Penance, as the Apologie graunteth one of Baptim.

Seuē Sacraments were proteſted vp ỹ Greeks & Latins in ỹ Coūcell of Florēce

But to ſtand about the proof of all the ſeuen Sacraments it nedeth not, ſith in that moſt notable generall Councell gathered both of Grekes and Latines at Florence, all the ſeuen Sacramentes were according to the word of God confeſſed, proued, declared and expounded, as in the ende thereof it may appere. But neither S. Ambroſe, nor S. Auguſtine had the charge committed to them, to rekon vp how many Sacraments there are.

I brought theſe few places out of S. Auguſtine, and S. Ambroſe to ſhewe as it were to the eyes of all them that will not wilfully blind them ſelues, how theſe defenders crie out vpon the word of God, vntill they haue with ſwete words wonne fauour amōg the miſerable nomber of thoſe vnſtable men, that allwayes harken for newes. But when they haue them faſt, then is the word of God cleane forgotten, and in ſtede of it, Ambroſe and

Heretikes eſteme neither ſcriptures nor Fathers.

Augu-

Augustine are captiously and falsely alleged. For the truth is, they that set nought by the word of God, can not long esteme Ambrose and Augustine, who with all their hartes embraced the word of God, and expounded the same according to the auncient tradition of holy Church.

To what end then doth this Apologie runne? Truly to sette vp an Idoll of their owne making, in place of the word of God. To set vp, I say, a fantasticall religion of their owne deuising. But if they should crie to the people: Come, come, bowe down to the Idoll that we haue deuised for you: the people would not come, as being feared with ỹ infamouse name of an Idoll. Therefore they say, come to the word of God, come to the holy Scriptures, come to the true gospell of Jesus Christ. well Syr, you say herein exceding well, we are come. Teach vs the word of God, the Scriptures, the gospell. Say on a Gods name.

The Apologie pretendeth scriptures til it may set vp an idol of his own.

¶ That the supper of our Lord is the chief Sacrament of all, but not acknowledged of the Apologie, according to the word of God.

The nynthe chapiter.

WE saye, that Eucharistia, the supper of the Lord, is a Sacrament, that is to wit, an euident token of ỹ body and blood of Christ.

The Apologie.

It is most true, that the supper of our Lord is a Sacrament, yea it is the chief Sacrament of all Sacraments. καὶ γαρ ἐστι, κατὰ τὸν κλεινὸν ἡμῶν καθηγεμόνα, τελετῶν τελετή. Est enim, secundũ clarissimi præceptoris nostri sententiam, Sacramentorũ Sacramentum. The most holy Eucharist (which Dyonisius named so a litle before) according to the mind of our renowmed maister, is the Sacrament of Sacramentes.

The answere. The supper of our Lord is a sacrament Dion. de Ec. Hier. cap. 3. Maxim. in schol. Græcis.

Although Dionysius had S. Paul to his master, yet he meaneth at this tyme (as vpon him Maximus hath noted, & by other

places of his worke it may well appere to be true) Hierotheus an holy Father and Disciple of Christ, who in his talke whiche he was wonte to haue with Dyonisius, did vse to call the holy Eucharist of all the Sacramentes the chief Sacrament. Surely if there had bene but two Sacramentes, both Hierotheus & Dyonisius had abused their words. For where two things only are of one degree, there one may be worthier then the other, but neither of the twaine may iustly be called the chief of the others.

Dionysius acknowledgeth moe Sacramets then twaine.

If in all there be only two Sacramentes, baptisme & the Eucharist, how is the Eucharist the Sacrament of Sacramentes? sith when one is taken away, there doth remaine but one moe, to which relation may be made. The opinion therefore of this Apologie standing, the Eucharist may be ỹ more chief Sacrament of ỹe twaine, but not the Sacrament of moe Sacramentes.

Ca. 4. 5. 6. de Ecclesiast. Hierarchia.

But what nede we stand herevpon, seing Dionysius hath at large prosecuted moe Sacramentes then baptisme and the Eucharist, as it is easye to see in his workes?

The Apologie is cõstrained to beleue many verities vnwritten.

Seing then the supper of our Lord is a Sacrament, and yet not found so to be named in holy Scripture, the Apologie is constrained to beleue it selfe, and to teach others somewhat which is not readen in holy Scripture.

Againe that euery Sacrament is a signe and token, it is also true, but not readen in holy Scripture.

Thirdly the Sacrament of ỹ altar is an euident token of ỹ body and blood of Christ. But so much is not expressed in holy Scripture.

Ioan. 6. Matt. 26. Mark. 14 Luk. 22. 1. Cor. 10 & 11.

Last of all, the supper of our Lord is the reall body & blood of Christ him selfe. And that truth is very plainly, very ofte, very earnestly sayd, taught, repeted in holy Scripture.

Foure thinges are now verified of the supper of our Lord. It is a Sacrament, it is consequently a holy signe. It is an euident token

token of the body and blood of Christ. It is the truth and substance of the body and blood of Christ. Of the foure truthes, the last only is expressed in holy scriptures because it is the ground of all the other. The three first are taught by the Church not cõtrary to the scripture, but ouer and besides it. Now mark well whether these defenders lead vs to the word of God or no.

In describing the supper of our Lord, they put the three first verities, of which neuer a one is named in the scripture. And the last veritie which is expressly named in all the foure Euangelistes and in S. Paul (as before I haue declared) that they vtterly omitte and leaue out: As if they shuld saie, we make much adoe to pretend ỹ holy scriptures, but we will be sure to bring any thing soner then the holy scriptures.

The apologie skippeth the written veritie.

Marke this Apologie who shal, he neuer lightly saw any book writen in so many matters of diuinitie, wherein so litle scripture hath bene alleged. It is full of gloses, but the texte it hath very seldome. And why? They loue not in dede the scriptures, they know not the scriptures according to the mind of the holy Ghost, but only make a shew of them to entangle the simple in their snares.

The Apologie is full of gloses but not of scriptures,

The supper of our Lord is a sacrament, a holy signe, an euident token of the body and blood of Christ. hitherto they teache without scriptures. It is the body and blood it selfe of Iesus Christ. Hereof speake they at this time neuer a word, because it is in the Gospell which they loue not.

Math. 26

Heretikes loue not the gospel.

If this last truth can not stand with the first, what doubt is there, but the worde of God must ouercome, and the doctrine of men geue place? If therefore the supper of our Lord maie both be the signe of the body, and the body it selfe, it is well, we are throughly agreed, for all scriptures call it the body, and some doctours call it a signe. But if these thinges can not both be true to-

gether, awaie with signes, awaie with tokens, let the worde of
Matt. 26. God be heard, which saieth: This is my body, This is my blood.
Actor. 5. Is it reason we obeie men, or God? If both stand in one degree, men keping themselues vnder God, let both be obeyed. But if men draw from God, he is more worthy alone, then all the men of the world.

What saie we now? will the signe of the body and the body it selfe stand together or no? If not, let the signe of the body (which is not in scripture) geue place, let the body it selfe which is often times found there, tarie still.

If the signe and the truth can not stand together, the Sacramentaries must nedes be condemned, who denie the truth which is in the scripture, and preferre the signe before it, which is not in the scripture.

Euery way the Sacramentaries be condemned.

If the signe & truth doe both stand together, ỹ Sacramentaries (onelie they repent) be condemned, because they denie the one part of ỹ twaine. For they denie the true presence of Christs body and blood vnder the formes of bread and wine.

In what case stand these defenders, which still be in state of damnation, whatsoeuer be concluded true?

The figure and ỹ truth stād together.

We verely teach and beleue the figure and the truth to stand together: the supper of our Lord to be the signe of Christes body, and to be his owne body. The weaker part is the signe, the greater is the truth. But both doe not only stand together in one Sacrament, but farther more, the true nature of euerie Sacrament of Christ is to haue both: that is to saie, to haue one certaine truth, & one certaine signe of the same truth.

The truth is hidden vnder the signe, the signe is witnes of the truth. which thing once being declared, you shall see the vaine doctrine of this Apologie, & with what kind of worthy Schoolmaisters the English Church is nowe gouerned, to the great

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ruine and destruction of Christian soules. Pardon me, good reader, if I stand somewhat long vpon the name of a Sacrament, for in that word lieth hidden all the poyson of the Sacramentarie doctrine.

¶ That the supper of our Lord is both the signe of Christes body, and also his true body, euen as it is a Sacrament. The. 2. Chapiter.

GEue diligent care (good Reader) to the doctrine following. Because as it is most true and profitable, so is it somewhat hard. I will shew that suche a signe as belongeth to Christes institution, must nedes haue the same truth present, whereof it is the Sacrament, or holy signe.

The naturall sonne of God tooke naturall flesh of the virgin Marie, to th' intent he being one persone and therein hauing his humane nature common with men, and his diuine common with God, might by that meanes reconcile man to God againe. His diuine persone staied in it the nature of man, his manhod partly couered the diuine nature, from the eyes of mortall men: partly by maruelous signes and workes shewed the same to the faith of iust men. Ioan. 1. Christ hath two natures in one perso. Galat. 3. 1. Tim. 4. 1. Ioh. 5. & 10.

Likewise man consisteth of two parts, of a soule inuisible, and of a visible body. The soule ruleth and gouerneth the body. And the body sheweth to others by outward tokens, what the soule thinketh and inwardly worketh. Man consisteth of two parts

Christ therefore intending to leaue certayn holy mysteries vnto his Church, thereby to conuey to her the fruite of his passion and death: as well for regard of his owne selfe, in whose persone two natures were vnited, as for regard of vs who cõsiste of body and soule, made the sayd holy Sacraments to be of a dubble sort and nature, so that the one part thereof might appere The Sacraments consist of ij parts.

to the ſenſes, the other ſhould lye priuie and only be ſeene by faith.

But as the outward worꝛkes and doctrine of Chriſt were vndoubted teſtimonies of the inward Godhed really preſent, ſo ẏ outward ſigne, which is in the Sacraments, is a moſt euident witneſſe of the inward grace which they worꝛke really preſent in them. After this ſoꝛt Chriſt inſtituted ẏ Sacrament of Baptiſme, that we might be newly boꝛne and regenerated of water and of the holy Ghoſt, as him ſelfe ſayd to Nicodemus. Foꝛ ẏ outward walſhing of the body in the name of the Trinitie, is an euident ſigne that the holy Ghoſt at the ſame inſtant by the meane of the woꝛd and water, inwardly walſheth ẏ ſoule from ſynne. Theꝛefoꝛe S. Paul ſayeth: God hath ſaued vs by the waſſhing of water, and of the renewing of the holy Ghoſt. The which holy ſcriptures S. Auguſtine embꝛacing, ſayeth: Aqua exhibens forinſecus Sacramentum gratiæ, & ſpiritus operans intrinſecus beneficium gratiæ regenerat hominem in vno Chriſto, ex vno Adam generatum. water geuing outwardly the Sacrament (oꝛ holy ſigne) of grace, and the holy Ghoſt woꝛking inwardly the benefite of grace, begetteth man againe in one Chriſt, which was begotten of one Adam.

Ioan 3.

Mat. 28.

Tit. 3.

In ep. 23. ad Bonifacium.

water is the outward ſigne. Grace is ẏ inward benefite. The outward water which walſheth the body, is the ſigne of the inward grace which is wꝛought vpon the ſoule. Heꝛe thou ſeeſt, good Reader, the ſigne of a thing, and the thing it ſelfe to agree ſo well, that the one is alwayes depending of the other. Much leſſe doth one of them hinder the other. Exeept any man will ſay, that Chriſt was not God in dede, becauſe his woꝛkes were tokens & ſignes of his Godhead, which were a deteſtable ſaying.

The ſigne and thing ſignified ſtand toge ther.

Likewiſe the ſupper of Chriſt is both a ſigne of his body, & alſo his true body. A ſigne outwardly & ẏ true body inwardly. A ſigne

by the

by ꝑ ſound of wordes when it is firſt made, & a truth by ꝑ inward working of ꝑ holy Ghoſt, by ꝑ meanes of ꝑ wordes of ꝑ conſecration. For as when ꝑ Prieſt ſprinkleth or dippeth ꝑ child in water, ſaying: I waſſhe the, in the name of the Father, and of the Sonne, and of the holy Ghoſt: At ꝑ ſame moment ꝑ holy Ghoſt waſſheth the ſoule of the perſon baptized: Right ſo, when Chriſt, or any lawfull Prieſt in his name, taking bread, & bleſſing duely ſayeth: This is my body, making in thoſe wordes an euident token of his body really preſent, at the ſame inſtant the holy Ghoſt worketh inwardly the true ſubſtance of Jeſus Chriſt really preſent vnder the forme of bread. The outward pronouncing of the wordes ouer bread and wine, is the Sacrament or holy ſigne that maketh and sheweth Chriſtes body, and the inward turning of the ſubſtance of bread into Chriſtes reall body, is the grace which is at the ſame tyme inuiſibly wrought.

Mat. 28.

Mat. 26. Marc 14. Luc. 22. 1. Cor. 11

Thus in holy Scripture the ſigne of body, and the true body ſtand ſo welt together, that both are true, becauſe one is true. The which doctrine S. Chriſoſtom confeſſing, writeth: Sacerdotis ore verba proferuntur: Et Dei virtute propoſita conſecrantur & gratia. Hoc eſt (ait) corpus meum, hoc verbo propoſita conſecrantur. The wordes are pronounced by the Prieſts mouth. And the things ſet foorth are conſecrated by the vertue and grace of God. This (ſayeth he) is my body. With this word the things which are ſet foorth are conſecrated.

Homil. de Iudæ proditione.

Who ſeeth not here the viſible Sacrament, and the thing or inuiſible grace of the Sacrament? The Sacrament is the due pronouncing of the wordes ouer bread or wine. As for example, taking bread, I ſay, in Chriſtes perſon, This is my body. The wordes naturally haue their knowen ſignification as other wordes of other things haue. which who ſo heareth ſpoken or perceaueth to be ſpoken, can tell what they meane and ſignifie.

Neither can it be denied but they betoken the being or ſubſtance of Chriſtes body. That natural betokening of theirs alone without the matter of bread and wine preſent, ſhould not be a Sacrament, that is to ſay, an euident ſigne and token of a holy thing. But when thoſe words are ſpoken ouer bread by a Prieſt (as Chriſt appointed them to be ſpoken) then by his inſtitution they are a Sacrament, to wit, an euident token of a holy thing.

Chriſt cā not inſtitute a falſe ſigne.

Now as God and Chriſt can not lye, ſo they do not inſtitute a falſe ſigne and token. If the token be true, and it be the token of Chriſtes body preſent, that thing which it betokeneth by the inſtitution of Chriſt, muſt nedes be not only true, but alſo preſent, if it be ſo betokened.

The.xj. chapiter.

¶ what ſigne muſt chiefly be reſpected in the Sacrament of Chriſtes ſupper. And what a Sacrament is.

Diuerſe ſignes are in ẏ Euchariſt.

I Am not ignorant that in the Sacrament of the altar, diuerſe kindes of ſignes & tokens are founde. † ſome be tokens of the making and conſecrating the Euchariſt: † others of it being now conſecrated and made, vntill the outward ſignes be conſumed: † a ſignification alſo of the Church of Chriſt is gathered out of it now made and conſecrated. † Yea the very eating is again a ſigne of a marueloꝰ banket in the life to come.

† 1.

† 2.

† 3.

† 4.

† 1. The words of conſecration are ẏ firſt ſigne.

† The firſt ſigne of all is ẏ ſigne of conſecrating our Lords ſupper, and it is the words duely ſpoken by a Prieſt ouer bread and wine, which both betoken the making of Chriſtes body & blood, and make it in dede.

† 2.

† The ſigne of the Euchariſt now made, is the forme of bread and wine. But this later ſigne preſuppoſeth the firſt ſigne and token. For except it had bene ſayd ouer the bread and wine: This is my body, and this is my blood, the formes of bread and wine

could

could not betoken the reall body and blood of Christ vnder them. For not whersoeuer we see such formes, we doe there beleue the body and blood to be, except we thinke the words of consecration to haue bene spoken ouer them.

We now speake of that first signe and token, which both signifieth and maketh the Sacrament. wherein Christ would that to be wrought inuisibly, whiche the words do signifie to our eares, and which the doing sheweth to our eyes.

A man is able to institute a token of the truth, but not alwayes able to make present the truth of the token: As when he leaueth a ring in token of him selfe, not being able to leaue his owne substance in the same ring, or vnder the forme of it.

But Christ as he is both God and man, so he leaueth both an outward token according to his humane nature, and worketh an inward truth of the same token, according to his diuine almightynes. The outward token is called the Sacrament, the truth thereof is called the thing of the Sacrament. Christes toke hath in it, the truth betokened.

Christ intending to shewe to the people that his Father allways heareth him, sayeth: Father I thanke the because thou hast heard me. These words betoken a thankfull hart. wherefore if in dede the hart be thankfull, they are a Sacrament or holy signe because they betoken a most holy sacrifice of thanksgeuing. But if in dede the hart geue no thanks, they are a false token, & therefore please not God, who is truth and loueth nothing but truth. Ioan.11. 1.Ioā.5.

Vpon this ground of holy scriptures and of lerned Fathers, the definition of a Sacrament is agreed vpon by all diuines, taken specially out of S. Augustine, as Gratian doth allege it, in these words. Sacramentum est inuisibilis gratiæ, visibilis forma. A Sacrament is the visible forme of inuisible grace. whereby we may perceaue a Sacrament to consiste of two parts. the one is apprehended by faith, whiles the other is outwardly shewed to the what a Sacrament is. De cōsecratione distin.2. cap. Sacrificiū,

 senses.

senses. If we see one baptized in the name of the Trinitie, we say, a Christen man was made to day. How proue we that: because ỹ Sacrament, which we saw, telleth vs what was wrought inwardly.

Therefore seing Christ hath willed vs to say at his holy table ouer bread and wine (This is my body and this is my blood) there is no doubt but the very naming of body and blood solēnly commaunded, is the commaundement to make a holy signe, which is asmuch to say, as to make a Sacrament. Whereof it foloweth, that the same thing is inuisibly wrought, which is outwardly signified. Otherwise a Sacrament may be false, it may be of one part alone, it may lacke the operation of the holy Ghost. And to be short, it may be made voide and of none effect. The token and signe sayeth, when bread is present: Hoc est corpus meum, This is my body. The pronoune Hoc (This) and the verb (est, is) betoken a thing present. The thing spoken of, is the body of Christ. If this (whereof I speake it) be not made my body here presently, I signifie and betoken a false thing. No false signification can be a Sacrament, because rather it is an execration or cursing, wherein an vntruth is betokened, from which God abhorreth.

Luc. 22.

If the body be not made the wordes make a false token. Psal. 58.

The Apologie confesseth the supper of our Lord to be a Sacrament, and whereas euery Sacramēt consisteth of words and things, of which twaine the words are the more plaine token of the holy thing which is made: seing the words of Christes supper are, This is my body, & This is my blood, of necessitie there must be a truth of that thing which these words doe signifie. And for asmuche as they signifie the presence of Christes body, his body must nedes be present, where they doe signifie it to be present.

I will exemplifie it in an other Sacrament also. Christ at his last supper hauing sayd, This is my body which is geuen for you, sayd to his Apostles, Hoc facite in meam commemorationem.

Facere is to doe and make.

Dos

Doe, and make this thing for the remembrance of me. In these words Christ betokened somewhat, surely that they should make and doe the thing he spake of. I aske now, whether he gaue in deed power to the Apostles to make and doe that thing for the remembrance of him, or no? If in deed he gaue them no power, the signification of his words was false, and the tokē which they make to our eares, vntrue.

On th'otherside if in deed by that precept Priests haue power to make that thing, whereof Christ spake, then the token was true, and the outward signification of the words agreeth with the inward effect and working of them. For which cause we say, that Christ in those words instituted a Sacrament of holy orders. For he gaue vnto his Apostles at that tyme by those words the order of priesthod. The holy signe of this Sacrament is, the pronouncing of these words. Hoc facite in meam commemorationem. Make and doe this thing for the remembrance of me. The inuisible grace wrought therein, is the power which the Apostles toke to make the body of Christ.

when the order of Priesthod was geuē to the Apostles.

Euen so: As sone as these words This is my body, and this is my blood are duely spoken, straight the body and blood is made present. If in deed it be not present, here is no Sacrament at all. Note well what I say, here is no true signe at all, but an hipocriticall and fonde Imagination of a thing, the truth whereof is not so as the word soundeth, and therefore the signe is false.

Neither will it helpe any thing at all, if one say that Christ spake figuratiuely. For a figuratiue speache can not be an euidēt token of any thing, except it be such a figure, as through the custome of speache hath now obteined some easy and knowen meaning among all men that vse the same language as when by the name of a cuppe, we meane the drinke in it, or by the keyes of the kingdome of heauen we meane authoritie to bring men to

Luce. 22. Matt. 16.

Christ and God, or by opening the mouth we meane speaking, which kind of speache though it be called figuratiue for some respect, yet in dede it is all one with proper speach, because vse and custome maketh euery speach proper. Otherwise a very figuratiue speach signifieth no certain thing, vntill it be plainly vnderstanded. And consequently no figuratiue speach can be a Sacrament or a holy signe of an other thing. For a signe is euer plaine euident and able to instruct, as being according to the iudgemēt of S. Augustine the thing which besides the shew it maketh to our senses, causeth an other thing to come to our knowledge. But a figure not made common by vse, is obscure, darke, vncertaine, as all ridles be vntill they are opened.

A figuratiue speach doth not signifie till it be vnderstāded.

August. de doctr. Christ. li. 2. ca. 1.

So that if Christ saying, This is my body, had meant (this doth signifie my body, and in dede is not so,) truly no Sacrament had bene made (as I will shew hereafter) because no euident token had bene geuen of any thing. It can not be called an euident token, when I may more truly verifie the contradictorie then that which is spoken. For if the Sacramentaries teach wel, it is a truer token to say, This is not my body: then to say, This is my body. But this is my body, cā neuer signifie to me by any figure of Rhetorike, this is not my body. For doubtlesse as long as I am not driuen to thinke this is not my body, or to thinke of an other thing as of trees, stones, water, bread, wine, or any like thing which is cleane diuerse in nature from Christes body (which to do after the name of body once heard out of Christes mouth is allmost impossible) so long it may still be a signe to me that it is Christes body.

This is my body either doth signifie nothing or it signifieth the body of Christ.

And seing it can neuer come to passe that I hearing Christ say, This is my body, can exclude the thought of his body from my vnderstanding, will I or nill I, (This) will be to me either a falshod, or it will be the Sacrament or signe of his body. If it be so, then

then seing the Sacrament and holy signe must nedes be true, the body must likewise be truly present, for so the token doth report. If when I heare Christ say This is my body, I must stand musing and diuising, how (is) may be taken vnproperly, and signifie a certayn betokening without a true being, surely because all ignorant men, (studie they neuer so long) are able to conclude no such thing, for that no such example cometh to their minde, and they are not exercised in scriptures as diuines be, thereby it will follow, that Christes words shall signifie one thing, to one man, and an other to an other.

Simple men can not vnderstand how the signe may be called by ỹ name of the thing.

To some learned men after some conference they may signifie by the waye of coniecture the betokening of his body. To others who coniecture that Christ pointed to his own person when he sayd so, they will sound otherwise. But to the simple and ignorant who can not so put matters together, they will signifie allways the reall presence of his body. Verily the twelue Apostles were very simple, ignorant and (as the scriptures call them) idiots without lerning, neither was their mind opened to vnderstand the scriptures at ỹ tyme. And yet I dare say they knew what they did receaue: wherefore they toke the words of Christ literally as they sounded to them.

The Apostles were simple men.

Actor. 4.

Now seing these words (This is my body) signified the body of Christ, it will insewe, that seing Christ maketh allways a true signe, to them it was the truth of Christes body. Marye to Jhon Caluine who is more deeply lerned, and who studieth ful sore to make and proue Christ a lyer, it may well be they will sounde otherwise. O Lord to what case are these signes and Sacramentes brought, if according to some menne they shall sound one way, and to others an other way. And yet the truth of them standeth chiefly & wholy dependeth vpon the signe which they make. As though all other men being able to make their last willes

If Christes words haue not their first meaning they must sound to diuerse mē diuerly.

with wordes plaine enough, thou Lord alone haddeſt neither vtterance, nor witte, nor mind, nor remembrance to make a token of thy inuiſible worke.

The Apologie is cõfuted by his own ſayings.

And yet the Apologie ſayth that the Euchariſt is an euidẽt token of the body and blood. If the token be euident all men do quicklie vnderſtand it, why then ſtriue we vpon an euident matter? Call wemen & children to aſk of them what token ỹ words of Chriſt make: I warrant you, they will not ſay, that (is) doth ſtand to betoken, nor (body) for figure of body. That kind of tokens is not very euident to them. But in deed the token of Chriſtes body is euident by his own words, and therefore the truth which he doth betoken to be preſent, is really preſent, for as his token is moſt euident, ſo is it moſt true.

Chriſt after his reſurrection gaue power to his Apoſtles to forgeue and retaine ſynnes. This thing was the inſtitution of the Sacrament of Penance. Let vs there ſee the Sacrament or holy ſigne of this gift. Whoſe ſynnes ye forgeue (ſayeth he) they are forgeuen them. And whoſe ye retaine, they are reteyned. If in thoſe words a ſigne of remiſſion of ſynnes be inſtituted, ſurely when that ſigne is made by a Prieſt duely abſoluing the penitẽt, his ſynnes are in deed remitted. For loke how much the words doe ſignifie to men of common vnderſtanding, ſo much is geuen by them. How proue I that? becauſe ſo much is ſignified to be geuen.

Ioan. 20.

Words muſt be taken as they commonly ſound.

And ſeing the gift of God which might haue bene ſecret, is now ſo made that the ſigne and token of it goeth together with the truth thereof, it could geue from it ſelfe no other token then it hath nature of his owne. The token of Chriſt ſheweth power of forgeuing and reteyning ſynnes to be geuen to the Apoſtles. Therefore that power is in deed geuen.

I am not ignorant that the Apologie (as it denieth this Sacrament

trament of Penance) so it falsefieth the wordes of Christ, saying that the wordes whose synnes ye forgeue they are forgeuen, are meant, whose synnes ye declare to be forgeuen, but thereof we may by Gods grace, dispute an other tyme. Now it is enough to shew that the word (forgeuing) doth not importe euidently and at the first sight a declaration of forgeuenesse, but an actual forgeuenesse in deed, and a signe thereof. Euen as these wordes This is my body, doe importe both a signe, and work a true being of the body, and not a signe without a truth.

The Apologie falsifieth the wordes of Christ.

Briefly, it is one thing to consyder, what wordes any other where may signifie, and an other thing, to consyder what they may signifie in a Sacrament. For many wordes may signifie vnproperly in other places, but the principall wordes of a Sacrament can not be vnproper. For the nature of ỹ thing doth lymitte the interpretation of the wordes.

The chief wordes of a Sacrament must not be vnproper.

when Christ maketh a Sacrament, he maketh a thing of a dubble nature, to wit, a holy thing, and the signe of a holy thing. But the whole is to vs knowen by the signe. For the thing we see not, neither in Baptisme nor in confirmation, nor in the Eucharist, nor in Penaunce, nor in extreme vnction, nor in Priesthod, nor in Matrimonie. The thing, the truth, the grace, the inward operation is hid from our eyes, from our eares, & feeling. The signe thereof is sensible and apperteineth to the eyes and eares. Now to say that a plaine signe is not made outwardly, it is as much to say, as a plaine grace or truth is not made inwardly.

Againe, if it be not a plaine signe, it is dark and obscure, it is doubtfull and in controuersie. wherefore it will be inferred that it rather confoundeth our vnderstanding, then teacheth it. which being so, it is no visible signe of inuisible grace. For surely, be the inward grace what so euer it pleaseth God it shal be, yet one certayn being, nature, substance, condition and state it hath, whereof

An obscure saying is no sensible signe

no man is certainly warned, if ỹ words ỹ warne vs of it, be not plaine. And therefore we haue found a Sacrament according to ỹ Sacramentaries opiniõ, without a holy signe, a truth without a figure, a certayn grace without a certayn foorme, a great mysterie without belefe or knowlege thereof. A notable institutiõ of a supper if mẽ knew, or might know what it were, a thing to be made daily, to be frequented oft, to be eaten and dronken, but what it is, no man is able to proue it plainely. To this point our new diuines would bring vs.

It is against the nature of an holy signe or sacrament not to signifie plainly.

That they couet to bring you into this blindnes cleane cõtrary to the word of God, I wonder not, they do their ministerie, they worke their masters inspiration, they practise the deuils deuises. Antichrist must denie all the mysteries & verytes of Christ, how could that come to passe if no mã went before to bring them in doubt? Sodenly to preuaile that belongeth only to God, by peece meale, and by litle and litle, to creepe in, that is the worke of Satan. They are faithfull seruantes to their Lord. And as lõg as they serue him, I blame them not, but I exhort them to leaue his seruice, for he is but an euill paimaster in th'end. Mary that other so diligently follow them, that they so carefully striue to maintaine the same doctrine, that they by so long experience do not vnderstand whence it commeth, and whereto it hasteneth that is the greater grief.

Antichrist could not take away the whole faith, if some part were not called in doubt before.

The. xij. Chapiter.

C Which argument is more agreable to the word of God, it is a token of the body, made by Christ, and therefore not the body, or els, therefore it is the true body of Christ.

The argument of the scribes.

THe common argument of all the Sacramentaries against the blessed Sacrament of the altar, is thus formed. The supper of our Lord is the Sacrament, the signe, the figure, the pledge, the token, the remembrance of Christes body, therefore

fore it is not his body in dede.

This argument is so good, or rather so bad, that if I should dispute for my life on the contrary side, I would bring the same, to proue the contrary truth. I wold say, the supper of our Lord is the Sacrament of Christes body, the signe, the figure, ỹ pledge, the token, the remembrance thereof, instituted by Christ, therefore it is in dede the body of Christ. Now let vs goe to the word of God, to trie whiche argument is better.

The supper of our Lord is his body, because it is a signe thereof instituted by him self.

First it is to be noted, that although before the incarnation of Christ, signes were in part emptie and voide of the truth which they signified, yet now the signes of the new Testament which Christ him self hath instituted, conteyn the truth which they signifie, because truthe is made by Jesus Christ. And S. Augustine sayth, the Sacraments of the new Testament geue saluation.

Ioan. 1. August. Psal. 73.

Again not with standing ỹ Christ left to his Church only seuen Sacramentes, which it should vse according as the nature of euryone, or the profite of men doth require, yet Christ him selfe made a greate number moe, not leaning ordinarie auctoritie to vs to do the same, but those which him self made in his own dispensatiõ of flesh, & which he left to his Church to be made, be all of one nature. His incarnation, fasting, baptisme, miracles, transfiguration, passion, resurrection, ascension, were marueloule greate Sacraments. For besides the truth which was wrought in them, they also be tokened an other thing either fulfilled in the olde figures and Prophecies, or to be followed of his members, which should conform them selues to the dedes of Christ their heade.

1. Tim. 3.

1. Pet. 2.

But because we now speake of such Sacraments as are made chiefly by words (of which kind those are, which ỹ Church practiseth.) I will shew only a fewe such places which doe witnes a thing to haue bene done, whiles a word signifying so much, was spoken. And all my examples shall proue, that looke what is our

wardly sayd, the same is inuisibly wrought at the same tyme. So that the word is an vndoubted token of the thing don and made thereby.

The true conception of Christ is wroned with the signe thereof. Luce. 1.

For my part I say, the Angell Gabriel made the signe & token that Christ should be conceaued of the virgin Marye. Saying: Concipies in vtero. Thou shall conceaue in thy wombe. And the holy virgin signified her consent therevnto saying, Fiat mihi secundum verbum tuum. Be it done to me according to thy word. Therefore Christ in deed was conceaued, and tooke flesh of the virgin Marie at the very same tyme.

Matth. 8. Cleansing is made in deed when the word is sayd.

Christ sayd to the Leprouse man, Be thou made cleane, which words gaue a signe and token of cleansing, therefore in deed he was made cleane.

Matth. 9. Synnes be forgeuē in deed when so much is sayd by Christ.

Christ gaue a signe and token that synnes were forgeuen to him that had the palsey, by these words. Remittuntur tibi peccata tua. Thie synnes are forgeuen the, therefore in deed they were forgeuen. Likewise Christ bad him take vp his bed, & goe home, for a token that the sonne of man had power in earth to forgeue synnes, therefore Christ in deed had power in earth to forgeue synnes: Because his token and signe is neuer false.

Math. 11. Those miracles were don in deed which were betokened.

When Iohn Baptiste had sent two of his disciples to know whether he were the man that shuld come, or an other, were to be looked for: Christ gaue a token to the eyes and eares of the messengers, that the blind sawe, ỹ lame walked, ỹ leepers were cleansed: Therefore in deed it was so. And he bad them tell S. Iohn what they had heard and seen.

Marci. 7. The eares were opened in deed when it was sayd, be ỹ opened.

Christ sayd to the deafe and domme man, Adaperire. Be thou opened, and as it foloweth in the Gospell, straight ways his eares were opened, and the bond of his tonge loosed. Thus might I goe through euery example of the whole Gospell, and allways

when

when at the doing of any thing an outward signe of an inward grace is reherſed, that which the ſigne ſoundeth the grace worketh.

Marke well good Reader, that this rule be not wreſted to ỹ mere doctrine of Chriſt, which he ſpake doing or making nothing. For then I confeſſe many parables, many obſcure ſayings were vttered to prouoke his audience to be humble, to think of their owne ignorance, to depend wholy of Chriſt, & to aſke him the vnderſtanding of the darke ſayings. But now I ſpeake not of idle doctrine. I ſpeake of a worke that Chriſt maketh and of words ioyned with his worke. In this caſe I ſay, what ſo euer ſigne is outwardly made, the ſame is inwardly wrought. Math. 13. Parables were vſed in teachig but not in doing.

Chriſt ſayeth to his Diſciples. Take ye the holy Ghoſt, and withal he breathed vpon them. Behold the word and the doing. The outward word is a holy ſigne or Sacrament, ſo is the outward doing, which is breathing. The inward worke is the performing of the outward ſigne which the worde and breath did betoken. Ioan. 20.

Seing then Chriſt at his laſt ſupper did ſomewhat, ſeing he tooke bread, ſeing he bleſſed, ſeing he brake, ſeing he gaue, ſeing in the tyme of this outward doing and working, he ſayd ſomewhat, which ſaying was a ſigne, a Sacrament, a figure, a token, a pledge, a remembrance of his body: we are aſſured by the word of God (which neuer ſhall periſh) that Chriſt gaue at the ſame tyme his true body vnder the forme of that bread, which he tooke and which by bleſſing he turned into his body. Chriſt rather did, the taught in his ſupper. 1. Pet. 1.

Hath not now the Apologie depely reaſoned? Hath it not put a goodly foundation of the Sacramentarie doctrine? to ſaye the ſupper of our Lord is the eudent token of the body and blood of Chriſt, thereby meaning that his body is not in dede really preſent: wherein although it ſpeake otherwiſe then ỹ holy ſcripture

both in the same case: Yet maugre the will of the makers thereof, it proueth the Catholike faith, because the signe that euery Sacrament of Christ maketh euidently to our senses, is inwardly wrought in that creature, whereof the signifying words are spoken. By this true declaration of the nature of a Sacrament, it is proued, that so many Fathers, as call the supper of Christ a signe or figure, geue witnesse that it is also the truth it self. And if the Apologie will disproue the reall presence of Christ vnder ỹ foorm of bread, it must shew that his supper is not so much as a signe of his body and blood. But as long as they graunt vs the signe, the word of God will conuince the truthe to be present, which is signified.

¶ The words of Christes supper are not figuratiue, nor his token a common kind of tokens.

The.xiij. Chapitre.

The wordes of the Sacrament be not figuratiue.

When I graunt the supper of Christ to be a signe, a token, a figure, yet I do not graunt the words wherewith it is made, to be figuratiue. If I geue you a ring and say, were this token for the remembrance of me, I both geue a token of me, and name a signe or token, and yet my words are not figuratiue.

The Fathers calling ỹ supper of Christ a figure, meane not a figure of Rhetorike.

It is therefore to be noted, that how many Fathers so euer call the Sacrament a figure, yet none of them all teacheth these words: (This is my body, and, this is my blood) to be words figuratiue. For when they call it a figure, they meane not a figure of Rhetorike, but a mysticall figure, and calling it a signe they meane not a naturall signe or token, but a mysticall signe, that is to say, a secret and miraculous kind of token, such as the state of the new Testament requireth, the nature whereof is to doe that which it sayeth, because Christ the speaker performeth all that by his diuine power and substance, which his word spoken by ỹ mouth

mouth of his manhod, in holy Sacraments doth vtter and signifie. Now he that wold the Sacrament of Christ so to be a signe, that he should not make that thing to be his body in deed whereof in word he sayeth, This is my body, he most wickedly denieth the Godhead of Christ.

Ebion was an heretike, who denying the diuine nature of Christ, sayd him to be Nudũ hominem, a bare man. Epiphanius will proue against Ebion, that he is God. How so? Because he was geuen to the world for a signe. As the holy Ghost had propheced before of him, when he sayd to Achaz, Pete tibi signum, aske to the a signe. And for as much as he wold not aske, then sayd the prophete, Ipse Dominus dabit vobis signum, our Lord him self will geue you a signe. Behold a virgin shall conceaue: Now sayth Epiphanius: Non potest is qui per omnia homo genitus est signi gratia mundo dari: He ẏ is altogether begotten as a man, can not be geuen to the world for a signe. For that which is customably don, what signe of the Godhead could be therein?

Epiphanius therefore doth signifie that sith Christes birth was geuen to the world for a signe, it could not be such a byrth, as other men haue, but it must be miraculous, and the miracle stode in this point, because he was truly born of a true virgin.

Much more we may say, sith the blessed Sacrament of the altar hath bene left vnto vs as a signe of the body and blood of Christ: It could not be so if it were bare bread and wine, and not in deed his body and blood. what signe, what secret token, what miracle were in the eating and drinking of bare bread and wine, if none other thing were made thereof?

As the ordinarie birth of man is no mete signe for Christ, who is true God, so the ordinarie eating of bread & drinking of wine, is no mete signe for the remembrance of Christes death.

As the birth of Christ was a true birth but most miraculous:

Epiphanius.li.1. To.2. Her.30.

Esaię.7.

The signes of Christ are miraculouse.

The Sacraments of Christ are secrete tokens.

withall: so is the Sacrament of the altar a true signe, and therefore his true body and blood, by the great miracle of turning the substance of bread & wine in to them. This is ỹ signe that Christ made in his last supper.

This is such a signe as is withall a secret miracle. For it is a miracle not shewed to infidels but only to the faithfull. For as the birth of Christ is a signe to the faithfull only, who beleue Christ being God and man, truly to haue bene borne of a virgin, without sede of man by the almighty power of the holy Ghost: Right so the supper of Christ is a signe of his body and blood to the faithfull only, who beleue the nature of bread and wine to be turned into his body and blood without generation or corruption, by ỹ only power of the word of Christ. who sayd after bread taken, and blessing made, This is my body, and this is my blood. Doe and make this thing for the remembrance of me.

The Sacraments of Christes Church be geuen to the faithfull, & therfore are inuisible.

Luc. 22.

Behold: the making of Christes body and blood for ỹ remembrance of his death, that is the signe we speake of. This was the memorie or the remembrance whereof Dauid sayd: Memoriam fecit mirabilium suorum misericors & miserator Dominus, escam dedit timentibus se. Our mercifull & gracious Lord hath made a remembrance of his maruelous works, he hath geuen meate to them that feare him. And think we that a remembrance of maruelous things is made of God without a miracle?

Psal. 110.

Ciprian. de cœna Domini.

S. Cyprian saith the bread to be made flesh Omnipotentia verbi. By the allmighty power of the word.

August. in manuali. cap. 11.

S. Augustine calleth it Mirabile sacrificium, A maruelous sacrifice.

Chrysost. de sacerdot. lib. 3

S. Chrysostom crieth out, o miracle, o the goodnesse of God he that sitteth aboue with the Father, in the self same moment of tyme is touched with the hands of all men.

If thou ask how it is made (saith Damascene) it is enough for the

for the to heare, that it is made by the holy Ghost, euen as our Lord made for him self, and in him self a body out of the virgin, mother of God. And we know no more but that the word of God is true, strenghtfull, allmighty. Damasc. de orthod. fid. li. 4. c. 14.

Eusebius calleth it Admirabilem exitum oraculi, a marueilous euent of the oracle. Euseb. li. 5. demō. cap. 3.

S. Bede nameth it a sanctification of the holy Ghost that can not be vttered by speache. The like words haue S. Basile, S. Gregorius Nyssenus, S. Hierom, Nicephorus. Beda in hom. vidit Iesus &c. Basilius in Litur. Gregor. Nyssen. in orat. de paschate. Hieron. in Leui. Nicephorus lib. 1. cap. 28.

This much I thought good briefly to say concerning ỹ manner how the blessed Sacrament of the altar is a signe, token, figure, mysterie, remembrance: Euery word whereof expounded according to the Gospell and to the state of the new Testament, doth proue the reall presence of Christes body and blood vnder ỹ formes of bread and wine. It is a Sacrament which outwardly signifieth that which is inwardly wrought. It is a figure cōteyning the truth figured. It is a signe mete for the institution of Christ, whose signes are miraculous, it is a secret token knowen only to them that beleue. It is a remembrance of Christes death, by the presence of the body which died. what shall I say more: It is the body and blood of Christ couered from our eyes, reueled to our faith, feeding presently our bodies and soules to life euerlasting.

¶ That the supper of our Lord is no Sacrament at all, if these words of Christ, (This is my body, and This is my blood,) be figuratiue.

¶ The .viij. Chapiter.

¶ The difference betweē figures of rethorike & Sacramentall figures.

There is a great difference betwen a figure of Rhetorike, and a Sacramentall figure made by Christ. The Rhetoricall figures consist in words or sentences: the mysticall figures of Christ consist in deeds, & secret workings. Those some-

tymes sound one way, and meane an other way. These meane and sound always one thing, but they shew it one way, and doe it an other way. Those chiefly serue the eares of mortall men: These chiefly serue the harts of faithfull men. Those were found by men, these were instituted of God.

Christ sometime vsed figures of Rhetorike, because in taking the nature of man he addicted him selfe to vse the kind of speakig which men obserued. But now Christians vse ỹ mystical signes of Christ, because he that toke their nature left vnto them the vertue of his almightie Godhead. Let noman therfore think when ỹ supper of our Lorde is called sometime a figure, that a Rhetorical figure is meant, it is not so. A mystical figure, a secrete knowlege, a priuie watch word is vnderstanded by the name of a figure, as if Christ should say to his Apostles & folowers. Let this be a token betwen you and me, & betwene one of you toward ỹ other that when a faithfull man is washed with water and in the meane tyme it is said ouer him, I Baptize the in the name of the Father, and of the sonne, and of the holy gost, straight all synnes are forgeuen him. And he is of my flock and receaued into my fold.

The figures of Christ are mystical.

Matt. 28.

Lett it be again an other couenant or signe betwene vs. when my Apostles or those which are made Priests by them, say ouer head this is my body, and ouer wine this is my blood, hauing the intent to blesse and geue thanks and to make a remembrance of my death, that my body and blood are really present vnder the formes of bread and wine accordingly as my words doe sound.

Matt. 26.

These are mystical signes, priuie tokens, and secret figures to be kept only among the faithfull, and not to be published to infidels. For as men by vse of speaking haue agreed to transferr certain words from their most proper signification to an other figurative custom: euen so Christ hath transferred certain natural

things

things to an other mystical vse, which is now called in some Fathers by ỹ name of holy signes, or figures, or tokens, or which is most common of all, by the name of sacraments or mysteries.

See good reader to what mysterie we are growen. He that commeth late from his grammar, where he lerned certain figures of construction, or he ỹ begimneth his Rhetorik where he more depely entreth into the treatise of tropes and themes, when he readeth in a two peny booke the place alleged, where it is said (in Tertullian) this is my body, that is to saie the figure of my body stodgeth owt of hand that Tertullian meaneth a figure of Rhetorik, and Oecolampadius, Caluin, or Peter Martir is a mete scholemaster for him to expound what kind of Rhetorical figure it is, verely sai thei, metonymia, or synecdoche.

Boyes iudge the figures of God to be figures of grammer.

Heretikes name what figure of grammer it is.

Again, when thei heare S. Augustine affirm that Christ gaue a signe of his body, thei think he meaneth such a signe as is set vp at an ale howse, or wine tauern. ỹ Doctors meane a peculiar signe and token, miraculously instituted by Christ, which conteyneth & geueth to the faithfull the truthe which it betokeneth.

This kind of signes and figures concerning the substance of them, consist of two parts as I sayd before. Of things and of words: the things are diuers, as for example, water, bread, wine, oile and suche other. The mystical words coming to suche things as Christ hath appointed, make vp the whole Sacrament. So that the things are like stone, tymber, iron, wherewithall a man will build or make somewhat, the words are like the order, and [illegible] which the Carpenter will set the stuff in. The things are common vntill the words determine them particularly to this or that vse.

Naturall things.

Mystical words.

Therefore S. Paule saith, that Christ sanctifieth his Church Mundans eam lauacro aquę in verbo vitę. Cleansing it with the washing of water, in the word of life. what is that word of life? Ephes. 5.

Math.28. Verily whereof Christ sayd, goe teache all nations Baptizing them in the name of the Father and of the Sonne, and of the holy Ghost: This is the word which geueth life to him that is duely washed. Of this word Christ sayd: Iam vos mundi estis propter sermonem quem locutus sum vobis. Now ye are clean for the words sake which I haue spoken to you.

Ioan.15.

In Ioan. tract.80. S. Augustine demandeth, why Christ sayd not, ye are cleane for ỹ Baptim wherewith ye are washed, but rather ye are cleane for the word which I haue spoken to you, saying that euen in water it is the word that cleanseth? Detrahe verbũ, & quid est aqua nisi aqua? Accedit verbum ad elementum & fit Sacramentum. Take away the word and what is water but water? The word cometh to the matter, and the Sacrament is made.

Elementum. S. Augustine calleth the thing or stuff whereof the Sacrament is made, Elementum: which is to say a materiall thing that serueth for a beginning whereof a farther mysterie may be made, when the word appointed by Christ cometh to it.

τα προκείμενα. The Grecians vse to call those things, especially in the supper of Christ. τα προκείμενα proposita: The things put or set before the Priest who must consecrate them with the word of God.

The element therefore whether it be water, oile, bread, wine, or any other thing that Christ appointeth, is the weaker and inferiour part. The word is the more chief and principal. Vnde ista tanta virtus aquę (saith S. Augustine) vt corpus tangat & cor abluat, nisi faciente verbo? Non quia dicitur, sed quia creditur, Nam & in ipso verbo aliud est sonus transiens, aliud virtus manens. Whence hath water this great vertue, that it should touche the body, and washe the hart, but that the word causeth it, not (only) because it is spoken, but because it is beleued. For in the verie word the sound which passeth awaie is one thing, and the vertue which remaineth is an other thing.

August. in Ioan. tract.80.

Now

Now haue we the thinges considered by S. Augustine in a Sacrament, the lowest is the element which in baptim is water, the higher, is the word which again is cõsydered in two respects, in one as it is spoken, and so being ioyned with the element it maketh the substance of the Sacrament, and passeth awaie: in the other as it is beleued of him that receaueth the Sacrament, and so it worketh in him a grace, vertue, and effect of the Sacrament. iij. thinges in a Sacrament.

If now the word be it that both chefely maketh and effectuallie stablisheth the Sacrament, it can not be douted, but that Christ gaue the greatest diligence of all, in assigning the solemn words of his blessed Sacraments.

For the words appointed by Christ to the making of his Sacraments are so stronge, that althoughe the minister be neuer so euil a man, yet as S. Augustine saith, God sanctifieth his Sacraments, Ad verba quæ procedunt ex ore homicidę. At the words which come foorth of the mouth of a mankiller. And again he saith, Deus adest Sacramentis & verbis suis, per quales libet administrentur. God is present to his Sacraments and words by whatsoeuer maner of men they be ministred. In so much that if at the tyme of celebrating, both the geuer and receauer haue don vnlawfully (saith S. Augustine) Non tamen pro non dato habebitur. Yet the Sacrament shall not be accompted as not geuen. August. cõt. Donat. li. 5. cap. 19. & 20. August. cõt. Ep. Parmen. li. 2. c. 12.

For seing the word was once spoken and ioyned with the element, the substance of the Sacrament was made though it lacked his effect. whereof it folowth, that the Sacramẽtal words bring foorth a secret strength for their own part, albeit neither the minister nor the receauer be of such worthinesse as they ought to be of. In ipso aquarum lauacro (saith S. Chrysostom) verba Dei sunt quæ nos generant. In the verie washing of the waters they be the words of God which begett vs. Chrysost. in Epist. ad Roma. Hom. 16

which thing ſith it is ſo, the woꝛds of Chꝛiſtes Sacrament doe not depend vpon the vnderſtanding either of the miniſter, oꝛ of him that receaueth the Sacrament; but they haue a ſufficient vertue in them ſelues, whereby they may woꝛke. It is enowgh that the miniſter doe as the Church vſeth to doe in ſuch cales. This intention being kept, the woꝛds will bꝛing the reſt to paſſe. Oꝛ if a malicioꝰſe Pꝛieſt baptize a child with the mind to make him a Lutheran oꝛ an Anabaptiſt, ſhall ỹ child by ỹ intention be made an heretike? No verily: Foꝛ ſo much as the woꝛds of Chꝛiſt wherewith he is baptized, make him a member of his myſticall body, not incoꝛpoꝛating him to any other felowſhip. Qui fuerit ſuperbus miniſter, cum diabolo computatur, ſed non contaminatur donũ Chriſti. The pꝛoude miniſter (ſaith S. Auguſtin) is accompted with the deuill, but the gift of Chꝛiſt is not defiled.

Auguſt. in Ioan. tracta. 5.

To come ſomewhat nere our purpoſe, S. Ambꝛoſe doth by name witnes, what ſtrength Chꝛiſtes woꝛds haue in making his ſupper. Sermo Chriſti hoc conficit Sacramentum, The words of Chꝛiſt make this Sacrament. Antequàm conſecretur, panis eſt, vbi verba Chriſti acceſſerint, corpus eſt Chriſti. Befoꝛe it be conſecrated, it is bꝛead, when the woꝛds of Chꝛiſt are come to it, it is the body of Chꝛiſt.

Ambroſ. de Sacra. li. 4. c. 4. &. 5.

Hoc (ait Sacerdos) eſt corpus meum. Hoc verbo propoſita conſecrãtur. S. Chꝛyſoſtom wꝛiteth, that when the pꝛieſt ſaith: This is my body, the things ſet fooꝛth are conſecrated with this woꝛd oꝛ ſaying.

Chryſo. hom. de proditi. Iudę.

If now it be clere, that among many cauſes which concure to make a Sacrament, one of the cheſe is the woꝛds pꝛonounced at the ſame tyme: and in the Sacrament of the Altar, ſeing they are: This is my body, and, This is my blood, which are ſpoken ouer bꝛead and wine, I ſay theſe woꝛds maie be in no wiſe figuratiue.

Foꝛ

For by that meanes they shall not only not consecrate the body and blood of Christ, but (which is more) they shall not make so much as a signe of Christes body and blood.

For yᵗ words make any thing, they make it by signifying, as the which are not only signes of things, but by S. Augustines iudgement, they are the chefe among all signes. And as the same Doctour saith in an other place, Signum nisi aliquid significet, nō potest esse signum: A signe except it signifie sumwhat, can not be a signe. Now ẏ which doth not signifie a thing at all, can not by signifying make and worke that thing, which it doth not signifie. August. de doct. Christi. li. 2. ca. 3. August. de Magistro.

Take these fower words, This is my body: Neuer a one of them doth signifie washing. Therefore if a mā washing an other with the mind to make him a member of Christes body should saie, This is my body, out of doute that man washed with those words, should not be baptized. What is the cause? washing was ded, ẏ minister was present with intent to baptize, some words also lacked not. but yet because those words lacked, which might signifie washing in the name of ẏ Trinitie, he was not baptized.

If then the words of Sacraments must signifie that which shalbe made, these words, This is my body, spoken by any Priest, shall neuer make the signe of Christes body. Because they doe not signifie any figure or signe therof. On the other syde, If they be in dede figuratiue, (as the Zuinglians affirm them to be) they shall not make the body of Christ, because (they say) Christ meant not so, but only meant a figure to be made in bread and wine. The wordes of Christes supper doe not signifie a figure of his body.

Behold to what case we are now brought. We haue striued so long about the words of Christ, whether they be proper or figuratiue, that now they are moued to make nothing at all, if they be figuratiue. For they make not the body of Christ, because (if they be figuratiue) they meane not to make it. They make no figure of the body, because they name and signifie no figure. And that If Christes wordes be figuratiue, they make nothing at all.

which they do not signifie, they by signifying can not make. For their whole institution, vse, nature, and commoditie is to signifie, to shew forth, to betoken & make plain the mind of the speaker.

That which words doe not signifie they do not worke. That which they worke not is neuer don by them. But these words, This is my body, and this is my blood signifie no figure no signe, no token (for so muche as they signifie an other thing) therefore they worke no figure, they make no signe, they leaue no token. And then haue we no Sacrament at all made, because none is made without suche words as may signifie that which is made and wrought.

words doe all ỹ they doe by signifying.

If any man saye Christ may meane a figure and signe, and by his meaning, these words, This is my body, may worke a figure of his body, I answer, if Christ wil worke by his meaning, who can forbed him, seing he is almighty? And if he will worke without any words, who cã gainsaye him? But then his words worke not. And why then are they deliuered to vs, as the chief instrument to worke withall? why sayd he, Hoc facite, Doe, and make this thing? why are they rehersed in euery Masse and communion? why doe the auncient Fathers teache the bread and wine to be consecrated by them? why may not Baptism be made by other words then by those which Christ instituted?

Luce.22.

Surely to say, that these words, This is my body, make a figure of his body because Christ wil haue it so, is to say that Christ will not haue words necessarie to the making of his Sacramẽts. Or it is to saie, that he will haue a thing wrought by words, to worke the which they be vnmete instruments: as if a man wold take a saw to plane timber withall, & a beetil to cutt down a tree.

Math.28

The word of God hath geuen honour to words.

Christ being ỹ word of God hath geuen that honour to words of men (but yet to such as are appointed by him self) that they should principally among instrumentall causes worke and make his

his Sacraments. Next vnto woꝛds he choſe marueloꝰs conue-
nient things, wherewith they ſhould concur. The things to be
moſt agreable to th'effect which they are ſett to woꝛk; all men
agree. It is conuenient foꝛ water to waſhe, foꝛ bread and wine
to concur to the Sacrament of the Altar as meeteſt to nouriſh,
foꝛ oile to ſerue in dinting at the vſe of other Sacraments.

And now hath Chꝛiſt erred in choſing his woꝛds? hath he ſett
(body) to ſignifie the figure of his body? To whom doth it ſigni-
fie after that ſoꝛt? Surely not to all men, as it is euident. not to
all Chꝛiſtians, as it maie appere, in that we hearing it ſaid, that
Chꝛiſt had a mans body, oꝛ walked in a mans body, oꝛ that our
bodies ſhall riſe at the later daie, in all theſe phꝛaſes, we take
not the name of body, foꝛ a ſigne and figure of a body: but we
take it to meane the true ſubſtance of fleſh and blood.

Body doth ſignifie ỹ ſubſtance but not the figure of a body.

How then? ſhall the woꝛd body be taken only in the ſupper
of our Lord foꝛ the ſigne and figure of body? wher is that rule
taken? wher is that ſecret reuealed? Foꝛ doubtleſſe if it were true,
it were of it ſelf a myſterie, and an vnwont acception appointed
by Chꝛiſt, and it had neded to haue ben regiſtred in the Scriptu-
res oꝛ in the holy Fathers, oꝛ at the leaſt to haue ben deliuered to
vs by tradition.

But who teacheth, that body ſtandeth to ſignifie the figure of
body? many Fathers ſaie the woꝛds of Chꝛiſt are plain, manifeſt,
true, and effectuall, but no man telleth vs of ſuch a ſtrange taking
of the woꝛds (body and blood,) noman witneſſeth them to be ta-
ken foꝛ the figures of body and blood, and no maruail. Foꝛ no
man knew that interpꝛetation.

They knew that the true body of Chꝛiſt geuen after ſuch a ſoꝛt
vnder the foꝛmes of bread and wine, was a figure of the ſelf
ſame body, either walking viſibly vpon the earth, oꝛ ſuffering
death vpon the croſſe, oꝛ ſitting now at the right hand of his

How Chꝛiſtes body is a figure.

Father, or intending to come to iudgement. They could tell, that a thing present in a secrete maner, is a token, a signe, and a watch word to all the faithfull, of an open maner, either past or to come in the same thing. By this meanes they confessed the Sacrament to be the figure of Christes body and blood, but they knew no such figure as the Sacramētaries haue deuised. they neuer could tell of Synecdoche, or of Metonymia. they knew Sacramentall, and not Rhetorical figures, Mysticall, and not Poeticall, holy and not prophane. Let him therfore that will haue any thing at all made by Christes words, acknowlege them to be proper, to signifie sumwhat, and to make that they signifie, which is the true body and blood of Christ.

The.xv. Chapiter.

¶ The reall presence of Christes body is that, which setteth his death and life before vs.

The Apologie.

WE doe acknowlege the Eucharist to be a Sacrament, wherein is sette after a manner before our eyes the death of Christ, and his resurrection, and what soeuer he did here in his humane body.

The aunswere.

The eating of common bread and drinking of common wine is but an homely maner of setting the death and resurrection and life of Christ before our eyes. Here is the Sacramentaries argument: I eate bread and drinke wine in token of Christes death & resurrection, therefore he is dead and risen. I pray you Syr, how doth this argument hold? what affinitie hath bread and wine with the death and with the resurrection of Christ?

It is the body of Christ which setteth his death before vs, & not bread and wine.

But if bread and wine be turned into the same body & blood of Christ, which died and rose againe, which wrought all the miracles done in this world: Then is the death and resurrection and conuersation of Christ in dede it selfe set before the eyes of our faith. Because (as Chrisostom teacheth) Hoc idem corpus cruentatum, &c. This very same body bloudied, perced with ỹ speare

gaue as it were out of a spring, fountaynes of blood, healthfull to the whole world. And the selfe body God auanced vnto the highest seate, the which body also he gaue to vs, both to th'intent we should haue it, and to the intent we should eate it.

But what speake I of S. Chrisostom? This (sayeth Christ) is my body, which is geuen for you. And againe, the bread which I will geue is my flesh, which I will geue for the life of the world. How ofte so euer (sayeth S. Paul) ye shall eate this bread and drinke the chalice of our Lord, ye shall shew his death vntill he come. Lucę.22. 1.Cor.11 Ioan.6. 1.Cor.11

So that the hauing of the death, and resurrection, and all ỹ miracles of Christ before our eyes at Masse tyme, riseth chiefly of ỹ thing which is the body of Christ. And secondarily of the things which are done about that his body. The consecrating, the offering, the eating of the selfe same body, which wrought these miracles, which died and rose againe, those facts I say in that thing, shew his death and resurrection. All other wayes of setting the death and resurrection and conuersation of Christ before our eyes without the reall presence of Christ, is painting and shadowing in comparison of this liuely representation.

O how many (sayeth S. Chrisostom) say now adayes, I wold see the foorm & shape of Christ, I would see his very garmentes, and shoowes. Ipsum igitur vides, ipsum tãgis, ipsum comedis. Lo, thou seest him selfe, thou touchest him selfe, thou eatest him selfe. Hom.83. in Math.

Non quod corpus illud (sayeth Damascen) è cœlo descendat, sed quia panis & vinum in Christi corpus & sanguinem transmutatur. Damascenus de orthod. fide. li.4. cap.14.

Not as though the body of Christ came downe from heauen, but because the bread and wine is changed into the body and blood of Christ.

See now good Reader, whether the Apologie say more truly,

that, the ſigne or token of Chriſtes body and blood (the body it ſelfe not being made preſent vnder the formes of bread and wine as it teacheth) doe more effectuouſly ſet before our eyes ỹ death and reſurrection and all the miracles of Chriſt, or els whether ỹ incarnation, life, death, and reſurrection of him be not better and more according to the word of God ſet foorth by the Catholikes who teach that the ſubſtance of bread and wine is changed into ỹ body and blood of Chriſt to th'end the death and reſurrection of the ſame body might be effectually remembred.

So teacheth S. Cyrillus in theſe words. Prebet Chriſtus nobis carnem ſuam tangendam, &c. Chriſt geueth vs his fleſh to be touched, that we might beleue aſſuredly that he hath in deed reiſed his temple. For that the communion of myſtical bleſſing is a certayn confeſſion of the reſurrection of Chriſt, it is proued by his own words. For he diſtributed the bread after it was broken, ſaying, This is my body, which ſhalbe geuen for you, for the remiſsion of ſynnes. Make and doe this thing for the remembrance of me. Therefore the participation of ỹ myſterie is a certain true confeſſion and remembrance that for our ſakes and for vs our Lord both hath died and is reuiued, and through that filleth vs with diuine bleſſing. Let vs therefore flee infidelity after the touching of Chriſt, and let vs be found ſtrong and ſtedfaſt being far from all doubtfulneſſe.

Cyrillus in Ioan. lib. 12. cap. 28.

Thus far S. Cyrillus. who alludeth in that place to S. Thomas the Apoſtle. And as S. Thomas touching the ſyde of Chriſt cried out My Lord and my God, euen ſo S. Cyrillus teacheth ỹ we touche the body of Chriſt when we come to the holy communion. For as vnder the viſible fleſh of Chriſt, his Godhead lay hyd but yet was truly preſent, and had aſſumpted his fleſh into one perſon, euen ſo vnder the viſible foorm of bread the fleſh of Chriſt is really preſent in the holy myſteries, and therefore we touch

Ioan. 20.

touch that flesh, when we touche the fourm of bread, as S. Thomas did touche the Godhead when he touched the flesh of Christ. For in the place we touche not either the Godhead or the flesh bodily, but by the meane of that thing, wherein it is truly present. That thing I say reserued of vs, doth make his death and resurrection to be remembred.

Hath not he all that euer Christ did, presently before his eyes, who hath Christ him selfe present? But take Christ awaye, and afterward it is a foolish dreame to talke, how his deedes be set before our eyes by bread and wine. The apparence of bread is the token, that Christes body is here to be eaten. And the similitude of wine doth shew, that his blood is here to be dronken. But the true shewing of his death, life, and resurrection, ariseth of that truth which is vnder those fourmes.

When I eate the body that died, I shew the death of it, because a sacrificed flesh was euer eaten before the host was offered. But we eate really the body of Christ, therefore our fact crieth, that Christ is dead. We eate his body aliue hauing the blood and life in it, therefore our fact crieth, he is risen again. Thus the Catholiks reason. Let him that hath cõmon sense iudge, who goeth nere the truth of the Gospell, the Sacramentarie, or the Catholike. 1. Cor. 11

¶ Our thanksgeuing and remembrance of Christes death is altogether by the reall presence of his body. The xvi. Chapter.

TO th'intent we should geue thanks for his death and our deliuerance, and that by often resorting to the Sacramentes, we should continually renew the remembrance thereof. The Apologie.

These men presuppose we haue a signe or token left vnto vs in bread and wine, to geue thanks withall. We haue in deed a token, but this token though it were made of bread and wine, is The answere.

Luc. 22. not bread and wine. For Christ in his last supper, tooke bread, and when he had geuen thanks, he sayd, This is my body, which is geuen for you, doe and make this thing for the remembrance of me.

Behold the token, wherein Christ both him selfe gaue thanks, and would vs to geue thanks in the same. The making of his body for vs, is the thanksgeuing for his death, and for our deliuerance.

Chrysost. in Hom. 26 in Math. Ipso genere sacrificij (sayeth S. Chrysostom) ad iugem nos pro beneficijs suis inuitans gratiarum actionem: Stirring vs to geue thanks perpetually for his benefites, by the very kind of the sacrifice. And shewing farther in an other place what kind of sacrifice it is, God (sayth Chrysostom) did yerely by certain holydays set the remembrances of his benefites before the Iewes. Tibi vero quotidiè ipse, ne obliuiscaris, proponitur. But he is set before thee daily him selfe, lest thou shouldest bee vnmindfull.

Chrysostom. Hom. 51. in Math.

See now by what meanes the death of Christ is renewed. Not by tokens wherein he is doubtfully called to minde, him selfe being absent, (for that were a feble token) but by these tokens, wherein him selfe is made present, lest we should forgett his death.

Luc. 22. The body of Christ must be made, to th'intent we maye remember his death. If you take from vs the making of his body which causeth the vehement remembrance of the death, it is afterward a vaine thing to talke of the remembraunce of his death by eating bread and drinking wine. For the necessarie meane of necessarie remembrance of his death, consisteth in the reall presence of him that died. For who can forget his death, whose body is daily made, worshipped and eaten, to the end the death may be remembred. But I may right well eate bread and drinke wine, not yet remembring thereby, that Christ is dead for me.

¶ The

¶ The true resurrection of our bodies commeth by eating that body of Christ, which is both true and is true in vs. The.xvij. Chapiter.

TO th'intent we being fed with the body and blood of Christ, may be brought into the hope of the resurrection, and of euerlasting life, and may most assuredly beleue that the body and blood of Christ doth in like manner feed our soules, as bread and wine doth feed our bodies. The Apologie.

I omit to say any thing vpon that ouersight, wherein the English translation of a body hath left out the word Vero, the true body, which the Latine edition hath. But here the Apologie presupposeth that Christes supper consisteth as wel of bread & wine, as of body and blood. The first two they will haue geuen to the bodies: The later twaine to the soules. The bread & wine they will haue present on the table, whence they be deliuered: The body and blood they will haue to be receaued from heauen, by faith and vnderstanding. Against this dreame thus I reason out of ỹ word of God. The answere.

Christ made his whole supper vpon a visible table, accordingly as it was propheried by king Dauid, Parasti in conspectu meo mensam. Thou hast prepared a table in my sight. And by Salomon, Sapientia proposuit mensam suã & insipientibus locuta est: venite, comedite panem meum, & bibite vinum quod miscui vobis. wisedome hath set foorth her table, and hath spoken to simple men: come ye, eate my bread, and drinke ỹ wine which I haue mixed for you. S. Paul sayth, Non potestis mensę Domini participes esse, & mensę Dæmoniorum. Ye can not be partakers of our Lords table, and of the table of deuils. Psal.22. Prou.9. 1.Cor.10

Put these three together, and the sense will be, the supper and table of our Lord was prepared and set foorth in the sight of the faithfull, that they might thence eate and drinke such as the wisedome of God gaue them at his supper. Therefore no meate, no

foode, no banket is to be looked for at his ſupper, but ſuch as is
Pſal.22. prepared by Chriſt & ſet forth vpon his table. Otherwiſe Chriſt
Prou.9. had prepared no ſupper, in the ſight of ỹ faithfull (as Dauid fore-
told) nor had not ſet fooith his table (as Salomon prophecied)
1.Cor.10 nor we had not bene partakers of our Lords table (as S. Paul
writeth.

Bread & wine was not ỹ table that Chriſt prepared.

For bread and wine is not prepared of Chriſt: But was before hand made ready by the baker and vintner, or by the ſeruants ỹ brought them fooith. The preparing which Chriſt made, was by bleſſing and conſecrating, to make of earthly bread, the bread of liſe euerlaſting. And hauing made it, he deliuered the ſame to the Apoſtles, and bad them both make and doe that thing.

Luce.22. If he deliuered not his owne body with his owne handes, doubtles they did not eate his body. For he ſayd, in reſpect only of that which he deliuered, take and eate. Whereupon S. Chry-
Hom. 82 in Math. ſoſtom ſayeth to him that cometh to our Lords table: Cogita quid manu capias, &cæt. Bethink thy ſelfe what thou takeſt in thy hand, and kepe it free from all couetouſnes and violent robbery.

The hand & toge receaue the ſame body ỹ the hart doth.

Conſider againe, that thou takeſt it not only in thy hande, but alſo putteſt it to the mouth (and) after thy hand and tonge, the harte receaueth that dreadfull myſterie. Thus much S. Chryſoſtom.

Let any reaſonable man iudge, whether he ſayeth not, that the hart receaueth the ſame which the hande doth, and the hande the ſame, which the hart doth. For if the hart receaue it after ỹ hand, the hand receaued it before the hart.

It is not therefore, as the Sacramentaries falſely teach, bread only in hand, and body only in harte: But body as well in hand, as in harte. And none other true body in the harte, then was firſt in the hand, and mouth.

For this cauſe euer ſith we receaued the faith, we called this bleſſed

blessed supper, The Sacrament of the altar. As if we sayd, the Sacramēt which is made vpon the altar or vpon the table of Christ. for the table of Christ is an altar, as in Malachie it may appere, and in an other place, by the fauour of God, I will declare.

why the supper of Christ is called the Sacramēt of the altar.

This name of the Sacramēt of the altar was deliuered to vs with our Christianitie, and it is found very ofte in the olde writers, namely in S. Augustine. By which we are enformed that the consecration and oblation thereof is made, not in the hartes of men by words of promising and preaching, but vpon the visible altar, in the sight of Christian people, by ỹ visible priest who as a publike minister ordeined by God, consecrateth the body of Christ by the same power, which Christ gaue when he sayd: Hoc facite, doe and make this thing.

Malach.1

De ciuit. Dei.li.10 cap.6..

Lucę.22.

This is the table prepared in the sight of Dauid, set foorth by the wisedome of God, whereof we are partakers, when we receaue the blessed Sacrament of the altar. At this altar S. Augustines mother desired a memorie of hir to be made, vnde sciret dispensari victimam sanctam, qua deletum est chirographum quod erat contrarium nobis. From which altar my mother knew (sayeth S. Augustine) the holy sacrifice to be distributed, whereby the handwriting that was contrarie to vs, is put out. Behold the sacrificed body of Christ was dispēsed and geuen from the altar, as both S. Augustine, and his mother, and all the faithfull then beleued. Thus thou seest the dreame of the Apologie by the word of God to be blowen away like chaf & dust dispersed with the wind.

Psal.22. Prou.9. 1.Cor.10 August. li.9.confes.ca.13.

The Apologie sayeth, our bodies are fed at Christes supper with bread and wine. that is not in the word of God, where it is sayd: Eate, This is my body.

Math.26

The Apologie semeth to say, that our bodies be not nourished with the body and blood of Christ, for it assigneth body and blood

to our soules as our bodies are fed with bread and wine. But Christ gaue his body to nourish our bodies also. And therefore sayd: Except ye eate the flesh of the sonne of man and drinke his blood, ye shall not haue life in you. That is (as Cyrillus expoundeth it) In corpore vestro, in your body. And therefore on the other syde Christ sayd, he that eateth my flesh & drinketh my blood, hath life euerlasting, and I will reyse him again in the last day. Ego (sayeth Cyrillus) Id est, corpus meum quod comedetur. I will reyse him, that is to say, my body which shalbe eaten. Reysing belongeth to the body which falleth into putrefaction by death.

Ioan. 6.

Cyrillus li. 10. c. 13 in Ioan.

As therefore the body is reysed by Christes body: so the body liueth in the state of grace, by Christes body. and such life is by spiritual nutriment, which is receaued of the flesh of Christ really present in vs.

For which cause Tertullian confessed that not only our soule, but also our body feedeth vpon the body and blood of Christ, to th'intent our soule may be made fat of God. Likewise Ireneus writeth that our flesh is nourished of the body and blood of our Lord.

Tertul. in lib. de resurrec. carnis.

Ireneus aduersus hereses. li. 4. c. 34.

We may now see what errour they fall into, who assigne the body and blood of Christ to our soules, and bread & wine to our bodies, whereas there is no substance left of bread or wine, but euen our bodies feede vpon Christes body, as Ireneus, Cyrillus and Tertullian haue sayd.

The. xviij Chapter.

¶ Nothing is wrought in the supper of Christ according to the doctrine of the Sacramentaries.

After the Apologie had spoken of communion vnder both kinds, and of transubstantiation, of which points as yet I speake not, it returneth again in a confuse manner to the matter of the reall presence, and thus it sayeth.

And

And in speaking thus, we meane not to abase the Lords supper, or to teache that it is but a cold ceremonie only, and nothing to be wrought therein, as many falsely slaunder vs, we teache. The Apologie.

If they that pluck down altars, and other ornaments of Christes supper, if they that call the blessed Sacrament of the altar by so vile names as you and your scholars haue done, be not of your number, if they be not your derelings, if they lerned not that contempt of holy things, and the denyall of the vnbloody sacrifice of you, if they first perswaded not the licencious youth and faithlesse companie of men and wemen in Englād rather by blasphemous names, geuen to the Eucharist, then by any word of God (which you stil pretend and neuer allege) then let it be thought, that you meane not to abase the Lords supper. The answere. By what meanes ỹ Lords supper is abased now in Englād

But if you did set all the players and minstrels in the realme a worke with such scoffes, as your brotherhead inuented against the blessed body and blood of Christ, I feare me you be not slaundered, when you are sayd to teach it to be but a cold ceremonie, sith you doubt not to call, euen in this Apologie, ỹ honour done vnto the worshipping of bread, whereas it is in deed the worshipping of the true body and blood of Christ. The Apologie nameth ỹ honouring of Christes body, the worshipping of bread.

wel, you teach not, that nothing is wrought or made in the supper. Then by like you teach, that somewhat is wrought there. I wold fain see what it is which you teach to be wrought in the supper. For where you say, that Christ geueth him self in his supper that we may eate him by faith: You teach a worke of Christ, in geuing him self, & a worke of ours in eating him, but not any thing wrought or made in the supper it self.

For the supper is that meate which is prouided to be eaten at the table of Christ. There you confesse bread and wine to be taken. But seing you teache the same things (notwithstanding he speaketh otherwise of them) yet to tarie bread and wine stil, I can

No substanciall thyng is wrought in Christes supper by the Sacramentaries doctrine.

not perceaue, what substanciall thing you teache to be wrought in the supper concerning the matter of the supper, which is bread and wine. Now concerning the body and blood of Christ, which you graunt to be geuen by faith, I trow you teache not any thing to be wrought a new and made therein, sithens they be impassible, and therefore can not haue any thing made in them. What is it then, which you teache to be made in the supper?

Either bread and wine is the supper, or the body and blood of Christ, or both together. For nothing els is there mentioned. Bread and wine, you say, remayne still as they were before concerning their substãce. Then I say, nothing is wrought in them. The body and blood of Christ can haue nothing wrought in their substance, because that wherein somewhat shalbe made, must suffer of that which worketh it. therefore glose the matter how ye will, you teache not any substanciall thing to be wrought in the supper of Christ, except you call the geastes them selues the supper. And then I wene they must be eaten vp of some body, in so much as euery supper is prouided to be eaten.

What the Catholikes beleue to be wrought.

We teache the substance of bread and wine to be made the substance of Christes body and blood. And that is ỹ true work made in the supper of Christ, where the mutable creatures are turned into the immutable substance of Christ. which work sith you deny, bable what you wil, you teache nothing to be wrought in the supper of Christ.

The xix. Chapiter.

The reall presence of Christes flesh is proued by the expresse naming of flesh, blood, and body, which are names of his humane nature.

The Apologie.

For we affirme that Christ doth truly and presently geue his owne self in his Sacraments. in Baptisme, that we may put him on, and in his supper, that we may eate him by faith and spirite, and may haue euerlasting life by his crosse and blood.

Heare

Beare ye not how they affirme that Christ presently geueth his own selfe? wold not a mã thinke they meant honestly and truly? But sith they can make the wordes of Christ figuratiue when they list, wonder not if they require their own wordes to be taken figuratiuely. The answere.

They meane not that Christ doth geue him selfe presently to our bodies and soules, as is requisite to the presence of the flesh and blood of man. why then vse they such wordes? Verily because they see the Scriptures so playne, the Fathers and Councells so manifest, the faith and practise of the Church so euident for ỹ reall presence of Christ, that in no wyse they may confesse any other thing then they doe. And yet on the other side being fully determined to sticke to their desperate opinion, that we really neither eate nor drinke vnder forme of bread and wine the flesh & blood of Christ, they haue inuented such kind of speaking, as may both seme to agree with the Scriptures, and yet withall mayntein their false doctrine. The which thing that thou mayest the better vnderstand, this is to be consydered. The Apologie speaketh taure & meaneth euill.

The Catholike faith is, that Christ in one person hath two natures: The nature of God, and the nature of man. which two natures are ioyned and vnited together into one person, after such sorte, that what so euer is said of the one nature, may be sayd of the other, if we speake by that worde which signifieth the person. For example, we may say that man was in heauen before the ascension of Christ, and that God died, not because the nature of God could be borne of a woman or dye, or ỹ nature of man could be in heauen before the ascension of Christ, but because that which was borne and dyed, was also God, and that which was in heauen was also man. albeit his byrth and death was by the nature of man, and his being in heauen by the nature of God. The natures then tary distinct, but ỹ person of God & man is but one. Two natures in one person of Christ. Ioan. 3.

Now shall you see the meane, whereby these new prechers go about to deceane you.

Christ, & him self be names of his person

They say Christ geueth him selfe in his Sacramẽts. The word (Christ) doth signifie his person, wherein he is both God & man: Likewise the word (him self) is a word belonging to his person, wherein both natures of God & man are conteyned. Now when they say Christ geueth him self, they meane that he being God & man geueth by some spiritual way the vertue of his flesh & blood, which they call him self. For that he, as God, being euery where, may dwell in vs more excellently by charitie, as the Father and the holy Ghost doe.

But they meane not by geuing of him selfe, ỹ reall gifte of his person and of both natures which are ioyned therein, after such sort that our whole nature might receaue his nature. For then they should teache that, which we doe. But howsoeuer they bable of our soules, they will graunt our bodies no touching nor tasting of him, no not so much as vnder ỹ foormes of bread and wine. You haue heard what they say: Now heare what Christ sayeth.

Christ speaketh of him self in diuerse places diuersely. One
Ioan. 14. where he sayeth: I will not leaue you Orphans, I will come vnto you. There he speaketh of his person, and concerning the nature of Godhead, as it appereth afterward where it is written: If any man loue me, he will kepe my word, and my Father will loue him and we will come vnto him, and make a mansion or dwelling with him, or at his howse. Here he speaketh first in such sort of his own comming, that his Father (as it appered afterward) might come after the same sort. Then was it the coming of God, and not of man.

At his departure when he ascended from the world into heauen, he sayd: Behold I am with you all dayes euen vntill the con-

summation

summation of the world. These words may be meant as well by the nature of manhod, which we haue with his Godhead in the Sacrament of the altar (and so some holy Doctors haue taken them) as also by the only nature of the Godhead, which is euery where by maiestie, and in good men by grace. Math. 28 S. Germanus in rer. Ecc. Theoria.

In an other place he sayd: Poore men ye shall haue allwayes with you, me ye shall not haue allwayes. Where, by the word, me, he meaneth not his Godhead, which is allways euery where, but the nature of his manhod, and that not as it is in the Sacrament, but as it was when he spake, in a visible forme of a poore man, who had not any howse of his own, where he might reste his head. Math. 26

Last of all let vs marke, after what sorte he sayd that he wold be in his blessed supper. Wyd he say: I will geue my self to be eaten and to be drunken? If he had sayd so, yet seing he had mentioned eating and drinking, which according to the letter, rather belongeth to his manhod then to his Godhead, we should rather haue thought, that the words must haue bene taken properly, then improperly. To eate the substance of a man may be sayd properly, for in deed it may be eaten with mouth and teeth, but to eate the substance of God it is sayd vnproperly: For it can not be eaten with teethe and mouth (as also S. Cyrillus hath noted) but only with vnderstanding and faith. Math. 8. Cyrillus in. 11. Anathematismū

If then Christ had sayd before supper, I will geue my self to be eaten, and had sayd at his supper: I do geue my self to be eaten: These words with a circumstance of a supper, had made so strōgly for the bodily geuing of him selfe, that their part had bene more probable, who had vnderstanded it of his manhod. with whom if the tradition of the Apostles had stood, there were no doubt but he should haue bene a wicked heretik, who, when Christ had sayd I geue my self to be eaten, wold haue denyed that we had eaten

the humane nature of Christ.

But now attend what wordes Christ vsed: He foreseing this hearesie made prouision agaynst it, and therefore he sayd not, I will geue or do gene my self to be eaten, as heretiks now delight to speake, but I gene my flesh, my body, my blood. These are not wordes of personage, which may be applyed two wayes, but they are the wordes of nature, and only of mans nature. For God by ỹ nature of his Godhead hath neither flesh ne blood, ne soule, ne body, ne bone. Christ as man hath all these things.

Christ vsed the names of his humane nature in his supper.

Now do the heretiks and false preachers of our age marueilously deceaue the people of God, who alwayes say that they diminish not Christes benefite, nor do not abuse the Lords supper, for, (say they) we teache that Christ geueth his owne self, and they repete agayne and agayn his owne self, his owne self. And thereby they meane no more then the comming of his grace and charitie into our soules, by fayth, spirit, and vnderstanding: wholy robbing vs of that flesh which dyed for vs, and of that blood which was shed for vs.

For although God was able to haue saued man otherwyse, yet he swetely disposed our saluacio, by sending his dere sone to take of the virgyn our flesh and blood. This flesh and this blood worketh our saluacion: which he ỹ taketh away from the Sacrament of the altar, depriueth vs of the meane whereby to come to life euerlasting. For as by this flesh and blood we are redemed: So that redemption is applyed to all that be of lawful age by worthy eating and drinking thereof. Now when these preachers cry vnto you, of God, of fayth, of spirit, of vnderstanding, of vertue, they seme perhaps to say goodly things, but they craftily put you from that only meane of flesche and blood, whereby God hath ordeyned our saluacion. Abraham was the father of al beleuers, because neuer any mans belefe was so throughly tryed, as hys.

It is real flesh and blood which saueth vs.

Ioan. 6.

Rom. 4.

De

he lacked not grace, vertue and vnderstanding, but he lacked the flesh and blood of Christ: which flesh when it came really into the world, when it was crucified and guilshed out streames of blood, then the soule of Christ deliuered the soule of Abraham and all the other Fathers out of prison.

wel, to end this matter, Christ to shew that he wold be in his supper by ỹ nature of his manhed, for that cause he named not his person, but his flesh, his body, his blood. And S. Paule named his bones, as you shall see hereafter. wherefore ỹ talke of his presence by fayth is vnfaythfull, ỹ talke of his presence by spirite as thereby excluding his body & soule from our bodies and soules, is spirish and diuelish. A spirit hath no flesh and bones: Christ is with vs in the substance of his owne flesh, & of his owne bones. Ephe. 5. Luce. 24.

And yet that we might vnderstand that Christ naming flesh & blood, meaneth not that either his flesh is vnder ỹ forme of bread without blood, or his blood vnder the forme of wine without flesh, but that vnder eche kinde both flesh and blood and soule and Godhead is: he saith, he that eateth my flesh and drinketh my blood, taryeth in me, & I in hym. That is to say, when I promise flesh and blood, I name them only to declare plainly, that my being in the Sacrament is a being according to ỹ truthe of my humane nature, and not as though I were not there in mine owne person. for he that eateth my flesh and drynketh my blood, dwelleth in me and I in him. But if I had sayd, that I geue my self & no more: when false preachers had expouded my selfe by my Godhead and by fayth vppon me, my simple faythfull people might haue bene deceaued. Ioan. 6.

I name flesh, body, and blood, to shew according to what nature I am present. But I am not diuided as though my flesh were vnder one kynde, and mie blood vnder the other. And therefore I say last of all: He that eateth me, he also, shall lyue for me, so that

I am altogether in mine owne person vnder eche kynde, after consecration. Marke this agayne and agayne, and let not the doctrine of Christ him self pretended in suttil words, deceaue thee any longer. Beleue thou the presence of body, of blood, of flesh, and of bones, as the word of God speaketh.

we ought to beleue as ỹ word of God speaketh.

The.xx. Chapiter.

¶ It is a cold supper which the Sacramentaries assigne to Christ, in comparison of his true supper.

The Apologie.

AND we say not this is done sleightly and coldly, but effectually and truly.

The answere.

The eating of Christ by faith and spirit is no sleight ne cold thing. But to say that no more is done in his supper, that is sleightly & coldly sayd. Partly because so much may be done without the supper, namely when so euer a man with good faith and charitie doth meditate vpon his glorioufe victorie ouer death & synne: Partly because, it is a cold thing to call men, who consist of bodies, to a supper of Christes making, and to geue their bodies none other meate then corruptible bread and wine, as you teache, whereas Christ did forbid vs to worke the perishing meate at his banket.

why the Sacramentaries make the supper of Christ a cold supper.

Ioan. 6.

How can ỹ be worthely called ỹ supper of Christ, which a man may make at home, without coming to the table of Christ? As though it were not for his honour to haue a singular kind of supper of his owne. Euery man may eate bread and drinke wine at his owne howse with his wife and children, and remember that Christ died for them, neither wil Christ leaue his good deuotion vnrewarded, wherein the supper, that you assigne to Christ, consisteth and is fulfilled. And is not that, which may be done at priuate mens tables, coldly and sleightly done in comparison of that great sacrifice of the true Melchisedech, who by his blessed word turneth the substance of the bread and wine into that body of his which died, and into that blood which was shed for vs?

1. Cor. 10
Hebr. 5.

¶ By

¶ By eating we touche the body of Christ, as it may be touched vnder the foorm of bread. The.xxi. Chapiter

For although we do not touche the body of Christ with teeth and mouth, yet we hold him fast and eate him by faith, by vnderstanding, and by the spirit. The Apologie.

These men haue lost their wits through malice. As who can deuise an eating of meate in a supper, which eating shalbe without touching the meate that is eaten with teeth and mouth. The aunswere.

For in the supper of Christ it is a detestable heresie and an intolerable ignorance to say, that Christ saying: Take and eate, did not meane taking by hands or mouthes, and eating by teeth and mouth. Taking and eating is not without touching: Christ sayd Take and eate, this is my body, therefore he sayd in effect, touche my body with your teeth and with your mouth. Math.26

Neither doth it skil that his body is immortal and impassible. For though it be not perished by the eating, yet the eating and touching is not therefore false, but so much the truer, by how much the meate receaued is the more profitable euē to our bodies. And as we are sayd truly to kisse the Kings knee, when we kisse his hose vnder which the knee is conteined: euen so in touching the accidents of bread and wine, we touche the body and blood of Christ which is cōteined vnder them. For which cause S. Chrysostom sayd, that we doe not only see, we doe not only touch, but we eate, and fasten our teeth in ỹ flesh of Christ, thereby noting and teaching the vndoubted presence thereof vnder the foorm of bread. which foorm we see, we touche, we eate, we chaw, and by that meanes we doe these things to the body of Christ vnder that foorm, not perishing the body one whit. For the same cause S. Cyrillus speaking of the blessed Eucharist, sayeth of Christ: Præbet nobis carnem suam tangendā, vt firmiter credamus, quia templum verè suum suscitauit. He geueth vs his flesh to be touched, Chrysost. in 1. Cor. 10 Hom. 24 & in Math. 83

Cyrillus in Ioan. li. 12. c. 58

that we might beleue assuredly, that he hath truly rested his temple, that is to say, his own body. Christ geueth vs his flesh to be touched, and yet doe we not touche it? But how do we touche it?
Ioan 20. Verily as S. Thomas touched the Godhead of Christ. For as in touching his flesh he confessed him to be God, because the Godhead lay hid in that flesh: right so, when we touche with teeth & mouth the forme of bread in the holy mysteries, we confesse that we touche thereby the flesh which lieth hid vnder that forme, and yet the Apologie denieth vs to touche the body of Christ with teeth and mouth.

And whereas it sayeth we hold him fast by faith, that is true also, but it is not the whole truthe. for as S. Thomas the Apostle did beleue vpon the Godhead of Christ, and withall touche the flesh wherein it dwelt corporally: euen so we beleue the presence
Colos. 2. of his body, and touch it vnder the foorm of bread, not hindering our touching by our belefe, but rather furthering our belefe by our touching, for so much as we touche that visibly, wherein we beleue the flesh of Christ to be inuisibly. The Apologie supposeth holding by faith, to be contrarie to touching with teeth. But we think them bothe to agree right well, and both to be true in their proper kind.

Ireneus aduersus her. li. 5. S. Ireneus writing against those heretiks who denied the resurrection of our flesh, sayeth: that S. Paule naming spirituall men, doth call them so, because they partake of the spirit, Sed non secundum defraudationem & interceptionem carnis, but not as defrauding them, or as taking their flesh from them. Euen so it is true that we hold Christ by faith, spirit, and vnderstanding in the holy mysteries, but we thereby ought not to take away the truthe of his flesh which is in the same mysteries. It is an old custome of heretiks by ẏ assertiō of one truth to imbarr & stop an other truth, wherras ẏ Catholiks beleue as wel ẏ one as ẏ other.

The

¶ The Sacramentaries haue neither vnderstanding, nor faith, nor spirit, nor deuotion to receaue Christ withall. The xvii. Chapiter.

AND this is no vaine faith which doth comprehend Christ, and that is not receaued with cold deuotion, which is receaued with vnderstanding, with faith, and with spirit. The Apologie.

The faith of receauing Christ in spirit (which you speake of) is not vaine, when it denieth not some veritie of the Gospell. But seing you denie this to be the body of Christ which Christ visibly deliuered, now it is a vaine faith to beleue, that who so denieth parcell of his faith, doth not withstanding comprehend and receaue Christ by faith & spirit. The answere.

What vnderstanding haue you, that say: This is my body, doth not meane, This is my body? Math. 26.

What faith haue you that beleue not the working and effectual words of Christ which were spoken with blessing?

What spirit haue you, when you know not y words of Christ to be spirit & life, as y which made all those which they found in y consecration of his holy mysteries? It is a vaine deuotion that hearing the body of Christ by him self affirmed to be present, runneth without adoring, and doeth Godly honour to it. God keepe me and all others from such faith, such vnderstanding, such spirit, and such deuotion. Marc. 14. Ioan. 6. Psal. 21.

¶ The reall presence of Christes body is proued by the confession of the Apologie. The xviii. Chapiter.

FOR Christ him self altogether is so offered and geuen vs in these mysteries, that we may certenly know, we be flesh of his flesh, and bone of his bones, and that Christ continuerly in vs, and we in him. The Apologie.

If Christ be geuen vs in these mysteries, he is present in them. For a gift is nothing els of a thing absent. But he is not any where to be The answere.

A gift is of a thing present.

to be shewed present, but only under the formes of bread and wine & yet Christ shewed his body & blood saying: This is my body & this is my blood. This and this be words that shew things which are spoken of. therefore the presence of Christ, which you confesse, and which him self sheweth, must nedes be meant of his presence under the formes of bread and wine.

That is not known which is not true

Again if we may certainly know, we are flesh of Christes flesh, and bone of his bones; if we may know it (as your words import) by his presence in these mysteries? Seing our knowlege must nedes rise of a certaine ground, (otherwise it were an errour and not a knowlege) it is certainly true, that in these mysteries we are by the presence of Christ in them, flesh of his flesh, & bone of his bones. But ỹ can not be, except ỹ flesh & bones of Christ be really present, yea so really present as Christes mother was really present to him, & he to her when he ogte flesh of her flesh. For a coniunctiō betwixt ỹ flesh of Christ & ỹ flesh of men can not be made by faith, spirit, & understanding: for ỹ is a coniunctiō of mind, but not of flesh & bones. Flesh and bones have no faith or spirit, whereby the cōiunction betwene them and Christ may be created, they have a natural substance as wel in Christ as in vs.

A joyning with flesh can not be made by mind only.

And as the man and wife can not be one flesh by the consent of mariage, except in bede they ioine bodily together: Euen so if not the flesh of Christ be made one with our flesh, except both his flesh be present in the Sacrament for vs, and we come to the selfe Sacrament to be ioyned to it. And this example of mariage is so good and true, that S. Paul him self useth it in talking of this verie coniunction of flesh and bones betwene vs and Christ, which now the Apologie seemeth to attribute vnto. But the flesh of Christ cometh not from his Fathers right hand corporally to be ioyned with our flesh: Therefore it remaineth that the bread is by consecration turned into Christes flesh, notwithstanding it may

be receaued and made one with our flesh.

Other meanes how either Christ may be present in flesh, or his flesh ioyned to our flesh, the Gospel neuer taught, the Fathers neuer lerned, ỹ Catholike Church neuer knew. But by this meanes, S. Irenæus, S. Hilarie, S. Cyril, S. Chrysostome, and other Fathers cõfesse our natural ioyning with Christes flesh, as it shall appere in diuerse places of this booke.

¶ The contrarietie of the Apologie is shewed, and that the lifting vp of our harts to heauen is no good cause, why we should lift the body of Christ from the altar. The xxiij Chapter.

AND therefore in celebrating these mysteries the people are to good purpose exhorted, before they come to receaue the holy communion, to lift vp their harts, and to direct their minds to heauenward, because he is there, by whom we must be fed and liue. The Apologie.

who euer had to doe with so forgetfull men. A truelier name I will not vse. For Gods sake, good reader, matter not thy self to the read of them, as if thou hadest not wit not sense. Be a child in 1. Cor. 14 matter, but in vnderstanding shew thy self a man. The answere.

I assure thee he is not worthy to be called a man, who perceauing their extreme folly (as now he may) yet will addict himself to follow their doctrine. Yes I beseech you how this geare hangeth together.

Christ (said the Apologie in the last sentence) geueth him self present in these mysteries, & we know we are flesh of his flesh & bone of his bones, and therefore we are bydden vp our harts to heauen, because he is there by whom we must be fed and liue. Marke how this (therefore) cometh in. It agreeth together as it were sayd in shorter words: Christ geueth him self present in these mysteries, and therefore he is not here but in heauen, feeding vs from thence. The contrarietie of the Apologie.

You deceaued deceauers, how feare you not to dally thus with the dreadfull mysteries of God? Doth Christ offer and geue him self present in these mysteries, or no? You graunt he doth. be these mysteries in heauen, or in earth? I suppose they be in earth. Then (say I) your words import, that Christ geueth him self present in the earth. How then doe you straight way inferre (by a therefore) that we are bid lift vp our harts to heauenward, because he is there, by whom we must be ful fed? If you meane he is both there and here, you say very wel, but then you graunt his body to be at once in diuers places, at the least by ỹ way of Sacramentall being. Except you will say his body is not in these mysteries, and then he geueth not him self present. For his body is the chefe thing wherefor this Sacrament is ordened.

Neither we are flesh of his flesh in those mysteries, where his flesh is not present to be ioyned with ours. You say, that Christ geueth him self present, yea so fayr present, that we know certainly we are flesh of his flesh, and yet you bid vs goe to heauen, because he is there, of whom we must be ful fed. As though his mysteries were not in earth, in which you graunt he geueth him self present.

Rom. 1. If any spark of grace remaine in you, consyder that God hath geuen you ouer into a lewd vnderstanding, into a blind hart, in to palpable darknesse. Ye wold set God and the deuil together, ye wold reconcile your fond hearesie with the healthfull Gospell of Christ, you wold seme to confesse with Christ, ỹ he geueth him

Ioan. 6. self present in these mysteries, with S. Paul, that we are flesh of

Ephes. 5. Christes flesh, and yet withall you will ioyne your owne repugnant assertion, that the body of Christ is only in heauen, and consequently not in these mysteries which are in earth. The longer you stand in this repugnance, the more you shame your selues.

I haue not spoken this for any other cause but to stirr vp your minds

mindes by wordes of sharp warning (which S. Paul biddeth vs vse to heretiks) thereby to prouoke some such, as haue regard to their soules, to repent in tyme, and to perswade them selues that they are not able to geue a newe exposition of Christes supper, which may stand with the old Gospell of Christes Church. The body of Christ is the meat of his supper. For thereof he sayd: Take eate, this is my body. If then Christ geue him self present in these mysteries, he geueth his body present. If his body be present, how ye, we must lift vp our harts to heauen, there to be ful fed? Is not Christ him self being present, able to feed vs full? How is it then, that we must goe vp to heauen to be ful fed? But let vs farther consyder your discrete discurse. Tit. 3. Math. 26

It is said in the preface of the Masse: Lift vp your harts. which wordes you interprete as though it were sayd, your meat is in heauen, and not vpon the holy table. This argument I maruail any man be able to answere: The people are warned before consecration, to lift vp their myndes to heauen: Therefore the body of Christ is not really present on the alter after consecration. As who should say, as: Before the incarnation of Christ the Prophetes and patriarchs called and cried to God them selues, and also exhorted the people to praie for ỹ comming of Christ, therefore when he was come, he was not true God and true man in earth.

Or thus: Lift vp your harts, before the body of Christ is made, as beseching God we may haue his body made for vs. & when it is made, we lift the body it self vp, to be adored, and worshipped of the faithfull people as hauing then obteined our desier, and ỹ because it is the true body of true God.

And perauen after consecration and after the body is really present, it might wel be sayd, lift vp your harts to heauen. where by lifting vp, we should meane nothing ells, but that the faithful men should not geue them selues to worldly thoughtes of ỹ earth, of mony Chryso. de Dei natura Hom. 4.

of mony, of flesh, but lift vp their minds to thinke of euerlasting ioyes.

Againe by naming heauen, we meane not to denye ỹ real presence either of God in the whole earth, or of Christ on the altar, but only to shew that we should looke for an other worlde and ỹ life thereof.

This argument might haue become a tinkar better then a diuine, and least of all it could become a superintendent, who ought to haue knowen, that ỹ Church is ỹ kingdome of heauen, and therefore the kingdome of God is within vs: & that to consyder, what Christ worketh in his Church and for her sake, is also after one sort to lift vp our hartes to heauen: & last of all he ought to consyder that S. Chrysostom writeth.

Luc. 17.

Chryso. Hom. de Eucharistia.

Diddest thou not promise ỹ Preist, when he cryed: lift vp your minds and hartes, and saidest thou not: we lift them vp vnto our Lord: will you see a wonderfull matter? The table is furnished with the mysteries, the Lamb of God is offred for thee, the preist is busie for thee, a spirituall fyre floweth from the table.

See what lifting vp of harts was to the old Fathers. It was, to acknowlege the mysteries vpon the table, to beleue the sacrifice of the Masse, and not to deny the real presence of Christ. That is in deed a homely lifting vp of harts, to lift the body and blood of Christ, cleane from the altar and holy table. Such lifting away becometh them.

Hitherto these men brought neither any euident authoritie of Scripture, thereby to fortifie their opinion, nor any sentence of auncient Father, cõcerning the question of the reall presence. And now I pray you see what worshipful geare they bring. We say in the Masse, lift vp your harts, before ỹ body is sanctified and made present: therefore it is not made present at all. We say grace before the meate is set vpon the table: therefore none at all is set there.

This

this is the fault of them that boast so much of the Gospell.

This is my body is forgotten: which is fower tymes repeted twise of two Apostles, and twise of two Euangelists. Yet is that forgotten, and, lifting vp of harts, which came of the good inuention of Godly Fathers, but yet from men it came, that is called in for a witnesse, against the truth of the Gospell. And yet euery man chuseth they bring nothing but the pure word of God for their false doctrine.

What be grosse imaginations concerning the supper of Christ. The xvi. Chapiter.

And Cyrillus sayth, that in the receauing of the mysteries, all grosse imaginations must be put away. The Apologie.

Here is the second authoritie alleged against the veall presence of Christes body, and that, I warrant you, full strong. The answere.

Grosse imaginations must be put awaye in receauing the mysteries: therefore Christ spake not properly nor truly, when he sayd, This is my body. Are we not now happy to haue such fine preachers, who can shew the beleeuing of that, which Christ sayeth and teacheth, to be a grosse imagination? O grosse imagination of these pitifull preachers. May there be a more grosse imagination, then to imagine that Christ lyed? Cyrillus biddeth vs put away grosse imaginations, and Cyrillus saith of ỹ veall presence, Ne dubites an hoc verum sit, eo manifestè dicente, hoc est corpus meum; Sed potius suscipe verba Saluatoris in fide. Cum enim sit veritas, non mentitur. Doubt thou not whether this be true, sith him self plainly saith: This is my body. But rather imbrace the words of our Sauiour in faith. For seing he is the truth, he lieth not. The argument of ỹ Apologie. Cyrillus in Epist. ad Calosyr.

Who so considereth well these words, may vnderstand, that

Cyrillus thought nothing more grosse, then to doubt whether ỹ body of Christ be present or no. what grosse imaginations then did Cyrillus bid vs put away? * For sooth aboue all, ỹ we should not imagin, Christ to lye. * Secondly that we should not imagin his words, concerning this Sacrament, to be dark or obscure, seing Christ (as he sayth) spake manifestly. * Again, that no man should thinke, any other body to be geuen, besydes the true body of Christ, who in one person is God and man.

* 1.
* 2.
* 3.

Nestorius his hearesie.

In the tyme of Cyrillus, a great heretike named Nestorius, scholar to one Diodorus, falsely taught that Christ had two persons, one of God, an other of man. Therefore they imagined, the the body of Christ (which all the world, euen the heretikes them selues, beleued to be present vpon the altar after consecration) to be the body of man, but not the proper body of God the word.

This was a very grosse imagination, and therefore ought to be put away from the mind of faithfull men, in receauing the mysteries. Hereof Cyrillus literally said, Num hominis comestionem nostrum hoc Sacramentum pronuncias, & irreligiose ad crassas cogitationes vrges eorum mentem qui crediderunt? Doest thou pronounce this our Sacrament, to be the eating of a man? And doest thou irreuerently inforce the mind of the faithfull, to grosse cogitations?

In. 11. Anathematismo

Behold, the grosse cogitation was to thinke, that we doe eate ỹ body of a mā, whereas in dede through ỹ vnitie of person it is ỹ body of God him self. And therefore Cyrillus sayth afterward. Proprium est corpus eius verbi, quod omnia viuificat. It is the body proper to that word, which quickeneth all thinges. Of this foule and grosse errour, two epistles are extant of Cyrillus, as also in all his workes he full oft confuteth it.

Ad Successum Episcop. Hauriæ.

One thing I wil further note. this fine penner of the Apologie citeth not, where Cyrillus speaketh of these grosse imaginations, because

because the place is marueilous euident against him. And what foul play is this, to belie Cyrillus, as though he had spoken of the imagination, wherein we beleue ỳ reall presence of Christes body vnder the forme of bread, whereas he spake, of that wherein all agrees vnderstanded, that we did eate the flesh of Christ, with the diuine nature vnited vnto it in one person.

Cyrillus. in Anathem. 11. ad Enoptium.

Cyrillus sayth, because the word which is of God the Father, is life by nature it hath declared his flesh to be the gener of life, & hac ratione, facta est nobis benedictio viuificatrix and by this meanes, the blessing is made to vs, gener of life.

The Eucharist is called blessing.

Cyrillus calleth ỳ Sacrement of the altar, benedictio, blessing, because it is made by blessing. Now in naming blessing, he must needes meane, that which is blessed, which is on the altar before vs, and not any thing conceaued in faith or spirit.

Cyrillus natura diuinitatis minime comeditur.

Therefore Cyrillus meaneth out of all controuersie, that thing which is made by blessing, which we take in our handes, which we put in our mouths, to be able to gene life euerlasting, which no other eatable thing can doe beside the reall flesh of Christ. For the nature of Godhead (as Cyrillus there confesseth) is not eaten, by it self, or a part from the flesh.

If we put this together, I require no more, but that he be an honest man, who shall construe the place of Cyrillus, he shalbe forced to confesse such an eating in the Sacrament of the altar as is not proper to the Godhead: And yet eating by faith is proper to vs in respect of the Godhead, therefore Cyrillus speaketh of eating, that which quickeneth vs to life euerlasting with our body also, and not with faith alone.

The.iij. grosse imagination.

An other grosse imagination was to thinke that we eating the body of Christ, should eat it dead, or mortall, and passible, as we vse to eate other meates: whereas it is quicke, yea of power to quicken vs (as Cyrillus teacheth)

Quoniam Saluatoris caro, verbo Dei quod naturaliter vita est coniuncta, viuifica effecta est, quando eam comedimus, tunc vitam habemus in nobis, illi coniuncti, quæ vita effecta est. Because the flesh of our Sauiour, ioyned to the word of God which is life naturally, is made able to geue life: when we eate it, then we haue life in vs, being ioyned to that flesh which is made life.

* 5. * The fifth grosse imagination is, to thinke that we should eate Christes flesh, as if it were rawe and not by any meanes, made meate for mannes eating. Of this grosse imagination, the Capharnaits were. Ad immanes ferarum mores, vocari se a Christo arbitrabantur, incitarique, vt vellent crudas hominis carnes manducare, & sanguinem bibere: quæ vel auditu horribilia sunt. They thought them selues to be inuited of Christ, to the cruel custom of wild beastes, and to be prouoked, to eate the raw flesh, & drinke the blood of man: which thinges are horrible to heare.

Cyrillus in Ioan. li. 4. c. 22.

* 6. It was yet no lesse a grosse imaginatiō to suppose, they should eate the body of Christ peece meale, one taking the shoulder, an other the legg, the third the brest, and so forth. Against which imagination S. Augustine hath writen.

Their imagination also, is very grosse, who think ꝑ substance, of bread to remaine, after consecration, as though they wold eate that immortall and glorious flesh of Christ, with bakers bread. which is the cursed banket, of the Lutherās, whereas Christ said, The bread which I will geue, is my flesh. geuing vs to vnderstand, ꝑ he wold not haue in his heauenly supper, an earthly substance, of materiall bread.

August. in Psal. 98.

* 7. Ioan. 6.

* 8. And yet it is, a more grosse imagination, to confesse ꝑ realitye sence of Christes body, and to denye adoration to it, sithens it is the body of God.

* 9. * But how grosse is it to denye it to be a propitiatorie sacrifice, sith it is his body, who is the propitiation for the whole world.

1. Ioan. 2.

I one

* Ioine at this ryme his grosse imagination who teacheth the words which are spoken of a gift presently made and deliuered, to be words of promise and of preaching. * 16.

* But the grossest imagination that euer was heard of, is of them, who affirm no body of Christ at all, to be made really present, vnder the forme of bread when it is sayd ouer the bread, of Christ him self: This is my body. This grosse imagination, maketh Christ a lyer, as Cyrillus hath witnessed.

And now came our Apologists, and bring those wordes against the Catholikes, as though they had a grosse imagination, who thinke and teach, the wordes of Christ, to be true & to worke that they speake, when soeuer they belong to any Sacrament. And therefore the substance of bread and wine, to be turned into ỹ substance of the body and blood of Christ, the formes of the same bread and wine remaining, as veyles and coztaines to couer the holy flesh, as well because our faith should haue merit, as because our eyes be not able to see that glorious & mysticall kind of presence. Why the formes of bread and wine remain.

The which consecrating of Christes body, is an vnbloody sacrifice wherein God is put in mind, of the death, which redemed the world. Euery part of ỹ Sacrament hath in it whole Christ, euery kind alone is sufficient to norish him to saluatiõ, who worthely eateth it. And yet both kinds together must be cõsecrated, to shew the death of Christ. This belefe hath no grosse imagination in it, as shall appeare in all the worke folowing.

What the first Councel of Nice hath taught concerning Christes supper. The xxvi. Chapter.

AND the Councell of Nice, as it is cited in Greek of some, doth expresly forbid vs, that we should not basely occupy our minds about the bread and wine set before vs. The Apologie.

The anſwere.

The woꝛdes of the firſt Nicene Counceli.

The woꝛds of the Nicen Councell, whereof the Apologie ſpeaketh, are theſe. Iterum etiam hic in diuina menſa, &c. Again here alſo in the holy table, let vs not baſely attend the bread and cup ſet beſoꝛe vs, but lifting vp our mind, let vs vnderſtand by faith, That Lamb of God, which taketh away the ſynnes of the world, κεῖσθαι, ſitũ eſſe, to be put, and laid on that holy table, incruente a ſacerdotibus immolatum, to be vnbloodely ſacrificed of the Prieſts, and that we ἀληθῶς, Verè, Truly and in deed, taking his own pꝛecious body and blood, doe beleue, theſe to be the myſticall tokens, of our redemption. Foꝛ this cauſe we take not much but litle, that we might know we take not, to fill vs, but foꝛ holyneſſe.

In theſe woꝛds many things are affirmed, of the bleſſed Sacrament of the altar, enery of the which doth pꝛoue, oꝛ helpe to pꝛoue, the real pꝛeſence of Chꝛiſtes body, vnder the foꝛme of bread and wine.

¶ 1 * Firſt the Councell ſayeth the bread and the cup to be ſet beſoꝛe vs, vpon the holy table, bidding vs not baſely attend oꝛ conſyder them.

What other thing, can theſe woꝛds meane, then to warne vs that we ſhould not looke to the natural appearing oꝛ ſhew, of the bread and of the cup, but to a greater vertue, which lieth pꝛiuie vnder their foꝛmes? Theꝛeſoꝛe begin we to collect, that the bread and the wine, which ſtand vpon ẏ holy table, kepe not any moꝛe their old nature & ſubſtance, but contein vnder their old foꝛmes, the new ſubſtance of Chꝛiſt. Foꝛ if they remained (as beſoꝛe conſecration they were) materiall bread and wine: then we nede no warning to put away baſe conſiderations of them, ſith by that opinion, we are bound to beleue, earthly bread and wine, to be ſtill bread and wine, and to be nothing bettered in ſubſtance.

Some vertue lyeth pꝛiuie vnder the foꝛmes of bread and wine.

¶ 2 * Then as concerning the vſe of them, ſo long as ẏ bleſſed woꝛd of God

of God, which is the forme of the Sacrament, is ioyned with any element, (which remaineth still in his old nature), so long ỹ word and the element, make a mysterie: But when the word or forme is ended, the Sacrament is ended, as the which only worketh, and hath grace annexed to it, whiles it is in the vse, whereunto Christ hath appointed it. So long as the Priest, whiles he washeth, is saying, I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost, so long ỹ baptim is a doing and working: when the wordes be ended, the Sacrament is ended. For seing ỹ promesse of forgevenesse of synnes, is geuen to the washing in ỹ name of the Trinite, when that is done, the promesse is finished in that course.

How long a Sacrament may be so called.

Ioan. 3. Marc. 16.

The councell of Nice, speaketh of the bread and of the cup after consecration, after that it was sayd ouer thē, This is my body and this is my blood, which wordes are the forme of that Sacrament. For the councell speaketh of the being, and standing, and abyding these things vpon the holy table, not only whiles ỹ wordes are spoken, but still afterward vntill they be receaued.

Then, both the wordes of the Sacrament be past, and yet ỹ councell say, we must not basely attend, the bread and the cup that are vpon the holy table. It geueth vs to vnderstand, that the wordes did not only come to the elements of bread and wine, to make them a Sacrament, after the commen sort of making, which is in baptim, in confirmation, in holy orders, and in penance, but this, that the wordes did worke some reall thing, vnder ỹ formes of bread & wine, which remaineth still as long as ỹ sayd formes & signes remain.

The wordes of the supper did worke some permanēt thing.

For this cause the councell sayd, we ought not basely consyder the bread and cup, for that, more was vnder the shew and colour of them, then our eyes could tell vs. what must we then doe?

We must resort to a higher master, then our eyes are: we must

lift vp our mind, we muſt vnderſtand, not by loking & ſeing, but by faith. whether muſt we lift our mind? To heauen? That is not euill, but the councell ſayth, an other thing: we lifting vp our mindes muſt vnderſtand by faith. Then the lifting vp of our mind, is the renouncing of our ſenſes, & the cleauing to our faith. we muſt beleue that which we can not ſee.

What: lifting vp of the mind is.

* 4. Ioan. 1. * what muſt we beliue? That the Lamb of God is vp on the holy table. which Lamb? He that taketh away the ſinnes of the world. On which table? On the holy table, wheron that ſtandeth, which ſemeth bread and wine.

* 5. *How is ỹ Lamb there? He is put layed & ſituate there as a thing may be ſituate which is vnder the formes of an other thing. For of ſuch a ſituation the councell ſpeaketh & ſo we muſt beleue of it. Now put this geare together, and thus the councell ſayth.

The meaning of the Nicen Councell. Conſyder not baſely that bread and cup which ſtandeth before you. For although it ſeme that which nature made, yet we muſt lift vp our mind, and vnderſtand by faith, that thing or ſubſtance, which is ſtanding on the holy table, how ſo euer it appere bread and wine, to be the Lamb of God, that taketh away the ſynnes of the world.

Now we ſee, what is baſe, and what is high. Bread and wine is baſe: Body and blood is highe. That muſt not be conſydered, becauſe the ſubſtance thereof now hath ceaſed to be: This muſt be beleued, becauſe it is made preſent in ſubſtance.

* 6. The ſacrifice of ỹ Maſſe. And it is ſo truly made, and the Lamb ſo truly preſent, that he is offered not in hart alone, but euen outwardly of the Prieſts, not by ſhedding of blood (as vpon the croſſe) but vnblodely as it becommeth the cleane oblation of the new Teſtament, wherof Malachie did prophecie.

Malach. 1 cap. That ſacrifice which Prieſts offer can not be but preſent, for they offer with their hands, mouthes, and other externall mem-

bers of

bers of their body.

* After that the sacrifice is made, the faithfull people, who stand by, doe partake with the altar, which could not be, except a permanent substance were made by consecration. * 7.

The Lamb is vpon the table. He is offered there by ỹ Priests.

It foloweth in the Councell.

* We take truly the precious body and blood: we take it and truly take it. That is to say, in deed really and bodily. For the truth of Christes body and blood, is not an imaginarie or famed truth, it is not a thing conceaued only (as a man might conceaue in his mind, men flying in the aier), it is not only beleued or hoped, but he in naturall existence, and among external things, hath as true a body and blood, as any creature hath a substance of his owne. * 8. True body.

The true taking of the which precious body and blood, is the taking of it in suche a truth of substãce as it selfe hath. And because it is true in ỹ thing it selfe, the taking of it, is in the thing it selfe. True taking.

* The taking of that which standeth before vs on the table, is by instrument of our bodyes, therefore it is deliuered according to the same external truth, by the corporall ministerie of ỹ Priests. So that all is truly and externally done, by the iudgement of this auncient councell. * 9.

* Wel, we truly taking them, beleue them to be the tokens of our redemption or as some bookes read, of our resurrection. For as our redemption was by the same body and the same blood really wrought vpon the crosse: so hauing them selues present vpon ỹ holy table, and truly taking them, we take the sure witnesses and euident tokens of our redemption. * 10. The tokens of our redemption.

But if the things which stand vpon the holy table were in substance bread and wine, how could they be the tokens of our redemption? Did bread and wine redeme vs? Or did they rise from Bread & wine be not tokẽs of our redemption.

death for vs: It is the body and blood of Christ which redemed vs and which arose from death, and the self same body and blood are now made present to vs, & offered vnbloodely for vs, to shew in fact and dede, our redemption already wrought by them, and to distribute the fruits of ỹ Crosse, by none other thing so much, as by the same body and blood that redemed vs.

Why Christes body is the tokē of our redemption.

For least we should assigne any part of our saluation, to any other creature besydes to the only body and blood of Christ, he made the selfsame body, both the price wherewith he redemed vs, and the token and dispensour of the redemption.

It was proued before, that if these things be the tokens of our redemption, instituted by the expresse words of Christ, then they are the things them selues, which they betoken, because they are mystical tokens of the new Testament. But they are here not as redeming vs new, and therefore as tokens of ỹ old redemption, that no man should thinke Christ to die again, or should doubt (as S. Chrysostom hath noted) of his death already past, or of any maner prices of our redemptiō to be payed then one, or that it hath any other token left thereof in the holy mysteries besydes it selfe.

Chrysost. Hom. 83, in Math.

For it was so worthy a truth and ransom payed for vs vpon the Crosse, which was able to be painted worthely or set foorth, to the remembraunces of the faithfull by none other image, then such, wherein ỹ truth might be set foorth after an other sort more mystical, concerning the manner: But no lesse true then the thing which died was, concerning the substance.

The some of all that was sayd.

Who so is faithfull and humble, is now able to vnderstād, how the shew of bread and wine, standeth with the truth, of body and blood present on the holy table: How the vnbloody sacrifice, is made of the Priests, whiles by pronouncing the words of God they turne the substance of bread and wine into the substance of Christes

Christes body and blood: how we both truly take the precious body and blood of Christ, reteining the substance of them, vnder the formes of bread and wine: And yet beleue them to be tokens ordained of Christ, of our redemptiō, betokening the price paid, by making present the body and blood which payed it.

was not this a worthy place, for the Apologie to allege? But I warrant you, it alleged the weakest part thereof, leauing out the institutiō of the Lamb of God, on the holy table: The vnbloody sacrifice made of Priests, the true taking and receauing of the precious body and blood. Only bread and wine, (which are named to shew the formes within the which the body and blood are) them they name, as a great matter, to further this new broched heresie. How much of this testimonie the Apologie left out.

But he is a faithfull trier and examiner of auncient Fathers, who faithfully citeth the whole place, neither adding nor diminishing, which honest dealing we may not looke, for, at these defenders hands.

¶ That the Catholikes haue the table of Egles, and the Sacramentaries haue the table of Jaies. The xxbj Chapiter.

AND as Chrisostome writeth wel, we say, that the body of Christ is the carcas, and we must be the Egles, that we may know, that we ought, to flye highe, if we will come to the body of Christ. For this is the table of Egles, not of Jayes. The Apologie.

It is a weake stake that these mē wold not take hold of, being now plunging for life, vnder the water. The answere.

S. Chrysostome so plainly expoundeth his owne meaning, immediatly where he speaketh, of the carcas and of the Egles, that I can not sufficiently wonder, at the impudēcie of him, who alleageth this place. For the alleger, wold haue the wordes taken, as though the body of Christ, were not vpon the altar: But we

only shold by faith ascend into heauen, whereas S. Chrysostome speaketh, of going in to heauen, by good life also, and not by faith only. His wordes are these.

* το πτω μα. Chryso. in. 1. cor. Hom. 24

The body of our Lord is through death become the * carcase, for vnlesse he had fallen, we had not risen. Christ vseth the name of Egles to declare, that it behoueth him, who shall approche vnto his body, to seeke for high things, and not to medle with the earth, nor to be drawē down, or crepe vnto earthly matters, which are a low, but to flee allways vp to higher matters: And to behold the sonne of righteousnes, and to haue the eye and the mind quick of sight, for this is the table of Egles and not of Iaies. Hetherto S. Chrysostome.

* 1 The carcase.

* who first sheweth why the body of Christ is called the carcase. Not because it is without life, but because it once hath died for vs

* 2 Like Egles.

* Secondly we must be like Egles in life and faith. In life by forsaking earthly affectiōs: In faith by quickenesse of mind, whiles we beleue, that not withstanding bread and wine appeare to vs, yet it is in deed an other substance.

The propriet̄es of the Egle.

The Egle hath many propriet̄es, as to flee highe, to looke stedfastly vpon the sun, to see most clerely a farr of, and to take his pray most swiftly: To the flying high, our good life must answer: to ẏ quickenesse of sight, our faith: Not in suche sort to flee a highe as though the matter we seeke were not present, but to espie the body and blood of Christ vnder the formes of bread and wine.

This is ẏ table of Egles.

For as S. Chrysostome saith: This is the table of Egles. He speaketh not now of heauen, which is a boue the sun, he speaketh of the table which standeth in the Church before vs, wherupon ẏ sonne of righteousnes is situated, from which we take the foode of life, the ioye of heauen, ẏ carcase ẏ hath died for vs. The table is it whereof he speaketh.

What impudencie is this, so to abuse the wordes of that blessed man, as if he spake of going into heauen by faith, whereas in dede he

he speaketh of them that liue like the saints of heauen, and of thē that haue a quick sight, to witt, a faithfull vnderstanding, ỳ they be able as it were to loke through the formes of bread and wine. there to see vnder those formes the reall body and blood of Christ.

For straight vpon the naming of a quick sight, he inferreth ỳ this is the table of Egles not of Jaies. As who should say here is a meate that none can see but those who haue a most pure eye of faith. The quic sight of Egles is alluded to.

Aquila (sayth S. Augustine) sublimiter volás, de tanto intervallo sub fluctibus natantem piscem dicitur ꝓuidere, & grauiter aquis illisa extertis pedibus atq; vnguibus rapere. The Egle flying a high, is sayd most perfitly to see a great way of, a fishe swīming vnder the waues, and vehemētly beating her self against the water, by stretching out her feet and clawes, to snatch vp the fishe. August. in lib. de diuinat. Dęmonū

Behold an Egle seeth one thing vnder an other: And so must we repute ỳ table of Christ to haue in it one thing vnder an other. To haue vpon it the body of Christ vnder the form of bread. And therfore none but Egles can espie the said body. In Egle seeth one thing vnder an other.

As for the Sacramentaries & Zuinglians they are like Jaies, euer prating of the body of Christ, but neuer espying it, or seing where it lieth, they flee low as ỳ Jaies doe, as thinking that good works bring smal aide to life euerlasting. They see weakely, and content them selues with a base banket of bread and wine, requiring to theyr bodies none other food of life. The heretiks are Jayes.

And whereas the sonne of reghteousnesse hath couered him self as it were with the cloudes of bread and wine, to thintent our eye might be able to beare more easily the brightnesse of his shyning, yet they are of so dull and of so dimme eye sight, that they say ther is nothing but cloudes vpon the table. So that our table is the table of Egles, where faithfull Egles may espie the sonne of righteousnes present vpon the altar and table, and theyr table is The dimme eie sight of heretiks.

the table of Iaies, where nothing is espied besydes that, which infidell Iaies may find out by naturall eye sight, & bare naming without true being.

Chryso. Hom. 24 in. 1. cor. It foloweth in S. Chrysostm. If noman wil rashly handle an other mans garment, how dare we, to our great shame and reproche, receaue this pure and immaculate body. which is Lord of al, which is partaker of the diuine nature, through which we haue our being and liuing, by which ỹ gates of hel are broken downe: and the gates of heauen set wide open?

Thus S. Chrysostome sheweth, vs to receaue this body of Christ, from ỹ holy table or altar, as truly, cõcerning the substance thereof, as we may truly touche, an other mans garment.

Heauen. Lucę. 10. & 12. &c Heauen is vsed both in holy Scriptures and in the Fathers for the heauenly life. And so we must flee in to heauen, not, to receaue this body (so it is not said) but, when we approche vnto this body. The body is in earth with vs, cõcerning the nature and substãce thereof, vnder the formes of bread: But as it is a body glorified, and thereby made heauenly, euen so we must cleanse and purge our selues from synne, when we come to it, and so be made heauenly, or flee in to the state of them who liue in heauen: And that state we professe who are called the kingdome of heauẽ, & ỹ howse of God.

Lucę. 10. 1. Tim. 3.

The. 28. Chapter.

¶ The bread, that is the meate of the mind and not of the belly, can be no wheaten bread, but only the bread of lyfe which is the body of Christ.

The Apologie. AND Ciprian, this bread (sayith hee) is meate of the mynd, not meate of the belly.

The aunswere. The truth is so strong, that ỹ more is brought agaynst it, the better it is seene. The saying of S. Ciprian maketh so clearly for the

for the contrarie of that wich the Apologi teacheth, as it is possible to deuise.

If this bread be meate of the mind not meate of the belly, out of questiō, it is not material bread, it is not the substāce of cōmon bread. for though such materiall bread, be neuer so much hallowed, by prayer and thanksgeuing, yet it still remayneth, in substance, bread of the belly. That the substance of bread remaineth not in Christes supper.

But seing ỹ substance of ỹ common bread, is changed into ỹ flesh of Christ, (as we catholikes beleue and teach) now, it can by no meanes be meate of the bellye. for albeit wee receiue it really, vnder the formes of bread, into our bodyes, and that also to feed them, as wel as our sowles, yet there ar two kinds of feedyng, one, wich is to liue in this world (and in that case meate is for the belly, and the belly for meate, and God shall destroye both the one & the other). But an other feeding is to life euerlasting, & ỹ is called by Christ, cibus permanens, meate which abideth & which perisheth not. Two kinds of feeding. 1. Cor. 6. Ioan. 6.

Such a meate, is the blessed body of Christ. It is a meat i deed. A meate wiche is truly eaten, but is not digested into our corruptible flesh, and voided as common meates are, but a litle and a litle, it feedeth and nourisheth vs to life euerlasting. The body of Christ is not the meate of ỹ belly.

These defenders thought, if it were eaten in deed, that it could not be, but meate of the belly. As well they might blasphemously say, that because Christ was man in deed, he was born in synne. And in that opinion, they are like the Capharnaits, who could imagine none other kinde of meate, besides that which is diuided into peeces, and consumed by eating. The errour of ỹ Apologie. Ioan. 6.

The true Christians haue learned, by the mercy of God, with holy Cyrillus, how the flesh of Christ (because it is ỹ flesh of God) may be eaten, and yet quicken the eaters, and make them liue to God, and not be wasted by eating, but rather how it may profite Cyrillus lib. 4. in Ioā. c. 14.

our soules being worthely receaued into our bodies.

Tertull. de resur. carnis.

For so Tertullian sayeth. The flesh is fedde with the body and blood of Christ, to th'ende that the soule may be made fatte in God.

The kind of bread whereof S. Cyprian speaketh.

Perhaps the Apologists will say, that S. Cyprian doth call it bread: I answere he calleth it bread because it is meate for he sayeth, This bread is meate. But what kinde of meate? Panis iste quem Dominus Discipulis porrigebat, non effigie sed natura mutatus omnipotentia verbi factus est caro. This bread which our Lord gaue to the Disciples, being changed not in shape, but in nature, is made flesh by the almighty power of the word.

Cypria. de cœna Domini.

Behold the kind of bread, it is cõmon bread in shape, but made the flesh of Christ in substance.

Cypria. de cœna Domini.

In the olde tyme sayth S. Cipian, the shew loues being cold and hard, were changed euery Sabothe daie, and hote loaues of the same nomber were wonte to be sette vpon ẏ table. Iam nulla fit panis mutatio, vnus est panis caloris continui. Now there is no change of bread made, there is one loafe of cõtinual heate, which neuer is cold.

By this we vnderstand that somtyme S. Cipian speaketh of common bread which Christ tooke into his handes, and that is changed, and is at euery tyme a new loafe. At other tymes he speaketh of ẏ bread whereunto ẏ change is made. And ẏ bread is ẏ flesh of Christ which is neuer changed. The first bread if it taried in substance, it should fill the belly.

But beeause the substance thereof is changed, the flesh of Christ which is made by consecration is the meate of the mind, and not of the belly. For it feedeth vs to that state of immortalitie where the belly shall no more be filled with corruptible meates. So that it feedeth vs in such sorte that we leaue to cherishe our bellies so much the lesse, by how much the more we eate it worthely.

Sacramentall

Sacramentall eating differeth from eating by faith alone whereof only S. Augustine speaketh in ỹ place alleaged by the Apologie. The.xxii. Chapiter.

AND Augustine how (sayth he) shall I hold him that is absent? How shall I reache forth my hand into heauen that I might hold him there sitting? Reach out (sayth he) faith: & thou hast caught him. The Apologie.

To make vp and to conclude all these wrested places, which haue bene alleaged heretofore out of ỹ Fathers, a plaine text is brought forth out of S. Augustine, which speaketh neuer a whit of ỹ present controuersie, nor can not be at all applied to it. The answere. Augustin. tract. 50. in Ioan.

The question betwixt vs is, whether Christes body bee present in ỹ Sacrament of the altar or no? The Apologie reasoneth thus A Iewe that yet beleued not, may beginne to beleue, and so may stretche forth his hand to heauen, and hold Christ fast by faith, although he be bodily absent, therefore Christes body after consecration dewly made, is not present vnder forme of bread. The argument of ỹ Apologie.

Is not this a mighty argument, and worthy to be kept for the last place? A Iewe may hold Christ by faith if he wil beleue vpon him, therefore he is not to be eaten really of faithful Christians in the Sacrament? Nos indicemus modo Iudęis, vbi sit Christus. Let vs now shew to the Iewes (sayeth S. Augustine) where Christ is. Occisus est a parentibus eorum, he is slaine of their parents. Venturus est iudex, he shall come a iudge. Audiant & teneant, let them heare and hold. Respondet, quem tenebo? The Iewe maketh answere, whom shall I hold? Absentem? Shall I hold him that is absent? Quomodo in cœlum manum mittam vt ibi sedentem teneam? How shall I stretch my hand vnto heauen that I may hold him sitting there? Fidem mitte, & tenuisti, stretch out faith, and thou hast caught him. Parentes tui tenuerunt carne, tu tene corde. Thy Parents haue holden (him) in flesh, hold thou (him) in harte. Quoniam Christus absens etiam presens est, Augustin. tract. 50. in Ioan.

becauſe Chriſt being abſent is alſo preſent. And againe, corpus ſuum intulit cœlo, maieſtatem non abſtulit mundo. Chriſt hath caried his body into heauen, he hath not taken away his maieſtie from the world.

This dialogue S. Auguſtine made betwen him ſelfe & a Jew, not intending any whit, to ſpeake in that place of the Sacrament of the altar, wherof Jewes ought to know nothing. And yet commeth ỹ Apologie, and will proue that we touch not the body of Chriſt with our teeth, and iawes, but by faith, mind, and ſpirite, becauſe, beſide all the former argumentes (which be not woꝛeth a ſtrawe) S. Auguſtine telleth a Jewe, ỹ he may beleue vpon Chriſt abſent in body, but preſent in maieſtie of his Godhead.

You will ſay perhaps, If Chriſt be abſent in body, that his body is not preſent vnder the foꝛm of bꝛead, after conſecration. Syꝛ, S. Auguſtine ſpeaketh not of Chriſts body, as it is in ỹ Sacramẽt to be eaten, but as it is viſible in heauen.

Infidels were kept from Maſſe.

And to aſſure you therof, it was ỹ cuſtome of ỹ primitiue Church, to let no infidel ſee, oꝛ be preſent, at ỹ tyme of Maſſe of ỹ Chriſtiãs. Therefoꝛe S. Auguſtine might not lawfully talke to a Jewe, of ỹ miſticall preſens of Chriſt in the Sacrament, neither ſurely any woꝛd of his in that alleaged place, is to be referred to the Sacramentall eating.

Receauig by faith. Act. 10.

They are two diſtinct things, to receaue Chriſt by faith alone, and to receaue by faith and Sacramẽt together: that may be done beſoꝛe baptiſme (as it appeareth by Coꝛnelius in the Actes of the Apoſtles) But a Sacramentall receauing in the ſupper of Chriſt, is graunted only to Chriſtians after baptiſme (as S. Juſtinus ỹ marty: and the experience it ſelfe doth witneſſe)

Sacramẽtall receauing. Iuſtinus in Apol. 2.

Foꝛ as he, that is not boꝛne, can not eate, ſo he, ỹ is not regenerated in Chriſt, may not be ſuffered to eate his body & drinke his blood in the Sacrament. And truly, except a man hath ſo addicted him

him selfe to Christ, that he will be contented to beleue what so euer he shal say vnto him, he would neuer be persuaded, that vnder the forme of so small a peece of bread the reall body of Christ were conteyned.

why infidels might not come to Masse.

But when he hath learned in the articles of his faith, ỹ Christ is God, and therefore almighty, after that beleefe, he doth can beleue his word to be true, when he sayd ouer bread which was taken: This is my body, and also may eate the same body of Christ to his profit, and to the encrease of life euerlasting. But what ignorance was this, to applie the eating of an infidell Iew to the mysticall eating, which only the faithfull make in Christes supper?

Matth. 26

¶ The preface of the third Booke.

Gen.14. Leuiti.2. Prou.9. Psal.22. Math.14 Marci.7. Ioan. 6.

THe mysterie of Christes supper was so great, that not only diuerse figures in the lawe of nature and of Moyses were by the Patriarches & Priests outwardly celebrated thereof, and not only diuerse predictiõs were made by the Prophetes concerning the same: but also, when Christ himselfe was come into the world, he did both make an introduction to the promise of his supper by a miraculouse blessing and breaking of fiue and seuẽ loaues to the Iewes, and more ouer in expresse words, foretold, that he wold geue his flesh to be eaten, euen the same flesh, which he wold geue for the life of the world.

Two thinges are to be proued in this booke.

But for so muche as some men thinke, that Christ in the sixth Chapiter of S. Iohn speaketh not properly at all (no not so muche as by the way of promise) of his last supper: I must as well prone against them, who thinke so, that Christ spake in that place of the gift which he afterward made in his parting banket: As also, that the reall presence of his flesh and blood, is euidently proued by such words of promise, as he there vttered. For it can not be doubted, but the truthe it self performed all that in deed it self, whiche his words had before promised for the tyme to come.

Neither ought it to be a grief to any man, if in handling these matters I seeme to intreat of hard questions, which are aboue ye capacitie of the vulgar people. For the nature of all holy mysteries is such, that (as S. Augustine sayeth) it may soner be impugned popularly and plausibly, then be so defended. which notwithstanding, I haue done what I can to vtter all things plainly.

Auguſt. de vtil. creden. ad Hon. cap.2.

And yet who is there, that now can iustly find fault with me, for handling deepe and obscure matters? Is not euery man sufficiently instructed by this tyme to iudge of all points in diui-

nitie?

gitie? Is not that man, who in parlement feared not to sit iudge of this high mysterie, and without the consent of any one Prelate in that howse, to condemne the vnbloody sacrifice of the blessed Masse, is not that man able to vnderstand suche writings, as are set forth in that behalf? He that must, if a parlement be called, prescribe a faith vnto me (what, say I, vnto me?) he that will take vpon him to prescribe it to all the realme, to generall Councels, yea to the whole Churche, he that will accuse his Fathers and graundfathers euen to the tenth generation of ignorance, of superstition, and of idolatry, he that accompteth him self spirituall, and therefore sufficient to discerne doctrines & spirits, will he say that a poore scholar of Oxforde doth write to high for his vnderstanding? 1. Cor. 2.

If it be so, let him vnderstand, that the sayd scholar is a very base member in Christes Church, and a very ignorant man, in respect of those notable Bishops & other diuines, whom he heard and sawe at the Councell of Trent with suche admiration, that indeed he was neither able nor worthy to speake among them. Of the Tridētine Councell. Let him vnderstand that those Fathers did so exactly serche out the truth of the present controuerlies, as well by conferring together the holy Scriptures, as by vewing the bookes of the auncient Doctors and Councels, that they spent in some one matter fower monethes cōtinual. To be short, let him vnderstand ẏ seing the tenth part of the learned men of Christendome came not to ẏ Councell, and yet there were in it aboue two hundred persons of suche excellencie, for wit, learning, & vertue, that it passed much more the wisedom of any one realme, then the graue Senate of a whole realm doth excede ẏ particular Councell of neuer so meane a Citie: Let him, I say, vnderstand, what wisedom, what knowlege, what iudgement is, and hath bene in the whole Church of God, by the space of fiftene hundred yeres together. The preaching The wisedome of the whole Churche.

ching, practise, and gouernement of which long tyme a few such feared not of late by their open voices to cõdemne, as to whom if a mã should at their own howse propose a very meane problème or doubt in diuinitie, they wold not only refuse to answer thereunto, but they wold also confesse plainly, that they neuer studied the science of Diuinitie. They wold swere if nede were, that they neuer attended principally to any other thing, then to serue God and their Prince, and to hauke or hunt. whereof I put them in mind, to the end they should depely cõsyder with what temerite they attempted, to determine the high and secret points of Christian faith, and that knowing their fault they should bewaile & amend the same. I beseche God to geue vs al grace to know our selues, and to beware that, whiles we couet to be as Gods in vnderstanding the Scriptures, we tast not of the tree which is named the knowlege of good and euill, and afterward be cast out of Paradise, because we contented not our selues with the order and condition, which our Lord had appointed for vs.

The iudges of religiõ in our tyme.

Genes. 3.

I trust, although the matters, which I intreat of, be very hard, to make them yet plain by such help as the auncièt Fathers haue left vnto vs in their most learned workes and commentaries. According to whose wisedome I will expound those places of S. Ihon, which specially appertein to my purpose.

The Chapiters of the third booke.

1. The Argument of the sixt chapiter of S. Iohn is declared.
2. It is proued by circumstances, and by the confe-rẽce of holy Scriptures, that Christ speaketh in S. Iohn of his last supper.
3. The same is proued out of the Fathers and Coun-cels.
4. Answer is made to them that teache the cõtrary out of the Fathers.
5. Item to them, that teache the contrary out of the Scriptures.
6. The gift of the euerlasting meate is shewed to be the gift of Christes flesh at his supper.
7. The equalitie of substance alleged betwene Christ and his Father, proueth one substance to be geuẽ both of God the Father to Christ, and of Christ to vs.
8. Christ is not the bread of life to vs by the gift of his flesh, except we eate really his own flesh.
9. Whereas three giftes are named in S. Iohn, Christes gift partaketh of both the other, & therefore conteineth his reall flesh vnder a figure.

10. *The midle ſtate of the new Teſtament betwene the law and glory requireth the ſame truth, which is in heauen, to be geuē vnder a figure.*

11. *The bread that Chriſt will geue, which is his fleſh, muſt nedes be meant of the ſubſtance of his fleſh.*

12. *Chriſt himſelf ſheweth, that the eating of him by faith or in a figure only differeth far from the real eating of his fleſh in his laſt ſupper.*

13. *Chriſtes fleſh to be as really preſent in his ſupper, as water is at baptiſm: In ſo much that childern were ſomtyme communicated.*

14. *That S. Auguſtin did not teache theſe wordes, except ye eate the fleſh &c. to betoken only eating by faith and ſpirit, or by figure alone.*

15. *Chriſtes fleſh, being meate in dede, muſt needes be really preſent to be eaten.*

16. *By the maner of Chriſtes tarying in vs, it is ꝓued that we eate his reall fleſh.*

17. *We are one with Chriſt by eating his fleſh in the naturall ſubſtāce thereof, as he is one nature with his Father by eternall generation.*

18. *The reall preſence of Chriſtes body was ſo true, that it was taught with the loſſe of many diſciples.*

19. *How*

19. *How the flesh profiteth nothing vvithout the spirit.*

20. *The wordes of Christ, bring spirit and life, make and witnesse his flesh to be present miraculously and aboue the course of nature.*

The firſt Chapiter.

¶ The argument of the ſixth Chapiter of S. Jhon is declared.

Chriſt may be receaued thre wayes

WHereas Chriſt may be receaued either by faith & ſpirit only, without the Sacrament of the altar, or els in the Sacrament of the altar only, without lively faith and grace, or in both together, which is the moſt fruitfull kinde of communicating: ſome haue thought, that in the ſixth chapiter of S. John there is no talke of the ſecond and third kinde of receauing (which is referred to the Sacrament of the altar) but only of the firſt, which is by faith and charitie.

Chriſt ſpeaketh not in S. Jhon of vnworthy eating.

Verily thoſe men are not to be blamed for ſaying ỹ Chriſt ſpeaketh not there, of ỹ ſecond kinde of eating which is by Sacramẽt alone, without ſpirituall eating and drinking (for thereof in deed he ſpeaketh not) but they are to be reprehended, if they denie ỹ he ſpeaketh of ſuch Sacramẽtall eating, as is vſed in our Lords ſupper, when it is (as it always ought to be) worthely receaued.

worthy Sacramẽtal eating is ſpoken of to ward the end of ỹ Chapter.

My purpoſe is at this tyme, to ſhew that albeit Chriſt in the former part of that Chapiter ſpeaketh for the moſt part of ſpirituall eating and drinking only, yet afterward he ſpeaketh alſo of ỹ eating which is by receauing worthely the Sacrament of ỹ altar at ỹ Prieſts hands. for to that ende chiefly goeth all the talke of it, not as though ſpirituall receauing alone were not better then only Sacramentall receaning, but becauſe both together are better then one alone. Chriſt preſſeth his Diſciples to ſuch a receauing of him ſelfe as is moſt perfit of all. For proofe of which thing, I am conſtrained briefly to touche the tyme and order of Chriſtes talke.

Ioan. 6.

A litle more then one whole yere before his paſſion, Chriſt about the greate feaſt of Eaſter, went beyond the ſea of Galilee, and wrought that notable miracle, wherein he fedde about fiue thouſand men with fiue loaues and two fiſhes. Wherby ỹ people were

induced

induced ꝯ rather to seeke him ꝯ next day at Capharnaum. Whom he no sooner sawe, but he did put them in mind of yesterdays miracle, telling them that they followed him, not for the signes sake which they had sene, but becausse they had eaten their bellies full of bread. as though he had sayd: my intent was ꝯ you should rather haue noted ꝯ miracle, then haue respected your bellies. which thing sith you haue not done of your selues, I warne you thereof willing you to worke, not the meate which perisheth (as yesterdays bread & fish did) but that which tarieth vnto life euerlasting, which the Sonne of man will geue you.

The miracle of multiplying bread, was a preparatorie to the talk of Chrystes supper.

In these words Christ doth manifestly declare (as also S. Chrysostom hath noted) that the miracle of fiue loaues appertained in some part vnto his last supper, whereof he intended at that tyme to speake, taking an occasion of that bread which by blessing and thanksgeuing he had multiplied. For which cause he sayd, worke an other kind of meate then ye did yesterday, for ꝯ meate is now perished, and ye are a hungred againe. Worke a meate that may tary longer with you, ꝯ may tary vnto euerlasting life. Hitherto the words of Christ may be meant by spirituall eating and drinking only,

Chryso. in ca. 6. Ioan. Homi. 45. Math. 14.

But the words that follow, do meane also a further kinde of eating and drinking. For when he sayth: which the sonne of man wil geue you, he plainely meaneth ꝯ gift of his last supper, as Theophylact doth witnesse, but yet vttereth his meaning after a secret sort, as S. Cyrillus doth write vpon the same place. And in dede ꝯ is the gift which is namely reserued in this Chapiter to the sonne of man, as it shall appere afterward.

The gift of Christ which is to come is meant of his supper

But becausse they could not come to ꝯ worthy working of Christes own gift, vntill ꝯ worke of faith were by ꝯ Trinitie wrought in them, he straight declareth by an occasion taken of the olde figure manna, how they must haue faith from God, to beleue vpon

why Christ doth expound the spirituall eating before the Sacramētall eating.

him. for that he was the bread of life, who came downe from heauen to geue life euerlasting both in body and soule to all such as his Father brought vnto him. for who so euer should eate of that bread which him selfe was, should liue for euer.

After which preparation made, he retourneth to expound his owne gifte which he named the gifte of ỹ Sonne of man shewing moost expressely that which he will geue in his last supper: And the bread which I will geue is my flesh for the life of the world. The gift of spirituall eating by faith & charitie was not to come when Christ spake vnto his Disciples. For it was then present, & therefore he sayd presently, I am the bread of life, meaning that he was presently so, cõcerning spiritual feeding, in so much as, if any man would haue beleued in him, euen at that instãt, he might through grace haue eaten of Christ.

Ioan. 6.

Spiritual eating was present.

But Christ sayth his own peculiar gift was to come: and therefore he continueth expounding his gift in many sentences, vntill at the last he sayth, he that eateth this bread (which him self had before promised to geue to be eaten) shall liue for euer.

Sacramental eating was to come.

I will by Gods grace make ỹ proofe hereof so plaine hereafter, as any reasonable man shall desire. Only first protesting that I folowe not myne own braine herein, but ỹ iudgemẽt of all ỹ auncient Fathers, who with one accorde haue taken this Chapiter to speake (by way of promise), of the Sacrament of the altar, which was instituted by Christ in his last supper.

The secõd Chapiter.

1. The tyme of Easter.

2. The miracle made in bread.

IT is proued by circumstances & by ỹ cõference of holy Scriptures ỳ Christ speaketh in S. Iohn of his last supper.

HE ỳ doth well consider ỹ only time when this talke was had, he that weygheth how Christ hauing made ỹ greate miracle in blessing fiue loaues, doth the next daie about the time of Easter, one whole yere before the celebrating of his

of his last supper, as it wer make both a prophecie and a promise what he would do ỹ Easter twelue moneth after, he that conferreth as well what was done and sayd aboute the sea of Tiberias and at Capharnaũ as what was done and said in the last supper which was kept the night wherein he was betrayed, he that noteth the fathers gift to be accompted present, and that to be the working of belefe in ỹ hartes of the faithful (which is a spiritual eating of Christ) but ỹ sõnes gift to be rekoned as a thing to come hereafter, and to be called eating his flesh and drinking his blood (wich if it shall differ any thing at all from the fathers gift, must nedes be more then a spirituall eating of Christes flesh) he shall perceane i this chapiter both a spirituall eating presently offred, and a sacramentall eating promised hereafter i the naturall substãce of flesh and blood. which in this place thus breefly touched shall at large be handled in the treatise folowing.

3. The Prophetical promise.
4. The conference of things done and sayd.
5. The present eating of Gods gift.
6. The eating of Christes gift to come.
Ioan. 6.
Math. 26
Marc. 14.

At this tyme he that conferreth what was done and sayd both at the last supper of Christ and the yere before about the sea of Tyberias: shall see concerning the doyngs, bread taken in bothe places, blessing and thanksgeuing in bothe, eating in bothe.

1. Bread taken.
2. Blessing.
3. Thanksgeuing.
4. Eating.

And as concerning wordes, let him deeply ponder, and consider that as in S. John he began his talke of cõmon bread saying to ỹ Iewes: ye folow me becaufe yehaue eaten of the loaues of bread, but at the length he ended his talke with the eating of his flesh, and drynking his blood: So in his last supper he tooke into his handes cõmon bread, but at the length he ended his banket in the eating his body and drinking his blood.

5. From bread to flesh.
Math 26

As in S. John he speaketh distinctly of a meate which the sõne of man will geue: So at his supper, ỹ soon of man did administer the whole gift of his heauenly meate in his owne person.

6. The sõne of man is the geuer.

As in S. John he saieth: the bread which I will geue, that is to say, ỹ meate of my last supper: so in his last supper he takig bread

7. Meate is geuen.

Mar. 14. Mat. 26.

after blessing & breakyng, doth geue a blessed food saying, sumite, take.

8. That is not geuen which Christ toke first. Ioan. 6.

As in S. John he sayd, the bread whiche I will geue, and not the bread whiche I will take: so in his supper he tooke one kind of bread, and gaue an other. For as in S. John he saieth, the bread which I will geue is my flesh: so at his last supper after he had taken cõmon bread, and blessed, he sayed: Take, this is my body.

9. Flesh and body is geuen. Ioan. 6.

As in S. Jhon the bread to be geuen and the flesh of Christ is all one: so in his supper he geueth none other bread besides his owne body. For the substance of the cõmon bread was chaunged by blessing and speaking the wordes.

10. No common bread is geuen. Ioan. 6.

As his bread and flesh was sayd to be in S. John for the lyfe of ỹ world: so in his supper he sayd: This is my body which is geuen for you.

11. The flesh that died is geuen. 12. The gift is eaten in deed. Ioan. 6.

As in S. John he saieth, my flesh is meate in deed: so in his supper he saieth: take, eate, this is my body. That whiche is eaten in deed, is meate in deed.

As in S. Jhon there is mention of drinking the blood of Christ: so in his supper he sayth: drink ye al of this, for this is my blood.

13. The blood is drunkẽ. Ioan. 6. 14. No wine was drunken. Ioan. 6.

As in S. Jhon there is no mention of wine to be geuen or drũken: so Christ in his supper neither spake of wine at the tyme of drinking, nor gaue any wine at all to be drũken, because it was by his words changed into his blood.

15. The .xi. only taried in both places.

As at Capharnaum certaine of his Disciples went away from him: so at his last supper he did reiect and separate them from his table. And as his twelue Apostles most faithfully taried with him at Capharnaum: so they alone were in the night of his betraying admitted to his holy table.

16. The .xi. protested

As at Capharnaum when Christ had asked the twelue, whether they also wold goe away, S. Peter answered for them (Lord to whom shall we goe?) meaning they were not offended, nor wold

wold not goe from him: euen so after his last supper S. Peter & likewise all the rest sayd they wold not denie him, though all the wold forsake him, or take offence against him.

In bothe places not to forsake Christ.

As at Capharnaum Christ sayd, that one of the twelue was a deuill: so at his last supper ỹ Gospel doth tell that Satan entred into Judas one of the twelue.

Ioan. 6. 17. Judas was reproued in both places. Ioan. 13.

If the tyme, wordes, dedes, & persons throughly agree, it is vnlemely to make them diuerse kindes of eating and drinking, whereof one man at one tyme of the yere speaketh and practiseth to the same Disciples so conformable a doctrine and doing.

¶ It is proued out of the holy Fathers and generall Councels, that Christ in S. Jhon spake of his last supper. The third Chapiter.

That I may here omit S. Jgnatius, who defineth ỹ bread of God, of heauen, and of life (which is named in the sixth of S. Jhon) to be the flesh of Christ and his cup or blood: That I may let passe Clemens Alexandrinus, who speaking of the nourishment which we, that are baptized in Christ, haue by him, calleth it not only Christ, the word, milk, bread and drink, but also the flesh and blood, and body of Christ, and the mysterie of bread, alleging diuerse places out of S. Jhon for that purpose: Last of all, that I may not stand vpon Origen, who comparing the fulnes of Baptism to the red sea which was but a shadow, and likewise the Sacramẽt of Christes supper to Manna, declareth out of S. Jhon that now the flesh of Christ is meate in deed, by that meanes witnessing, that he toke the words of the sixth of S. Jhon to belong to the mysterie of Christes last banket: Surely S. Cyprian doth not only by occasion of other talk, but euen of set purpose teache, that who so euer for some great fault is any long tyme kept from the body of Christ in the Sacrament,

Ignatius i epist. ad Romanũ

Clemens Alexãd. De Pęda gogo. li. 1. ca. 6. Ioan. 6.

Origen. Hom. 7. sup num. Ioan. 6.

Cypria. in oratio nem Do mini.

crament, he is in danger of euerlaſting life. And ẏ becauſe Chriſt ſayd: except ye eate the fleſh of the Sonne of man, and drink his blood, ye ſhal not haue life in you. And yet he ſhould wholy faile of his proofe, if that place which he bringeth out of S. Jhon, did not proue the neceſſitie of communicating Sacramentally.

Athanaſius in Synopſi. no. teſta. lib. 4. Ioan. 6.

S. Athanaſius ſetting foorth a brief and compendiouſe reherſal of the whole diuine Scripture, witneſſeth that Chriſt at his coming to Capharnaum, reaſoneth with the multitude concerning the myſteries. which ſaying of his can not be iuſtified according to the hiſtoricall ſenſe which he profeſſeth in that worke, if Chriſt in S. Jhon ſpake principally of ẏ ſpirituall eating which is beſyde his holy myſteries.

Hilarius libr. 8. de Trinit. Ioan. 6.

S. Hilarie diſputing of the naturall veritie of Chriſt which is in vs by the Sacramẽt of receauing his fleſh, doth not only bring for that intent, theſe words, My fleſh is meate in deed: But alſo concludeth that as well by the profeſſion of our Lord, as by our own faith Chriſtes fleſh is truly in vs. And certainly he meaneth it ſo to be in vs as we receaue it in his laſt ſupper. But if ẏ place by him alleged proue not ſo muche, his reaſon lacketh a ſufficient ground, for ſo much as he citeth none other authoritie for that argument of his againſt the Arrians, but only the words which are in S. Jhon. By thoſe words he affirmeth Chriſt to be in vs after ſuch ſort, that he is in vs naturally, and we naturally in him.

Baſilius de bapt. li. 1. ca. 3. Ioan. 6.

S. Baſile intituling his booke of Baptiſm, and wholy bent to declare the Sacraments of Chriſtes Church, ſheweth that after our ſecond birth nouriſhment is neceſſarie to vs, & ſtraight way bringeth foorth Chriſtes words in S. Jhon: ioyning them with the words of his laſt ſupper, which S. Baſile ſayeth to be writen in the end of the Goſpels, thereby geuing vs to vnderſtand that as the performance was made in the end, ſo the promiſe went before. Is it not marualle now that any thing ſhould be pretended

out of

out of this blessed man for the contrarie opinion? But how iustly it is pretended, wee shall see afterward.

Gregorius of Nyssa brother to S. Basile teacheth the flesh of Christ to be a bodily thing because it is made meate for mans body. That it is meate he proueth out of S. Jhon. For there only are found the chief words by him alleged, which are, Panis enim qui de cœlo descendit qui verus cibus est, non incorporea quędam res est. For the bread which came down from heauen which is the true meate is not a thing without a body. Quo enim pacto (sayth he) res incorporea corpori cibus fiet? For by what meanes will a thing which lacketh a body be made meate vnto the body? Doubtlesse Christ is made meate vnto our bodies no where els but only in the Sacramēt of his supper. And therefore this great clerck thought him self to reason wel, in bringing such words as are in S. Jhon for that effect which belongeth to the holy cōmunion. Because he iudged both places of holy Scripture to be of one argument. Gregorius Nyssenus in vita Moysis. Ioan. 6.

Cyrillus of Hierusalem intreating of the Sacrament of the altar, so euidently citeth these words of S. Jhon, Excepte ye eate the flesh of the Sonne of man, &cęt. that noman may doubt of his meaning. And because this part of my work wold be ouer long if I should staye so long vpon euery of the aunciēt Fathers, I beseech the studiouse Reader to be content that hereafter I may in fewer words declare euery mans iudgemēt, shewing him the place of the author, where if it please him, he may at more leisure examine all the circumstances. Cyrillus Catech. mystagogi. 4.

S. Ambrose disputing of the truth of Christes flesh in the Eucharist, although it self be not sene, bringeth out of S. Jhon: My flesh is meate in dede, and except ye eate the flesh, &c. Ambros. de Sacramen. li. 6 cap. 1.

Eusebius Emissenus hauing spoken of the bread and wine of Melchisedech, sheweth Christ to haue spoken of eating his own flesh Euseb. Emissen. Hom. 5. i Pascha.

fleſh, & of drinking his own blood in S. Jhon, as of two kindes whereby he is receaued, which is done no where but in Chriſtes ſupper.

Chryſo. Hom. 44 in Ioan.

S. Chryſoſtom is ſo plaine herein, that of thoſe wordes, the bread which I will geue is my fleſh, he maketh none other literal meaning, but ſuch as appertaineth to the Sacrament of Chriſtes body. And yet he expoundeth the former partes of the Chapiter indifferently of ſpirituall eating and drinking.

Auguſt. in Ioan. cap. 6. tract. 26.

S. Auguſtine albeit he may ſeme vpon S. Jhon to preſſe moſt earneſtly vpon the vnitie, which we haue with Chriſt by eating his fleſh and drinking his blood, and by tarying in him, & hauing him tarying in vs: Yet he meaneth not to exclude out of thoſe wordes al Sacramentall receauing, but only the vnworthy Sacramentall receauing. For he ſayth expreſſly, he that tarieth not in Chriſt eateth not ſpiritually his fleſh. albeit carnally and viſibly he preſſe with his teath the Sacramēt of the body and blood of Chriſt.

There is a dubble ſpirituall eating of Chriſt.

So that by S. Auguſtine there is a dubble ſpirituall eating of Chriſtes fleſh, one without the Sacrament, and an other with the Sacrament. Chriſt ſo ſpake of both, that he ſpake ſpecially of the moſt perfit, which is obteined by worthy receauing of ꝑ Sacrament. Out of this worthy receauing riſeth that greate ſocietie & vnitie with Chriſt & his myſticall body, whereof S. Auguſtine ſo much ſpeaketh: This is the Sacramēt of Godlines, the ſigne of vnitie, the bonde of charitie. Without eating of this, one way or other, no life euerlaſting is to be loked for: & by eating ꝑ ſame worthely in ꝑ beſt kinde of way (which is in the Sacrament of the altar) the higheſt degree of vnitie with Chriſt our head is obteined.

Auguſt. in Ioan. cap. 6.

As the greateſt ſigne there of, ſo the higheſt vnitie is in this Sacrament.

Auguſt. de ciuit. Dei li. 27 cap. 5.

As the beſt ſigne of vnitie is in the form of this Sacrament, ſo the beſt effect ſpringeth out of the worthy receauing of ꝑ ſubſtāce which is vnder that form. Therefore in other places S. Auguſtie bringeth theſe words out of S. Jhon (This bread which I will

Ioan. 6.

geue

gue is my flesh for the life of the world) to shew the Priesthod of Melchisedech, which Priesthod him selfe declareth to be in the Sacrament of the altar saying: Melchicedech prolato Sacramento mensæ dominicæ, nouit æternum eius Sacerdotium figurare. Melchisedech by bringing forth the Sacrament of our Lords table, did know to shew the figure of his euerlasting Priesthod. Augustin. Epist. 95

Furthermore S. Augustine expounding these words of S. Jhon of the last supper in very many places of his works most expressly sayth, that S. Jhon spake nothing of the body and blood of our Lord in the thirtenth Chapiter (where he mentioned the last supper,) sed plane alibi multo vberius hinc Dominum locutũ esse testatur. But verily in an other place S. Jhon witnesseth our Lord to haue spoken much more copiously thereof. Except S. Augustine thought ỹ sixth Chapiter of S. Jhon to appertein literally to the Sacrament of the altar, he wold neuer haue sayd that S. Jhon spake not of the supper in the one place, because he spake of it in an other place more copiously. But of S. Augustie I will speake again hereafter. Augustin. de conse. Euange. li.3.ca.1. de ciuit. li.17.c.5. de verb. Apostol. Serm.2. de pecca. mer. li.1. ca. 20. & 24. in Psal.33. &.98.cõ tra Crescõ. Grá. li.1. c.25.

S. Hierome sayth, the flesh and blood of Christ is vnderstanded two ways or in two maners: Either that spirituall and diuine, whereof he sayd. My flesh is meate in dede and my blood is drinke in dede, &c. or els ỹ flesh which was crucified for vs, and ỹ blood which was shed with the speare of the Souldiour. And that one substance is in eche maner of flesh and blood (only the maner of geuing it being diuerse) it appereth also by the sentẽce folowing, where he sayeth: one flesh of the Saincte may see the saluatiõ of God, an other flesh can not possesse heauen. Not that the substãce of natural flesh, but the worthines of the men is diuerse. de verb. Do. Ser. 11. &.46. q. ĩ Leui. ca.57. Hieron. in.1.ca. Epist. ad Ephes. Ioan.6.

S. Cyrillus of Alexandria writing upon S. Jhon of purpose and shewing the most literall sense thereof that he could deuise, or learn, interpreateth the whole sixth chapiter of S. Jhon of the Cyrillus Alexandrinus. li.4.c.14. &.16.

Sacramēt of the altar, naming very many tymes the partaking of the holy mysteries and the mysticall blessing, and the communicating of the holy chalice. Also vpon those woꝛds, I will reyse him vp again, he maketh this expositiō: Ego, id est, corpus meū quod comedetur, resuscitabo eum. I will reise him, that is to say, my body that shalbe eaten, shall reise him. As if he sayd, I will reise him, because my body which shalbe eaten of him, shall reise him.

Cyrillus in Ioā. li. 4. ca. 15.

Sedulius in 1. Cor. 10.

Sedulius pꝛoueth the chalice of blessing to be the communicating of Chꝛistes blood accoꝛding as Chꝛist said: He that eateth my flesh and drinketh my blood, &c.

Leo in serm. 6. de Ieiun. mens. 7.

Leo the great sayth, we ought so to communicate with our Lords table, that we doubt nothing of the veritie of his body and blood, seing he sayd: Except ye eat the flesh, &c.

Theodoritus in Dialo. 1.

Theodoꝛitus speaking of the holy mysteries, ioyneth with the woꝛds of the supper these also: The bread which I wil geue is my flesh, which I will geue for the life of the world.

Isychius in Leuit. li. 6. c. 22.

Isychius shewing that the penitent person may eate the bread whereof Chꝛist sayd: The bread which I will geue is my flesh, ioyneth therewithall the woꝛds of S. Paul: Let a man proue him self and so eate: Declaring both sayings to belong to one mysterie.

Theophilact vpon these woꝛds: The bread which I will geue, witnesseth that Chꝛist manifestly telleth vs in this place of the mysticall communion of his body.

Damascenus de Orthod. l. 4. c. 14.

Damascenus declaring that Chꝛist sayd: This is my body, and not the figure of my body, bꝛingeth foꝛ the same purpose: Except ye eate the flesh, &c.

Prosper de vocat. gent. lib. 1. cap. 18.

Pꝛosper Aquitanicus ioyneth these woꝛds, Except ye eate the flesh, &c. with these, except a man be born again of water, to shew that the Sacraments of Chꝛist doe geue vs grace, and not our own woꝛks which goe befoꝛe baptism. As therefoꝛe S. Cyprian and

and S. Augustin applie those two sayings to two seuerall Sacraments of baptism, and of the Eucharist: so must we think that Prosper doth who most diligently folowed S. Augustine. Procopius Gazeus writeth, ỳ these words: except ye eate my flesh, &c. Typum mysteriorum quę sub ipso latent, continent, contcine the foorm of the mysteries which lie priuie vnder it. Procop. in commēt. in cap. 12.

Eucherius teaching that Christ feedeth vs with the nourishmēts of the healthfull mysterie, saith that he distributeth to euery man a cake of that bread, which came down from heauen and geueth life to the world. Eucher. in 2. Reg. cap. 4.

Cassiodorus saying that Christ did consecrate his body & blood in geuing of bread and wine, proueth it because him self sayd: Except ye eate the flesh of the sonne of man, &c. Cassiod. in psalm. 109. Ioan. 6.

Primatius shewing how the chalice of blessing is the communicating of the blood of Christ, vrgeth our Sauiour his words in S. Jhon saying, he that eateth my flesh & drinketh my blood, tarieth in me and I in him. S. Bede folowed in all points S. Augustin, whose words he reciteth both vpon S. Jhon, & vpon S. Paule. And therefore we nede not doubt but he is wholy of ỳ same mind. Primat. in 1. Cor. cap. 10. Ioan. 6. Beda in Ioan. 6. 1. Cor. 10 & 11.

Angelomus vpon the first booke of the kings reciteth S. Jhon in the same sense. Angelomus in 1. Reg. c. 2.

Haimo vpon S. Paule intreating of the Sacrament conferreth S. Paules words with the sixth of S. Jhon. Haimo in 1. Cor. cap. 11.

S. Bernard although he say the eating of the flesh of Christ to be the folowing of his painful conuersation in suffering voluntarie trauaile for his sake, yet well knowing that Christ spake literally also of an other kinde of eating, he saieth, that Christ did speake of penance in a figure, that is to saie, couertly as rather including penance vnder the words which he named, then expresselie naming it. Vnde & hoc designat illibatum illud altaris sacra- Bernardus in ps. 90. vers. tertio.

mentum, vbi dominicum corpus accipimus. wherefore that pure Sacrament of the altar where we take our Lords body betokeneth so much.

Behold the true and literall meaning of Christes wordes is to haue his flesh eaten in the sacrament of the altar. But that eating importeth a following of Christ in his painful conuersation. For as that forme of bread (saieth S. Bernard) is seene to enter into vs: so let vs knowe that Christ thorough that conuersation which he had in earth, entreth into vs, to dwell by faith in our hartes.

whereby we maie perceaue that S. Bernard vnderstandeth the sixth chapter of S. John so literally of the sacrament of the altar, that thereupon he buildeth a couert and a figuratiue preaching of penance.

Euthymius in 6. Ioan. Ioan. 6. Nicolaus Methon. In tract.

Euthymius noteth that Christ did not say: I do geue my flesh, but I will geue, because he minded to geue it in his last supper. Nicolaus Methonensis hauing first rehersed the wordes of the Gospell, this is my body, straight expounded all the chapter of S. John thereof, shewing the profit which we take by this Sacrament.

Samonas in tract.

Samonas after the wordes of the supper declared, as not betokening a figure or image, affirmeth Christ to haue said in other places the same thing, and straight reciteth the sixth chapiter of S. John. I omitt here Petrus Cluniacensis, Guimundus, Algerus, Lanfrancus, S. Thomas de Aquino, Albertus Magnus, Dionysius the Carthusian, Nicolaus de Lyra, & a great number of late writers, which all agreed vpon the same vnderstanding of the sixth of S. John.

Goncilium Tridentinum. sessione. 13. ca. 2.

But what speake I of these Fathers one by one? not only the Councel of Trident hath taken witnesse for the Sacrament of the altar out of S. John, but also the seuenth kept at Nice, and the first

sith kept at Ephesus doth allege against Nestorius the hereticke for the presence of Christes person in the Sacramẽt, the wordes of S. John his gospell.

Concilium Nicenum 2.

Yea the whole west church readeth the same gospell of S. John, when it celebrateth the feast of corpus Christi daie. And surely whẽ the Church kepeth any feast, whereof there is mention in the gospell according to the letter, it alwaies chooseth to reade that part, where the feast is literally mentioned. It wold therefore be very absurd, sith S. Mathew, S. Marke, and S. Luke, haue written so distinctly the historie of Christes supper, to leaue them all, and to reade the wordes of Christ in S. John, if the same wordes had any other sense more literall then that, which belongeth to the supper of Christ.

Concilium Ephesinum in epist. ad Nestorium.

The practise of the churche.

So that I trust there is no possible cause of doubting to a sober man, but that the wordes of Christ in this chapiter maie literally and according to the first and chief meaning of them, be brought to declare, what we ought to thinke of his bodily presence in the Sacrament of his last supper. But if any man be not fully satisfied therein, let him reade the processe folowing, and he shal haue lesse cause to doubt any more in this matter.

¶ Answer is made to their obiections, who teache out of the holy fathers, that the sixth chapiter of S. John ought to be expounded only of spiritual eating.

The iiij. Chapit.

For their opinion, who think the sixth chapiter of S. John to speake only of the spiritual and not of the worthy sacramental eating of Christes body, the authoritie of certaine fathers is alleged, who are thought sometimes to expound the wordes of this chapiter, partly of belefe in Christ, partly of the vnitie which riseth by the sacramentes of baptisme and of penance.

The arguments for the contrarie part.

The anſwere. 1.

But it maie ſeme a ſufficient anſwere to that obiection, if we ſaie firſt, that ſo many fathers do not expound the wordes of Chriſt in the ſixth chapter of S. Iohn of any other one argument, as doe conformably expound it of the ſupper of our lord. And when we ſpeake of the authoritie of the fathers, their conſent and agreement in one point is the chiefe waie to know (according to the promiſe of Chriſt) in what caſe they are ſpecially to be followed.

The conſent of Fathers is moſt to be followed. Math. 18.

2. Secondly thoſe fathers which are named ſome where to haue expounded theſe wordes otherwiſe then of the ſupper of Chriſt, haue them ſelues in other places expounded the ſame wordes of the verie ſupper: As we maie perceaue by the places of S. Cyprian, of S. Hierome, of S. Auguſtine, and of S. Bernard, before alleged. Whereby their authoritie is as great for that which I ſay, as it is againſt it.

3. Thirdly no one of the anncient writers is brought forth, who denieth theſe words in S. Iohn to appertaine to the ſupper. And what ſ killeth it, if many ſenſes of one place be found out, ſo long as they all ſtand together? Is it not S. Auguſtines rule that all ſuch ſenſes may be well kept and all admitted?

Li. Confeſſ. 12. cap 28. 29. 20.

4. Fourthly many of thoſe places which are brought for the contrary opinion, do manifeſtly, and as it ſemeth to me, inuincibly proue the wordes in S. Iohn to be literally meant of the ſupper of Chriſt.

Cypria. ad Quirinum. li. 3. cap. 25. &. 26. Ioan. 3. Ioan 6. S. Cyprian (who is firſt alleged for the other ſide) putteth forth this truth, that a man without baptiſme can not come to the kingdome of heauen: becauſe except a man be borne againe of water, and of the holy ghoſt, he can not enter into the kingdome of God. Likewiſe, except ye eate the fleſh of the ſonne of man and drinke his blood, ye ſhall not haue life in you.

Now they ſuppoſe that S. Cipzian bringeth theſe two ſayinges for

ges for baptisme alone. wherefore (say they) it was not sayd of the supper, except ye eate the flesh &c.

But herein they seme to be deceaued, because the custome of the primitiue church i many places was, to geue the sacramēt of ỹ altar together with the sacrament of baptisme, not so much for necessitie, as for suretics sake.

Baptism & the Eucharist were in some places geuen together.

Dionys. de Eccle. Hierar. c.1.i fine.

Ambros. de ijs qui init.ca.9.

Cypria. de lapsis.

Cypria. ad Quir. cap.26.

Hereof we haue mention i Dionysius Areopagita, and in S. Ambrose. In so much that ỹ very infantes were in ỹ primitiue church in some countries made partakers of the sacrament of ỹ altar.

Seing then ỹ sacament of ỹ altar was vsed to be geuen straight after ỹ sacrament of baptism, therefore S. Cyprian ioyned together those two witnesses whiche did belong to those two Sacramentes, & that is, vndoubtedly proued by his owne wordes, for after he had cited those wordes in S. John, it followeth imediatly Parum esse baptizari et eucharistiam accipere, nisi quis factis et opere perficiat. It is litle worth, to be baptized and to receaue the eucharist, except a man by deedes and workes make all perfit.

Behold as he alleged two sayings of Christ, so he nameth the two sacramēts whereof they were spoken. Thus I think it most clere that S. Cipzian did not expound the eating of the flesh of Christ as spoken by baptism only.

And ỹ lyke may be said of Innocentius, Augustinus, Eusebius Emissenus, and of suche others, whiche bring these woords of Christ, except ye eate the fleshe of the sonne of man &c. against the Pelagians, to proue that infantes cannot haue lyfe in them selues, vnles they be first baptized. For seing they knew, that no man could come to the eucharist, except he were first baptized (as also Iustinus Martyr hath witnessed) & seing ỹ Eucharist was namely called the bread of life, whiche who so did eate, he should liue for euer: and who by any fault of his own did not eate it, he should not haue life in himself: moreouer, seing the person bapti-

Tob.2. Augusti. Epist.93. &.106.

Euseb. Hom.5. in Pascha

Iustinus Martyr in Apologia.2.

Ioan.6.

zed, had not only Christ in him spiritually through baptism, but had right vnto the very Sacrament of Christes supper, and also being of lawfull discretion customably receaued it straight after baptism: these things being so, it is most true, that who so is not at all baptized, he is not only excluded from ꝑ kingdom of heaue
Ioan. 3. (as ꝑ Pelagians graunted) but likewise (whiche thing they denyed) from euerlasting life, because he is by all meanes excluded from the food of life, whiche except we eate by some meanes or other, we cannot haue life in vs. & we cannot eate it by any meanes at all, that is to say, not so muche as spiritually, except we be first baptized, either in deed or in perfit desire. And being once baptized we doo eate it in some effect at the very font, and really may, and commonly must eate it afterward in the Sacrament to a farther effect.

So that the reasons of those Fathers do not import, as though Christ meant in S. Jhon of spirituall eating only, but that he
Ioan. 3. meant of that kind of eating at the least: and meant a farther kind of eating also in that case, when farther occasion should be ministred. For as when Christ saide: except a man be born againe of water and of the holye Ghost, he can not enter into the kingdom of heauen, he so meant in those wordes to include his saluation, that would be born & vowed him self to be born again (although by preuention of death he were not really so borne) that yet not withstanding, he meant muche more to haue most men really so born of water and of the holy ghost: Right so, when Christ sayd: except ye eate the flesh of the sonne af man & drinke his blood, ye shall not haue life in you, he so meant to binde vs to eate his flesh, that he should haue life which was at the least spiritually feed there with in baptisme, and yet also that most men should be bound to feed really thereon, and that he should haue most perfit life

The precept of baptism, and of eating Christes flesh are like.

life, who was fed sacramentally with his flesh and blood in the Sacrament of the Altar.

As therefore not withstandinge that the will of being baptised fulfilleth to some, others must be sacramentally baptised by that very precept of Christ in S. Jhon: euen so though it be sufficient for infantes to eate Christ in baptisme spiritually, yet other are bound by ỹ same very precept to eate his flesh Sacramẽtally. Now to affirme the one sense whiche was lesse meant, denying therewithall the chief sense which was principally meant, it is no smal iniurie to Gods worde. Certeinly S. Innocentius, Eusebius, & S. Augustine in saying that infants can not haue life except they at the least wise eate Christ in baptisme, did not meane to say that these wordes except ye eate the flesh, &cæ. were only spoken of baptisme, or els more principally of baptisme, then of Christes supper, but rather they meant cleane contrarie, as it may appere by S. Augustines owne wordes. who disputing against the Pelagãs in this very question which we now speake of, saith expresly, Dominum audiamus non quidem hoc de Sacramento lauacri dicentem, sed de sacramento sanctæ mensæ suæ, quo nemo ritè nisi baptizatus accedit, nisi manducaueritis carnem meam, &cæt. Let vs heare our Lorde, verily not saying this of the Sacramente of baptisme, but saying it of the Sacramẽt of his holy table, (whither no man cometh well,) vnlesse he be baptised, except ye eate my flesh, and so forth.

Ioan. 3.

Augu. de pec. mer. li. 1. c. 20.

S. Augustine here declareth the precept of eatinge Christes flesh which is in the sixt of S. Jhon, so to appertein to the Sacramẽt of his holy supper, that it appertaineth not in suche sorte vnto baptisme. And yet if by eating his flesh he meant only beleuing in him, and the receauing of grace or the vnitie of Christes mystical body, then truely those wordes, except ye eate the flesh of the sonne of man, should belong first to baptisme where we are vni-

ted first, and incorporated vnto Christ. But S. Augustine affir-
meth a difference betwene baptisme and the Eucharist by these
wordes, in so muche as he saith God spake of the one & not of the
other. But yf he spake of spirituall vniting vs to Christ without
the Sacrament of his owne supper, then he rather spake of bap-
tisme then of his supper, whiche S. Augustine him selfe denieth.
Lib. 1. ca. 20. Therefore S. Augustine meant, that Christ in S. Jhon literally
promysed the gift of his supper, but yet to them only that were
baptised. And for ỳ cause he geueth a reason why this gift whiche
is proper to Christes supper, is applied to the infants which are
Augu. in Epi. 106. 10. 2. baptised, his reason is, quo nemo ritè nisi baptizatus accedit, to
the Sacrament of which holy table no man cometh duely, with-
out he be baptised. ỳ which reason also he vrgeth another where
for the same purpose.

If the Sacrament of his holy table be taken for the thing and
general effect of that Sacramẽt (as some expound S. Augustine)
then the reason alleged is false. for some man, yea all men that
are worthely baptised, in the very baptisme come to the thing, to
the grace, and to the generall effect of Christes holy table, because
they come by baptisme to the vnitie of his mysticall body, whiche
is a generall effect wrought in the Sacrament as wel of baptism
as of Christes table, as S. Paule saith: we are one bread, one bo-
1. Cor. 10 dy, all that receaue of the one bread.

But if we take the thing or effect of Christes table for the spe-
ciall effect rysing thence (whiche is the nourishing and maintey-
ning of life euerlasting) that effect being spoken of in S. Jhon
doth inferre of necessitie, that the ordinarie cause of the same effect
is also spoken of, which is the blessed Eucharist. For euery effect
presupposeth his necessary cause. But the cause without whiche
we can not ordinarily maintein our spirituall life, is the Sacra-
ment of Christes supper. He therefore sayinge except ye eate my
flesh

flesh, ye shal not haue life in you, meaneth except ye come worthely to the Sacrament of my supper, ye shall not kepe and preserue lyfe in you.

For, that the verbe, ἔχειν habere, doth in holy scripture signifie not onlye the firste obteining of a thing, but also the keping and vse thereof. S. Hierom hath well noted against Iouinian, vppon those wordes of S. Paul: Vnusquisque habeat vxorẽ suam, let euery man haue and hold his wife. Habere. Hieron. adu. Iou. lib. 1. 1. Cor. 7.

I make no doubt but al men of iudgement will confesse, that when a Sacrament is instituted of Christ for a speciall purpose, that purpose dependeth ordinarily vpon that Sacrament alone. and although Christ be able otherwyse to saue men, yet we can not warrant that he will saue him, who being of lawfull age doth abstein voluntarily from the Sacrament of his holy table. The maintenance of life dependeth vpon the Eucharist alone.

Thus muche I haue said concerning S. Augustines mynde, in whose workes I neuer saw one syllable, why to think that he would the literall sense of the sixth of S. Jhon to belong only to spirituall eating. But I haue sene very muche and haue alleged, and shal hereafter allege many places out of him, wherein it appereth most clerely, that he meant otherwyse.

S. Basil is also brought foorth, who saith that Christ in those wordes: except ye eate my flesh, &c. calleth his whole mysticall coming flesh and blood. But what of that? is not therefore that saying verified also of the Sacrament of his last supper? whiche who so receaueth worthely, he is partaker of all the mysteries of Christ, of his incarnatiõ, of his preaching, of his passiõ, resurrection, ascension, and of al the rest his doings and saings. so that it is a very good sense to say: except ye beleue that the sonne of mã hath done and taught in flesh, & except your selues by his grace doe and kepe all his commaundements, ye shall not haue lyfe in you, but S Basil knewe right wel that the chief Sacrament left Basilius in ep. 141. The Eucharist is ꝑsomme of al ꝑ Christ dyd in his flesh.

by Chriſt was the inſtitution of his laſt ſupper, and therfore that Sacramēt is a ſingular peece of that which Chriſt in theſe words commaundeth vs to beleue and to performe, and for that cauſe in the place where S. Baſil purpoſely diſputeth of the holy Sacraments, he declareth all the later parte of the ſixth of S. Jhon to appertein ſpecially to Chriſtes ſupper.

Baſilius debaptiſ. li. 11. c. 3.

Their reaſons are aunſwered who denye Chriſt to ſpeake properly of his laſt ſupper in S. Jhon.

THe firſt reaſon which is brought, to ſhew that Chriſt in S. Jhon promyſed not properly the Sacramente of his holy table, is grounded vpon this negatiue propoſition, becauſe there is no mention made of bread and wine, which are the matter and elements wherof his ſupper is made. As though he might not promiſe the thing wh ich ſhould be made in his banket vnleſſe he named that whereof it ſhould be made. A man may be inuited to a paſtie or tart or ſome lyke confection, although it be not tolde him of what ſtuf it ſhalbe made. it ſkilled nothing for ỹ multitude of men to know the order of making his banket, which thing was committed to the Apoſtles alone. But it ſkilled much for them all to know what kynd of food they ſhould receaue.

The aunſwer.

Againe the matter of any ſacramēt is not more neceſſary, then the forme of words which is vſed therein. But when Chriſt ſayd: except a man be borne againe of water and of the holy Ghoſt, he can not enter into the kingdome of heauen, He ſhewed not by what wordes the water whiche waſheth, ſhould be made a ſacrament to our vſe & profite. Therefore (if this kind of reaſoning be good) he ſpake not at all of baptiſme to Nicodemus, whiche is a falſe concluſion. In dede it foloweth wel, Chriſt in S. Jhon ſpeaketh neither of bread, nor of wine, therfore he meaneth not to bind vs by

Ioan. 3.

vs by his wordes in that Chapiter to receaue vnder both kinds, but onely bindeth vs to receaue that thing which is his flesh and blood, vnder whatsoeuer kind we receaue it. But to say that he speaketh not at all of his flesh in respect of the sacrament of the altar, that is not true, as I haue proued before.

An other argumente of theirs, is, that Christe speaketh of eatinge him by faith, and therefore saith: this is the worke of God, that ye should beleue in him whom he hath sent. He that beleueth in me shall not hunger, but there be some of you whiche beleue not, so that the eating is the beleuing, and the not beleuing is the not eating. Christ in dede speaketh of belefe which is very necessarie and euen the foundation (as S. Cyrillus noteth) of his last supper, but he speaketh also of a farther act, whiche is to build vpon the foundation of faith the working of the euerlasting meat that he wil geue. and to work not onely by faith, but lykewise by eating and drinking, and therefore as he chalengeth belefe to his godhead, so doth he say that we muste eate his flesh and drinke his blood according as he is the sonne of man.

The answere. Cyr. li. 4 ca. 17. in Ioan.

Thus may we consyder in Christes wordes, a dubble kind of eating, the one is called māducare ex hoc pane, to eate of his bread the which bread Christ is, the other is manducare hunc panem, to eate this bread. by faith we eate of Christ, by his last supper we eate Christ. By eating of him we partake some effect of grace frō him: By eating him we receaue his whole flesh, blood, soule and godhead into our bodies. As therfore Christ willeth vs not only to eate of him, but also to eate him self: so besyds the eating which is by faith, he geueth vs to vnderstand there is another eatinge proper to his last supper described in S. Iohn.

The difference betwene eatinge of Christ, & eatinge Christ.

The third argument of theirs is, that Christ was the bread of life presently, when he spake to the Iewes. For he sayd, I am the bread of life, or the liuely bread which am come downe from hea-

uen, & my father doth geue you ỹ true bread from heauen. Therefore Chriſt was preſently the bread of life, yea rather he was ſo when he was incarnate firſte of the virgin. for euen then he came down from heauē. but how can this ſtand together, if his words be applied to his laſt ſupper, which was not yet inſtituted?

The anſwere.

Chriſt though his Godhead was the bread of life to vs all for euer, and ſtraight vpon his incarnation he was the bread of life though his manhod, and ſo continued ſtil at the tyme when he ſpake to the Jewes, and after that viſible and corporall ſort he was to be eaten by faith, & not corporally. But he ſaid alſo: worke the meate which the Sonne of man wil geue you, and the bread which I wil geue, is my fleſh. This gift which Chriſt ſayth he will make, differeth in tyme and maner from the gift which his Father doth preſently make, ſo that as he is the bread of life by faith, ſo he wilbe the bread of life by corporal participation. which ſecond gift is fulfilled in his laſt ſupper which he him ſelf now promiſeth. For no reaſon can be ſhewed why Chriſt ſhould ſay his gift was to come, except it had bene ſome other gift thē to eate him by faith alone. The which eating by faith ſith it was lawful euen at the ſame inſtant wherein he ſpake, he wold not ſay: I wil geue, of any ſpiritual eating. therefore he ſpake of the Sacramental geuing which he intended to make at his laſt ſupper.

The iiij. argumēt.

Againſt this laſt saying of mine, Caietane or ſome other of his opinis wil pretend, that Chriſtes gift whereof he ſpeaketh in S. Jhon was in dede to come, but yet not meant of his laſt ſupper, becauſe it was the gift of him ſelf to death vpon the Croſſe which he meant. And therefore he ſayd, the bread which I wil geue is my fleſh for the life of the world, ſignifying that the gift which he wil make ſhalbe ſuch as ſhal redeme the world. which gift was only performed vpon the Croſſe, & was partaken always of the old Fathers, and may be dayly & howerly partaken of vs. which

This obiection hath many things to be weighed in it.

points

points doe not agree with the gift of ỹ holy Eucharist in Christes supper.

This argument although it were wittily deuised, yet it is insufficient, and for many causes. The answere.

First because Christ spake of a meate which he wold geue euen vnto our bodies, and not only vnto our soules. And that may appere to be so, as wel for that he ordeined the miracle of multiplying fiue loaues to be an introduction to this talke (the which loaues were corporally eaten) as also for that he shewed him self to be the true bread, which would fulfill and excede manna the figuratiue breade of the Iewes. and therefore S. Cyrill saith, that Christ saying, my flesh is meat in dede, maketh a distinction betwene the mysticall benediction and manna. for manna dyd not geue life euerlasting, but by the blessing of the mysterie (saith S. Cyrill) we take the verie sonne of God. Nowe seing manna was eaten of the Iewes, both spiritually of the iust men, and also corporallye of all the Israelites, Christ who sayd his father to geue presently the true bread, and promysed that him selfe would geue hereafter his flesh to be eaten, which is meate in dede, dyd shewe, the spirituall eating of manna to be presently fulfilled by his fathers gifte, whereby he toke flesh, and that the corporall eating shuld likewise be hereafter fulfilled in his last supper. Cyril. in Ioan. lib 4. ca. 16. Christ pronuseth his flesh as he gaue 5. loaues and manna to ỹ Iewes.

Whiche being wel consydered, it is plain that Christ when he speaketh of a gift which he will make, doth speake of suche a kind of gifte as the miracle of fyue loaues, as the figure of manna, as the name of bread and nature of eating requireth. But his death vpon the crosse is not the fulfilling of manna, in that respect as manna was eaten either corporally or spiritually. It is in dede the cause of all our feeding both in spirit and body, the fontain of all our sacraments, the welspring of al grace. But we seek a similitude of things which are spoken together, an agreement of one

matter with an other.

Manna was a Sacramēt onely

Manna was a ſacramēt onely and not properly a ſacrifice, and therefore it being eatē betokened the gift of Chriſt which he wold make in his ſupper, wherein the true manna ſhulde be ſacramentally eaten. For which cauſe after Chriſt had ſaid, the bread which I will geue is my fleſh, he both commanded his fleſh to be eaten & ſhewed the profit of eating it, and concluded in this wiſe, not as your fathers haue eaten māna & be dead, he that eateth this bread, ſhall liue for euer. If now we muſt eate that which he wil geue, & we muſt eate it after the rate as manna was eaten (albeit ꝯ thing eaten is far better) ſurely the gift promiſed muſt be of a thing that ſhalbe geuen to vs in a ſupper, and not ꝯ ſhalbe made for vs vpō the Croſſe. for noman (as it is alleged out of Origines) eateth properly the fleſh of Chriſt as it was crucified. In ſo much that S. Hierom diſtincteth expreſſly the fleſh of Chriſt, whereof Chriſt ſpeaketh in S. Jhon, from the reſpect whiche the ſame fleſh hath being crucified. For although it be one ſubſtāce, yet it is crucified as a ſacrifice onely, but it is eaten as a ſacrament wherin the ſacrifice is partaken.

Ioan. 6.

De cōſe. di. 2. c. de hac.

Marke this place of S. Hierom. in cap. 1. ad Epheſ.

Secondarily the Greeke text maketh mention of two gifts: The one of that which Chriſt will make to vs, which alſo is ꝯ ſame ſubſtance ꝯ he wil geue for vs. The bread (ſayth he) which I wil geue is my fleſh, the which I wil geue for the life of the world. It is not in vaine ſayd twiſe I wil geue. For he wil geue one and the ſame fleſh both as a Sacramētal food, & as a bloody ſacrifice: the one gift he wil make in his ſupper, the other vpon the Croſſe.

Chriſt maketh two diuerſe promiſes of geuing.

Neither doth it ſkill that the latin copies repoꝛt but once I wil geue, for as they ſay that which is true, ſo the ſame truth is made the plainer by the greke text. God forbid we ſhould ſo vnderſtād the one, as to make ꝯ other falſe or ſuperfluous, ſeing both may ſtand right well together.

Thirdly

Thirdly it ought diligently to be marked ỹ Christ sayd before, worke the euerlasting meate which the Sonne of man wil geue you. He there said he would geue meate vnto them, but he determined not what kind of meate it was, but now expounding the kind of meate he sayth, and the bread (or meate) which I wil geue is my flesh.

As then the meate which ỹ Sonne of man sayd he would geue was promised to be geuen to vs (for he sayd dabit vobis, he wil geue to you) euen so the kind of meate, to wit, the flesh of Christ which he wil geue, must be vnderstãded of that gift which he wil make, nobis to vs, and not only pro nobis, for vs. But his death is geuen more properly for vs, then to vs. His death, I say, was paied to God the Father, to whom we were detters, and it was paied for vs and in our behalf, but his death was not properly geuen to vs. For then a sacrifice should be made of Christ to vs, and consequently God the Father is robbed of his glory, and that glory is geuen to men. From which thought all good men doe abhorre.

Christ promiseth to geue his flesh to vs

Christes death was for vs rather then to vs.

All is one to say, the sonne of man will geue, and I will geue, to say, euerlasting meate, and the bread which is Christes flesh. But it was expresly sayd in the first proposition, Dabit vobis he will geue it to you, therefore in the second it is to be supplied, the bread which I will geue to you, is my flesh for the life of ỹ world, that is to say, it is the same flesh which I will offer to my Father to the end the iust men of the world may liue for euer. And so a reason is geuen by Christ why his flesh is that euerlasting meate vnto vs which he sayd before tarieth into life euerlasting. For ỹ which is offered meritoriously to God for the life of the whole world, must nedes euen by that sacrifice haue strength in it selfe to quicken all that eate it worthely, and to reconcile the partakers thereof to God.

Farthermore, when Chriſt ſayd: The bread which I will geue is my fleſh, he ſayd in effect, The eatable thing which I wil geue is my fleſh, as if it were in other termes ſayd, I wil geue you my fleſh to be eaten. For bread vnto the Hebrewes doth ſhew all ỳ, which is apt to be eaten of man. Chriſt bad the Iewes work the euerlaſting meate which he wold geue. They ſtraight ſayd, their Fathers had eaten Manna, thinking that Chriſt was not able to geue them a better kind of bread. Then Chriſt ſhewing that his Father had geuen them him ſelf by his incarnation the true bread of God, laſt of all cometh to ſhew what bread he him ſelf wold geue them. And the bread, ſayth he, which I will geue, that is to wit, the Manna, the foode, the meate which I wil geue is my fleſh, ſo that by the promiſe of bread he ſheweth him ſelf to ſpeake properly of a banket which is to come.

what bread is in this place.

The Iewes who knew the Hebrew phraſe, albeit they did amiſſe in that they taried not to ſee how ỳ promiſe ſhould be performed, yet they vnderſtode right well that Chriſt ſayd: I will geue you my fleſh to eate. And therefore they in other words reporting the ſame ſenſe, aſk, how this man is able to geue them his fleſh to be eaten? As who ſhould ſay, we vnderſtand that he promiſeth vs the eating of his fleſh, but we ſee not that he is able to perform it, in ſuch ſort as Manna was geuen to our forefathers. Neither is any man able to deny, but the Iewes take the words of Chriſt after this ſenſe, as knowing him to promiſe his fleſh to be really eaten. The which ſenſe ſurely is againſt their opinion who ſuppoſe that Chriſt meant only of the gift of his fleſh vpon the Croſſe.

To geue bread which is fleſh, is to geue fleſh to be eaten

Yea Chriſt alloweth the ſenſe of the Iewes cõcerning the naturall ſound of his words, and (as S. Baſile hath noted) with a vehement repetition ſignifieth, he wil ſo truly geue his fleſh to be eaten, that except they do eate it, they ſhall not haue life in them ſelues.

Baſil. de baptiſ. li. 1. cap. 3.

selues. Neither is it to be doubted but if they had so obediently submitted themselues to Christ cõcerning the maner of performing his gift, as they vnderstode what he promised, they had not offended at all. For they lacked rather belefe, then wit or vnderstanding.

what shall I say more? The circumstance of the whole talk, the Greek text, the like words going before, the propriety of the Hebrew tong, the vnderstanding of the Iewes, the othe and cõfirmation of Christ geue a witnesse aboue al exception, that when he sayd, The bread which I will geue is my flesh, he meant, I that am the true bread, which by incarnation came down from heauẽ, I that am presently sent and geuen to you to be beleued on of my father, I will hereafter geue mine own flesh, euen the same flesh which is offered for the life of the world, to be meate vnto you ẏ wil tarie with me, which haue the words of eternall life. which sense being thus proued, their sense who wold haue the gift of Christes death only to be meant, is not sufficient or full enough for the right interpretation of this place, but it must be also meant of the last supper, as all the Fathers both Greek and Latin haue bene shewed before to haue taken it, and as all these reasons doe euidently conuince.

The meaning of Christes promise.

Now whereas they (who dissent from me in this matter) say, that Christ speaketh here of that gift which was common to the whole world, euen to the Patriarchs and Prophets, and therefore that it is a spirituall gift (for els Dauid and Abraham could not haue partaken it) I answere, that Christ doth not promise in these words any one meate vnto the whole world, but he promiseth his flesh to be eaten, the which flesh is geuen for the whole world. For as at his last supper he sayd: This is my body which is or shalbe geuen for you (thereby geuing vs in his supper a far better meate, then he gaue to Moyses or Elias) euen so in this

The answere.

Luce. 22. 1. Cor. 11.

place, when he promiseth to geue vs the bread which is his flesh for ỹ world, he meaneth not that we shall haue no more then Ia-
1.Ioan.2. cob had, but that our meate is such as also is the propitiation for the synnes of the whole world. By which words it is shewed ỹ our meat is also an externall sacrifice, and not that it is only a spirituall food receaued by faith and charitie.

Concerning that daily we may eate ỹ bread which Christ promiseth, it is not against the Sacrament of his supper, which is
Math. 6. left to be our daily and supersubstantial bread: Either because we may come daily to it, or els because being receaued at certaine tymes, it always tarieth with vs, by some spirituall effect, which the Sacramentall receauing worketh in vs. And as the absolutiõ which we receaue of the Priest at certain tymes, causeth a continual Penance in vs through all our life: so a Sacramental receauing of Christes body causeth a cõtinuall eating of him by spirit. Now Christ so meant to haue his flesh eaten spiritually, that the ordinarie cause of that feeding should consist in the Sacrament of his last supper. for that Sacrament maintaineth our spiritual
1.Co.10. life as S. Paule teacheth. The last reason of the contrarie part is thus formed.

Christ in S. John speaketh of that eating, which maketh vs tary in him, and him to tary in vs. But that is not alwayes the
1. Co. 11. effecte of the Sacramentall eating. for as S. Paul sayeth, a man maye eate Christes body in the Sacrament of the altar vnworthely, and to his damnation. Therefore, say they, Christ speaketh not in S. Jhon of sacramentall eating, but only of that eating by faith and charitie whereby we maye liue for euer.

The answer. Sacramẽtal eating is considered two waies,

For answere to this argument thus I saye: Sacramentall eating must be considered two waies, as all the other workes of God towardes men maye be considered. one waye is to consider it in that nature, vertue, and effect which God for his part putteth in

eth in the Sacrament. An other is in that abuse, and imperfe-
ction which man wickedly committeth about the holy workes
of God.

who can doubt but that Christ came into the world to saue men, vt saluetur mundus per ipsum, that the world maye be sayd by him? as for condemnation it was not brought in by Christ, but by Adam and Eue our first parents, and by our owne wilful synnes ad misdoinges. And yet the holy scriptures witnes that Christ is the sauour of death to many, and the stone whereat they stomble, not through any fault of his, but because they vse their freewil to the worse part with whom he hath to do. Ioan. 3. Rom. 5. 2. Cor. 2. 1. Pet. 2.

Euen so cometh it to passe in the blessed Sacrament of the altar. Christ geueth it only to this end, that we by eating therof maye tarie in him and he in vs. For as Isychius hath well noted, Sanctificationis causa, non autem contaminationis proposuit suum mysterium. Christ hath set foorth his mysterie to sanctifie, and not to spott vs. As he geueth faith to th'end it should worke by charitie, and not to th'end it should lye dead and vnfruitfull. Isychius in Leuit. c. 22. l. 6. Gal. 5. Iacob. 2.

And in dede so should all men tary for euer in Christ, if they did eate this Sacrament as they ought to do. If nowe they will prophanely come vnto it without contrition, and confession of their synnes, and absolution of the priest, that is not the fault of the Sacrament, which is geuen to make vs dwel for euer in Christ, but it is their fault, who abuse the gift of God to their owne hurte and losse. Ioan. 20.

This thing wel weighed I answere, that alwaies the effect of Sacramentall eating on Christes behalfe is the tarying of vs in Christ, and of Christ in vs. And S. Paul saying, that some receyue it vnworthely and to their damnation, speaketh not of any effect rising of the Sacrament it self, but only of a negligence and

The Sacramental eating, on Christes behalfe is euer profitable.

1. Co. 11. impietie which ſtandeth on their part, who come to the reall fleſh and blood of Chriſt in the Sacrament, as if it were common bread and wine, only halowed by the deuout praiers of man, whereas in dede it is changed in ſubſtance by the mightie power of the word of God.

Let it therefore ſtand for a truth (as it is a moſt vndoubted truth) that Chriſt in the ſixth chapiter of S. Jhon doth prophecie of his laſt ſupper, promiſing to gene in it his own fleſh to be eaten, as the which is meate in dede, and for his part he promiſeth that it ſhall haue a perfit effect, albeit we ſometymes through malice withſtand his goodnes. This meaning is not only true in it ſelf, but it is confirmed alſo by S. Auguſtine, who declaring that a thing good in it ſelf may be vnprofitable to him ẏ vſeth it euill, after he had ſhewed that to be ſo in light which hurteth ſick eyes and delighteth the whole eyes, and in the law, in which although the Jewes were, yet they abuſed the ſame: at the length he cometh to our very purpoſe ſaying, Quid de ipſo corpore & ſanguine Domini vnico ſacrificio pro ſalute noſtra, quamuis ipſe Dominus dicat: niſi manducaueritis, &cęt. what ſay we concerning the very body and blood of our Lord the only ſacrifice for our ſaluation? Not withſtanding that our Lord him ſelf ſayth, Except a man eate my fleſh and drink my blood, he ſhall not haue life in him ſelf, doth not yet the ſame Apoſtle teache euen this thing to be made hurtfull to them ẏ vſe it euill? For he ſayth: Whoſoeuer eat eth the bread and drinketh the chalice of our Lord vnworthely, he ſhalbe gilty of the body and blood of our Lord. what cā be plainer then theſe words of S. Auguſtine? who thought that argument, which I haue anſwered, to be nothing worth at all, affirming the Apoſtle S. Paule, and Chriſt in S. Jhon to ſpeake of one and the ſame body or fleſh of Chriſt, as it is geuen in the Sacrament of his laſt ſupper.

Auguſti. contra Creſcon gramm. li. 1. c. 25. Rom. 3.

Ioan. 6.

1. Co. 11.

And

And truly they doe no small iniury to S. Augustine, who by any meanes wold father vpon him this opinion, as though he taught Christ in S. Jhon to speake only of a spiritnall eating by faith and charitie, whereas he neuer gaue any sufficient token of that meaning, but expresly teacheth the contrarie as all the other Fathers doe. The reason which moued some men to think, that S. Augustine meant so, was for that he speaketh much of spiritual eating and of the vnitie of Christes Church. But that eating is also made, and best of all made in the mysteries of Christes supper when they are worthely receaued, as Christ wold allways haue them to be receaued. If any other argument remain, by this which is already said it may be easily sene, what answere ought to be made therevnto.

S. Augustine allwais expoundeth the sixth of Jhon as being the promise of Christes supper.

Thus I haue proued by the proprietie of ỹ words in S. Jhon, by the circumstance of the tyme and place, by the cõference of holy Scriptures, by the vniform consent of the auncient Fathers, by the authoritie of generall Councels, by the verely practise of the west Church, by the confutation of the reasons which are made to the contrarie, that Christ in his disputation at Capharnaum spake in some part of ỹ sixth Chapiter (by the way of promise) of ỹ Sacrament of his last supper. All which things if they proue not my intent, I desier the learned Reader to shew me, wherein they faile from the truth. But vntill that be shewed, I must say all the authoritie, that is on ỹ earth, semeth to concurre to that my position. And therefore God willing, I intend to build vpon this so sure a ground the rest of my disputation against the heretiks of our tyme, who teach false doctrine in the matter of Christes supper, affirming that Christ promiseth in S. Jhon to gene his flesh in spirit only and not vnder the forme of bread. Against whom I wil from hence forth dispute, if yet I first shew somwhat more particularly, that the euerlasting meate (which Christ promiseth

By how manye wais it is proued, ỹ Christ in S. Jhon speaketh of his supper.

Ioan. 6.

The entrãce to the second part of this booke.

in S. Iohn) doth appertein to that part of Chriſtes talk which is before proued to appertein to his laſt ſupper.

The vi. Chap.

¶ The meate tarying to euerlaſting life, which Chriſt promiſeth to geue, is meant of his reall fleſh and blood to be geuen at his laſt ſupper.

CHriſt going about to drawe the people from filling of their bellies to a more ſpiritual feeding, ſaid: worke not the meate which periſheth, but that which tarieth to life euerlaſting, which the ſonne of man wil geue you. Ioan. 6.

This propoſition is diligently to be conſydered, as being the chief keye of the whole diſputation folowing. And therefore I wil declare how euery part of it doth agree with the proceſſe of the talke, which towardes the end of the chapter is made concerning Chriſtes owne gift. The conference of Scriptures.

Firſt where he ſaith: the ſonne of man will geue meate, he afterwarde vttereth the kinde of meate or foode more plainly ſaying: The Bread which I wil geue, is my fleſh. Ioan. 6.

And whereas he bad them worke the ſayd meate, he afterward ſheweth that by working, he meaneth firſt beleuing in him with a true and working faith, and afterward alſo eating and drinking worthely his owne fleſh and blood. And therfore ſayth: this is the worke of God, that you beleue in him whom he hath ſent, and again: Except ye eate the fleſh of the ſonne of man and drinke his blood, ye ſhal not haue life in you. he that eateth my fleſh and drinketh my blood, hath life euerlaſting. And yet farther expounding his former wordes he ſayth, for my fleſh is meate in dede. the word (verè in dede) declareth what kinde of worke belongeth to this meate, not only a metaphoricall worke, but a true worke of the body and ſoule, of the ſoule in beleuing, of the body in eating. What it is to worke the meate which Chriſt wil geue. verè.

So that

as that if we marke well, the meate that must be wrought, the head that he wil geue, and his owne flesh which must be eaten, is al one thing. The working of this meate requireth the helpe as well of the minde as of the body, accordingly as Tertullian sayth: Caro corpore & sanguine Christi vescitur, vt & anima de Deo saginetur. non possunt ergo separari in mercede quas opera coniungit. The flesh eateth the body and blood of Christ, to thintent the soule also maie be made fat of God. They can not therefore be seperated in reward whom the worke ioyneth. Tertul. de resur. carnis.

The body worketh with the soule in eating ỹ flesh of Christ, ỹ work ioyneth them, because they both work and eate one thing, and therefore they must be rewarded both together in the daye of Iugdement. But if we did eate the body of Christ by faith only (as the Sacramentaries teache) our bodies should not worke the meate which perisheth not, but only should eate bread and drinke wine, which must nedes perish. The body worketh in eating Christes flesh.

But Christ goeth forward to shewe his owne flesh to be meat in dede, & to be that true meate, which he sayd before should not perish, but tary and abide still, saying: for he that eateth my flesh and drinketh my blood, tarieth in me and I in him. which thing cometh so to passe, because Christes flesh being eaten is not digested into our earthly flesh, and so consumed of vs as other meates are, but rather as being incomparably stronger then our stomaks, it consumeth all our carnall and fleshly humours. If then it cause vs not to perish, how much more is it selfe a meate not perishing, but tarying for euer? 3. Ioan. 6.

why Christes flesh being eaten tarieth vncõsumed.

And to shew, that the sayd worker of the meate and flesh which Christ will geue, tarieth in Christ not only for a time, but to life euerlasting (as the not perishing meate was before sayd to doe) againe it foloweth, He that eateth this bread shall liue for euer. By which conference of Christes words it is euident

when he ſayeth: worke not the meate whiche periſheth, but which tarieth to life euerlaſting, which the ſonne of man wil geue you, that then he meaneth they ſhuld eate his fleſh & drinke his blood, in ſuch ſorte as the ſonne of man wil geue it.

I beſeche thee, good Reader, once againe to conferre theſe ſayinges. 1. Is it not all one to ſay, the ſonne of man will geue, and I wil geue. Likewyſe the ſonne of man wil geue you meate, and 2. the bread which I will geue is my fleſh. only this difference there is that in the later wordes he nameth the kinde of meate, which in the former he did not name. The ſonne of man will geue the 3. meate which periſheth not. and what is that to ſay, but that he will geue his fleſh as meate, which fleſh he will geue for the life of the world. And how can that fleſhe be thought able to periſh, which maketh all other men that beleue in it to liue for euer? The meate which the ſonne of man wil geue muſt be wrought: and the bread which Chriſt ſayeth to be his fleſh which he wil geue, 4. muſt alſo be eaten. for except ye eate the fleſh of the ſonne of man and drinke his blood, ye ſhal not haue life in you. The meate of 5. the ſonne of man tarieth, and he that eateth the fleſh of Chriſt and drinketh his blood, tarieth in Chriſt, and Chriſt in him. The meate of the ſonne of man dureth to life euerlaſting. And he that 6. eateth the fleſh of Chriſt hath life euerlaſting.

If theſe things anſwere throughly, if Chriſt be the ſonne of man, if the bread he wil geue (which is his fleſh for the life of the world) be the meat which periſheth not, if the working of this meate be both beleuing and eating, if the meat make the eater tarie for euer: then ſith ſo many thinges agree, let theſe wordes be cõfeſſed no leſſe to perteine to the promiſe of Chriſtes ſupper, then thoſe doe towardes thende of the chapter when he ſayth, the bread which I wil geue is my fleſh.

Theoph. in cap. Ioan. 6. So doth Theophilact expound this place, Cibum manentem myſti-

mysticam dicit sumptionem carnis domini, quam nobis ipse dat filius hominis factus. He calleth the meate which tarieth, the mystical receauing of our Lords flesh, which him selfe being made the Sonne of man geueth vs.

what name I Theophilact: All the Fathers, yea all Christians agree that Christe in his supper is the meate whereof it is sayd, it perisheth not. Now Christ perisheth not whether he be geuen vs by faith as his Father is sayd to geue him, or in the Sacrament of his supper, as ỹ Sonne of man is afterward sayd to be of the will to geue his flesh which is meate in dede. August. in Psal. 33

As therefore we can not denie Christ when he is geuen by faith to be the not perishing meate: so it were wonderfull impiety to say the substance of Christes flesh geuen at his supper, not to be the same not perishing meate. or seing it is also a not perishing meate at his supper, why should not these words be vnderstãded of the same supper? Christ in his supper is the not perishinge meate.

And seing Christ would it to be wrought not only as his Father geueth it presently, but also as the Sonne of man wil geue it hereafter, to wit, vnder ỹ forme of bread at his last supper: it must nedes be graũted ỹ Christ speaking of working the gift of ỹ Sõne of man, meant no lesse of working his own gift which he nameth afterward eating, then the working of his Fathers gift which is straightways called beleuing. Howbeit concerning equalitie of substance in Godhead, all is common betwixt them.

In fine, the not perishing meate which the Sonne of man wil geue to ỹ Iewes, is his flesh, which he wil geue to be eatẽ. which flesh cã not perish, as well because it is wholly dwelt in by the nature & substance of almighty God, as also because it is not chãged into our flesh when it is eaten, as other meats are, but spiritually changeth vs into it. Collos. 2

Now that flesh not perishing but tarying in our soules & bo-

The meat whereof Chriſt ſpeketh belongeth alſo to our bodies.

dies, maketh them alſo kepe and preſerue diuine life, whereby we come to the ioyes of heauen. For, that Chriſt meant of ſuche a not periſhig meat, as might be receaued not only into our ſoules but into our bodies. Alſo, S. Cyrillus hath witneſſed vpō this place.

Cyril. in Ioan. li. 3 cap. 28.

Operemur igitur (vt ſaluator ait) non eum cibum, & cæt. Let vs worke therefore (as our ſauiour ſaith) not that meat which ſliding into the belly and geuing vs a ſhort pleaſure, at the length goeth forth in excrements and periſheth, but let vs worke the ſpiritual meat, which ſtrengtheneth the hartes, & leadeth to life euerlaſting, the which meate he promiſeth that he wil geue ſaying: the Sonne of man will geue you this meate. Thus he hath ioyned the things of man to the things of God, and touched the whole myſterie of the incarnation. For he ſheweth ſumwhat priuily the ſpiritual meate whereby we liue in Chriſte, being ſanctified both in ſoule and body. But he wil ſay this thing more openly anon, wherefore we alſo wil write there more at large, an interpretation that ſhall agree to this place.

Humana

Occult.

Apertius

Hitherto dured the words of S. Cyrillus, who as he was a moſt excellent man of wit and learning, ſo hath he moſt exactly declared the meaning of theſe wordes which I now expound.

Chriſtes intent.

Chriſt meāt to perſuade the Iewes his diuine nature, and that he was him ſelf according to his fleſh the true manna which came down from heauen, and that he would geue the ſelf ſame fleſh as truely to be eaten into the bodies of the faithfull for a ſpirituall nouriſhement of them, as euer the Iewes dyd corporally feede vpon manna. To perſuade this he wrought a miracle in bread, he trained them to talk of bread, and of manna, withal exhorting the to fede vpon the incorruptible meate which he would geue. This meate was his owne fleſhe. but he as yet would not vtter ſo muche, vntill their myndes were ſomwhat prepared therunto by true faith. For this cauſe S. Cyrillus writeth, that Chriſt as yet deteri-

declareth the spirituall meate occultius somwhat secretly. But that afterward he will shew it apertius more openly.

Againe S. Cyrillus saith: Christ hath ioyned humana diuinis, the things of man to the things of God. The things of man are ỹ, flesh assumpted by Christ, and the sanctifying of our bodies by receauing his flesh into them through the gift of Christ, whiche he gaue as man. The thinges of God are, the feeding of our soules by right belefe vpon God.

Thirdly by the iudgement of S. Cyrillus, this place appertaineth to that which foloweth concerning the sanctification as well of our bodies as of our soules. but that whiche foloweth is most properly meant of the sanctification, which our bodies receaue by the food of Christes supper, of which supper S. Cyrillus expounded those words: except ye eate the flesh of the sonne of man. &c.

What nede more words? this place is like to ỹ other following in the end of the same chapiter: The bread which I wil geue is my flesh, whiche wordes al the auncient fathers without any contradiction, teache to belong to the supper. Therefore doubtlesse they are of the same mynd concerning this place also, but because this place is not so plaine as the other, no man nede to marualle why they rather allege the other, then this.

And yet euen to this place of S. John, the holy martyr Ignatius alluded, when he sayd in that epistle, which both Eusebius & S. Hierom acknowleged to be his: Non mihi placet cibus corruptionis, neque voluptates vitæ huius. panem Dei volo, panem cœlestem, panem vitæ, quod est caro Christi filij Dei, & poculum volo, sanguine eius, quod est charitas incorruptibilis & perennis vita.

Hier. in Catalo. Ignatius ad Romanos.

The perishing meate and pleasures of this life please me not. I long for Gods bread, the heauenly bread, the bread of life, whiche thing is the flesh of Christ the sonne of God, and for the cup, his blood, which thing is charitie not perishing and life euerlasting.

Thus as wel the cõference of holy ſcriptures, as the witneſſes of S. Ignatius, of S. Cyrillus, of Theophilact, of S. Auguſtine, and of Tertullian do ſhew this place to belong to the Sacramẽt of the Altar. therefore therein we muſte eate, not bread and wine which periſhe, but only the permanent fleſhe of Chriſt, and ſo we muſt eate it by mouth, as we beleue on it in hart. For eating and beleuing is referred in this Chapiter to the ſelfe ſame fleſhe of Chriſte. therefore as really it muſt be eaten by mouth, as it is beleued in hart to be moſt reall in it ſelfe.

The vij. Chapit.

¶ The equalitie of ſubſtance with his father (which Chriſt allegeth for his gift) proueth the reall preſence of his body and blood in the Sacramẽt of the altar, euen as God the Father gaue hym reall fleſhe and blood at his incarnation.

CHriſt for the meate whiche he promyſed to gene in his laſt ſupper, alleaged his diuinity, as who ſhoulde plainly ſay: wonder not that I promiſe you ſuche a thing of ſo greate difficulty and miracle, for I am God. His wordes are theſe:

worke (ſaith he to the multitude of the Iewes) not the meate which doth periſh, but that which tarieth to life euerlaſting, which the ſonne of man wil geue you, for him God hath ſigned, that is, God the father hath printed his diuine ſubſtance vppon hym by eternal generation, or hath oynted him with the oile of gladnes aboue al others, becauſe his humane nature is vnited to the godhed, whereby he is able to do as much as his father.

1. The father and ſonne be equall. Pſal. 44.

It is not to be thought, that Chriſt would haue alleged his equall auctoritie with his Father, for a gift which were not of equall truth and of equall power with that, which his Father is ſayd to geue. But his Father gaue him not only the vertue and efficacie of fleſh, but reall and natural fleſh and blood at his incarna-

2. Their gifts be equall.

nation, therefore God the Sonne promiseth to geue vs the same natural flesh in his last supper. For which cause he doth immediatly declare both God his Fathers gift, and his own. Of his Fathers gift he say : My Father geueth you the true bread from heauen, for it is the bread of God, whiche cometh downe from heauen, and geueth life to the worlde. But what bread is this? I (saith Christ) am the bread of life, I am the liuely bread which came downe from heauen. Now we haue lerned, that God the Father gaue Christ his Sonne from heauen, when he sent him to take the flesh of man: which flesh assumpted of the word is also by vnion to the word made the bread of life. Ioan. 6. 3. The Fathers gift.

Christ therefore hauing shewed his Fathers gift, and that himself is the bread of life, commeth to shew his own bread, which he wil geue saying: And the bread which I wil geue, is my flesh for the life of the world. 4. The Sonnes gift.

The briefe discourse of ỹ whole doctrine is this: work the meate which tarieth for euer, which the Sonne of man wil geue you. For this Sonne of man is equall with God his Father, whose naturall image he hath printed in him. God the Father hath geuen his Sonne to the world and made him true man, the true bread of life. Therefore God ỹ Sonne being equall with his Father, wil geue vs the same true flesh of the Sonne of man as meate ỹ shall tarie with vs to life euerlasting. But his Father gaue him to the world not only in faith & spirite, but in real and substancial flesh. Therefore God the Sonne by the drift of all his talk doth signifie, that he wil geue in his supper (whereof he speaketh) not in spirite and faith only, but in truth of nature and substance, the selfe same real and substanciall flesh. 5. the whole discourse.

First he sayth, he wil geue that meate, which shal tarye to life euerlasting. Secondly that he is able to doe so, as one signed of God his Father. Thirdly he sheweth what bread and meate his 1. 2. 3.

Father hath geuen him, that is to say, the true flesh, wherein he spake to that present multitude of men. Fourthly, he sayth ẏ breade that he wil geue is his flesh. Last of all who so eateth it, hath life euerlasting.

4.
5.

1. Christ toke real flesh.

Doth not all this goe to proue, that as he bad them worke the meate which tarieth for euer, and shewed himself (concerning his manhod) to be made that meate, sent from God his Father; so he is able to geue them that meate which his Father gaue him, and sayth he wil geue it them, to the end they eating it, may liue for euer, he tarying in them, and they in him?

2. He is able to geue vs the same.

3. He saith he wil geue it.

And yet is not that his reall and substanciall flesh, which he promiseth? Or did he not perform in his supper, that, which he promised? If he can not be false of his word, we haue in our Lords supper (where he performed this promise) the reall and substancial body of Iesus Christ, as truly as euer his Father gaue him reall and substancial flesh in this world. And consequently we haue it not only by faith and spirite, but in truth and substance.

4. He alwaies performeth his promise.

5. In his supper he gaue it.

This plainly is the discourse of Christ himself, who by his Godhead assureth vs of the gift of that incorruptible meat, which is his flesh. whereupon S. Hilarie sayth, that no man douteth of ẏ veritie of Christes flesh in vs, except he deny Christ to be true God.

6. He gaue it really & not by faith alone Hilarius lib. 8. de Trinit.

The viij. Chapitre.

Seing Christ is the bread of life to vs by the gift of his flesh, the eating of that flesh by our faith & spirit only sufficeth not, but it self also must be really eaten.

Ioan. 6.

GOd sent his Sonne, who is by nature the bread of life (as himself hath witnessed) to take flesh for vs, that in his flesh he might geue vs the same diuine nature, which is ẏ true bread of life. Therefore when Christ had sayd: The Sonne of man

man will geue you the meate, which tarieth to life euerlasting, straightways he sheweth in one word three causes of ỹ his promise. For God the Father (sayeth he) hath signed this Sõne of má, that is to say, he hath geuen him hys owne substance concerning the diuine nature of Christ, and concerning his humane nature he hath shewed his will by hym, as by a seale of his owne hand. Furthermore he hath assigned hym to bring vs this meate, which tarieth to life euerlasting. The verb Signauit, he hath signed, may signifye the printing of the same forme and ymage, which the originall seale hath, as S. Cyrillus hath noted in this place. also it may stand to shew or confirme a thing by witnes of seale, as Theophilact expoundeth it. Or els to assigne or appoint a thing to some certain effect and purpose, as S. Chrysostome, and Euthymius take it.

Signare. 1. Cyrillus Libr. 3. cap. 29. 2. Theophilact. i ca. 6. Ioan. 3.

God the Father signed Christ after the first sort by geuing him his own nature: And after ỹ secõd sort by shewing him (through miracles wrought in his flesh) to be his own Sonne. And last of all in appointing to haue his will done most perfitly and executed by him, as Christ him self said: It is my meate to doe the wil of him that sent me.

1. 2. 3. Ioan. 4.

According to this last sense, it was the wil of God, that Christ should geue vs the euerlasting meate, which naturally is his Godhead, and by the mysterie of the incarnation, it is his flesh. And to signifie so much, Christ sayd: I will geue you the euerlasting meate, because my Father hath signed me to this purpose. The whiche sense S. Chrysostome followeth in the first place of his interpretation writing thus: Signauit, hoc est misit, qui hunc vobis cibum ferret. God the Father hath signed, that is to say, hath sent the Sonne of man, to bring you this meate. And Euthymius agreeth with S. Chrysostome therein.

Chryso. ibidem.

Christ therefore being sent of his Father to geue vs the euer-

laſting meate of life, firſt ſayeth: I am the bread of life. And then ſheweth how he will geue the ſame bread, ſaying: And the bread which I will geue, is my fleſh. S. Cyrillus vppon thoſe words: I am the bread of life, writeth thus: His verbis ſuboſtendit ſanctiſsimi ſui corporis vitam, & gratiam, qua in nobis vnigeniti proprietas, id eſt, vita & ingreditur, & permanet. In theſe words he ſheweth plainly the life and grace of his moſt holy body, whereby the proprietie, that is to ſay, the life of the only begotten both entreth into vs and tarieth.

Cyrillus in Ioan. li. 3. c. 36.

Likewiſe S. Hilarie hath theſe words: Si verè verbũ caro factum eſt, & nos verè verbum carnem cibo Dominico ſumimus, quomodo non naturaliter manere in nobis exiſtimandus eſt? If the word be truly made fleſh, and in our Lords meate we truly receaue the word (made) fleſh, how can it be, but he muſt be iudged to dwell naturally in vs? Chriſt being for euer God in the fulneſſe of tyme toke fleſh, and when the hower of death was at hãd, he gaue vs that fleſh to be eaten, by the which eating we receaue the word it ſelf, that is to ſay the naturall Sonne of God into our bodies, and ſo Chriſt dwelleth in vs not only by faith, ſpirit, or vnderſtanding, but naturally. Wherefore S. Hilarie ſayth, we take and receaue the word truly. Verè verbũ ſumimus. we receaue truly and indede the word which was with God in the beginning, and which was God. But how can we receaue God truly or naturally? God is a ſpirit, and our nature, conſiſting of a body, can not fede truly and naturally vpon a ſpirit, but only by faith and charitie. How then receaue we God truly? For ſouth becauſe he toke fleſh truly, and we receaue truly the word made fleſh. Noman doubted but we can truly receaue fleſh, ſeing then the word is made fleſh, we thereby can receaue the word it ſelf, not only by vnderſtanding, but alſo whiles his own proprietie, that is to ſay, whiles ẏ life & Godhead, which corporally dwel-

Hilarius lib. 8. de trinit.

Ioan. 1.
Ioan. 4.

dwelleth in Christes flesh, entreth into vs with his flesh & tarieth in vs, if we receaue worthely his most holy body. Thus it appeareth that Christ in his flesh geueth vs the bread of life which he was sent to geue, and he geueth it because that flesh is vnited to the word of God, which is life by his own nature.

But if this flesh of his be geuen to vs by faith alone, and vnderstanding, or spirit alone, and not in very dede: we haue not ẏ bread of life in dede geuen to vs, but only geuen to vs by faith & spirite or vnderstanding. And so it was geuen to vs before ẏ incarnatiō of Christ. For God was euer beleued on of the iust men both to be, and to be the rewarder of them who seeke him, as S. Paule sayth. And faith by nature is due to God, as Christ sayth: Ye beleue in God, beleue also in me. Therefore although Christ hath taken flesh, yet if his flesh be geuen to vs only by faith and spirit, the bread of life and nature of God, which dwelleth corporally in that flesh, is not geuen vs after the coming of Christ by any other meanes then by faith. And so by the incarnation of Christ we haue not the bread of life geuē to vs by any other way then we had it before. which is expresly against the word of God, where the euerlasting meat, and the bread of life is now first promised by the gift of Christ, as who came into the world to bring vs this euerlasting meate. And the bread which he will geue is his flesh.

Hebr. 11.
Ioan. 14.
Colos. 2.

Therefore to saue the truth of ẏ Gospell (which neuer cā faile) we must beleue, that by the incarnation of Christ and by his gift at the last supper we haue his reall flesh, and in it the bread of life geuen to vs, more then by faith, or vnderstanding, or spirit. & that more, is the gift of the true substance of flesh and of blood, wherein the Godhead corporally dwelleth. And by it the Godhead is receaued of vs, not only by an effecte of grace, & by a certain vertue, but in such truth of nature, as it is corporally dwelling in

Colos. 2.

Ierem. 23

the perſon of Chriſt, who is one in ſubſtance with his Father.

Iuſtinus Martyr in libr. de Trinitat.

For although God be euery where by nature, and fill both heauen and earth, yet as Iuſtinus Martyr witneſſeth, he is in the Sonne of man by ſo excellent a meane of vniting man to God, ꝑ he is no where els after that ſort. And by that ſingular meane he was promiſed vnto vs, as who is only the euerlaſting meate, which alone ſatisfieth the hunger of man: whoſe harte as S. Auguſtine confeſſeth, is without reſt, vntil it reſt in God, becauſe it was made to come to God: And nothing is at quiet, vntill it hath obteyned the end wherevnto it was firſt made.

Auguſt. li. cõfeſſ. 1. cap. 1.

Seing then God is by nature ꝑ only euerlaſting meate which periſheth not, and ſeing he muſt be geuen to vs in his own nature, and we are not able to receaue him as he is a ſpirit, he hath done for vs as good mothers and Nourſes doe for their babes. The mother eateth bread, & by her eating, turneth it into milk, and that milk ſhe geueth to the infante, and by that meanes the infante eateth bread made milk. This ſimilitude S. Auguſtine bringeth for the ſame purpoſe whereof I now ſpeake.

Auguſt. in cõc. 1. in Pſal. 33

In the beginning was the worde and the worde was w̃ God, and the word was God. Ecce cibus ſempiternus: Behold, ſayeth S. Auguſtine, the euerlaſting meate, Sed manducant Angeli: But the Angels eate it. Quis homo poſſet ad illum cibum? what man were able (to attayne) to ꝑ meate? Oportebat ergo vt illa menſa lacteſceret, & ad paruulos perueniret. It behoued therefore that foode ſhould be turned into milk, and ſo come to litle ones. Vnde cibus in lac conuertitur, niſi per carnem traijciatur? By what meanes is meate turned into milk, except it be conueyed through fleſh? Quomodo ergo de ipſo pane pauit nos ſapientia Dei? How then hath the wiſedome of God fed vs with ꝑ bread it ſelfe? Quia verbum caro factum eſt, & habitauit in nobis. Becauſe the worde is made fleſh and hath dwelte in vs. And ſo S. Auguſtine cõcludeth

Ioan. 1.

deth ỳ man hath eatē Angels food, and that, as he sheweth there, in the new sacrifice of Christes supper. For of that sacrifice & Sacrament he intreateth.

Thus we see that God him self must be eaten of vs, not only by faith (for then he neded not to haue bene made man) but he must be eaten also, as infants eate milk, by mouth and body. And because that could not be, vnlesse God were made man, he vnited to his diuine person the nature of man, thereby making the bread of life and the food of Angels apt to be eaten of men. And at his supper he gaue that flesh, wherein the Godhead corporally dwelt, by which only meanes ỳ word of God is fulfilled, where he sayeth: Worke the euerlasting meate which the Sonne of man wil geue you. For God the Father hath signed hym to this intent, that he should bring and geue you this meate. The way of bringing was for the word to become man: The way of geuing was for the Sonne of man to geue the flesh of his, which is vnited to the Godhead, to be eaten. It is geuen at Christes supper vnder the forme of bread.

No other meane of geuinge will serue. for eating by faithe alone, be it neuer so liuely a faith, lacketh the Godhead, in suche sorte and truth, as it hath assumpted the flesh of man to fede vs therewithall. No spirit, no vnderstanding, no faith, no grace, no other gifte in heauen or in earth (beside the naturall substance of Christ) can supplie the gifte of Gods nature dwelling corporally in Christ. what thing can be equall to the gift of ỳ euerlasting meate, and to the gifte of ỳ bread of life? There is but one meanes in all the world for vs to obtein ỳ substance, which meanes is the flesh of Christ, where it only dwelleth for vs. and God assumpted that flesh to geue it vnto vs.

No gift cā recōpense the gift of Christes reall flesh.

And now what crueltie is it, to spoile vs of ỳ flesh, & thereby to spoyle vs of God, of life, and of the spirite? That spirite is it

which we muſte eate. The fleſh profiteth nothing, it is the ſpi-
Ioan.6. rit that quickneth, it is the Godhead that feedeth, God is a ſpi-
Ioan.4. rite: And becauſe man conſiſting of a body could not eate God, therefore the ſpirit aſſumpted fleſh, and quickned that fleſh ſingularlie for our ſakes. That fleſh is geuen vs, and is profitable, not in reſpect as it is fleſh, but becauſe the ſpirite of the Godhead and the life it ſelf dwelleth in it, and that not by faith or vnderſtanding alone, but corporallie. That Godhead the Sacramentaries depriue vs of, that ſpirite they plucke from vs, and it is no where els to be ſo eaten of man.

Heauen and earth, Angels and archangels, yea all ỹ creatures can not geue vs God corporallie dwelling in them, and ſo to be eaten in anie kynde of meate beſydes the fleſh of Chriſt. But in that fleſh we eate the ſubſtance it ſelf of God him ſelf. So teacheth
Ambroſ. de Sacramentis li.6.c.1. bleſſed S. Ambroſe, ſaying: Tu qui accepiſti eius carnem, diuinæ eius ſubſtantiæ in illo participaris alimento. Thou that haſt taken his fleſh, art made partaker of his diuine ſubſtance in that fode.

It is not poſſible to vnderſtand this ſaying of anie ſpirituall vertue, or of anie other thing, then of the real fleſh of Chriſt. Therein only is the ſubſtance of God made mete to be eaten of man. No ſigne ſuffiſeth to conuey to vs that heauenlie bread. It is an haynous impietie and an horrible blaſphemie to ſay that a peece of bread can make vs partakers of the ſubſtance of God, as it hath aſſumpted fleſh in one perſone: Or to ſay that my
Epheſ.2. faith is able to deriue the ſubſtance of God as meate into my ſowle and body. faith is a great gifte of God, but yet a creature only wherein the fulnes of Godhead dwelleth not. and therefore it is not able to attcine to the vnion of Gods nature, and much leſſe able to geue it me.

But Chriſt although he be true man, yet is he God alſo in one perſone, equal with his Father, and ỹ fulneſſe of Godhead dwel-

leth in

leth in his flesh. that flesh he geueth & in it the fulnes of the Godhead. So may we eat the meat which perisheth not: So we receaue the bread of life. But other way in the whole world none can be deuised, how we may eate God, or carie hym in our bodies properly and corporally.

¶ By the three diuerse geuings which are named, in S. Jhon, it is shewed that Christ geueth his reall flesh vnder the figure of an other thing. The. ix. Chapiter.

IN that wonderfull disputation which our sauiour had at Capharnaum, and which is described by S. Jhon, dyuers persones at three seuerall tymes are shewed to haue had somwhat to do about the geuing of bread or food: God by the mynisterie of Moyses, God the Father him self, and Jesus Christ God and man.

God by Moyses, is sayd to haue geuen in tyme past: He hath geuen them bread from heauen to eate. God the Father him self is sayd presently to geue: my Father geueth you from heauen the true bread. Jesus Christ sayth that hereafter he wil geue: Work the euerlasting meate which the sonne of man wil geue you: the bread whiche I wil geue is my flesh. God by Moyses gaue bread which was figuratiue, coming from the vppermost part of the ayer, not able to geue life of it self, and therefore not the true bread. 1. Ioan. 6. 1. 2. 3. The bread geuē by Moyses was figuratiue

The bread of God the Father was from heauen it self, able to geue life of it self, and therefore the true bread. The bread of God is true.

Christes bread is such according to the forme thereof, as both God by Moyses had figured (which was mãna) and such in substance as God the Father gaue, which is the flesh of his sonne incarnate, and therfore it is called the bread, which is the flesh of Christ. The bread of Christ is true vnder a figure.

Christes bread, concerning the substance thereof, is the same flesh which geueth life euerlasting, which is made the proper flesh of the worde, and it is vnder the forme of bread, in token that he fulfilleth the figure of manna. For Christ being true God with his Father, and true man with Moyses, doth both geue vs by his Godhead the same true flesh, which his Father gaue to him, and also he geueth it by his manhood, vnder such a figure and forme of bread, as in the ministerie of the law was vsed, and eaten with the paschal lambe a litell before the making of his own supper.

The gift of Christ sheweth both his Godhead & manhod

He geueth not the substance of common bread, as Moyses did, (for then the outward substance of his gyfte had bene no better, then God by Moyses gaue) neither geueth he the shape of flesh, as his Father gaue (for then he had kept no agreement with the figuratiue law of Moyses) but he geueth as true flesh, as his Father gaue him, because he is one with his Father: and couereth ỳ same flesh wᵭ ỳ forme of bread, because he is not only God with his Father, but man also with Moyses, and with all vs.

The forme of bread.

Kepeth ỳ agreemēt with the law of Moyses.

By whiche manhood he is lesse then his Father. and therefore as vnder the forme of man he couereth his true Godhead, (wherein he is equal with his Father) so vnder ỳ forme of bread, he couereth the gifte of his flesh, wherein he geueth as much as his Father gaue him.

Only this difference there is, that it was expedient for vs the flesh assumpted of Christe to tary flesh still. & in dede seing God is by all meanes immutable, neither could the word be changed into flesh, neither flesh into the word. but sith the substance of common bread doth not helpe vs to life euerlasting, and may be chaunged into the flesh of Christ, it is by the power of Christ chaunged into his flesh, when he taking bread and blessing saith, this is my body.

wh y the substāce of bread takē is chāged, and ỳ substance of flesh takē, tarieth. Math. 26

Hereby

Hereby we may see how the name of bread and the figure of Manna is ioyned with the flesh of Christ, as the processe of this chapiter teacheth. Hereby we may understand how the blessed seed of Abraham, which is the body of Christ, is ioyned with the Gen. 14.
apparent shewe, that Melchisedech made of bread and wine: Exo. 12.
how the vnleauened bread eaten with the old lambe is the couer of the trew paschall lambe Iesus Christ, and to be short how the substance of the old figure, is gone into the substance of Christes flesh, and how the outwarde forme of the figure remayneth vntill we come to heauen, where we shall see face to face without 1. Co. 13.
any vayle or shadow put betweene vs and the glorioufe flesh of Christ.

Hence it cometh that (as S. Irenens doth witnes) the Eucha- Ireneus
rist consisteth of two things, of one earthly which is the forme of l. 4. c. 34.
bread and of wine: of the other heauenly, which is the substance of Christes body and blood.

But if Christes gift consisted of the substance of bread being only sanctified in quality and made a signe of Christes body (as the Sacramentaries teache) it should neither be that true bread, which his Father gaue him, nor be in substance better then manna, but rather worse (for that Manna was miraculously wrought by angels, whereas at Christes supper common bread is taken) nor it should not be distincted from the gift made in the law: for Psal. 77.
as much as there also while Manna was eaten, the iust men had grace frome God geuen them, because it was a Sacrament of the law. It is not therefore grace and commō bread which Christ geueth, but the substance of his flesh made vnder the forme of common bread by his almighty word.

The absurdities which rise of the Sacramentaries opinion.

The. 1. Chapiter.

¶ By the shadow of the law past, and by the naked truthe to come in heauē, it is perceaued, that ỹ midle state of the new Testament requireth the reall presence of Christes body vnder the forme of bread.

THe occasion of the thre tymes, the past, the present, and the future, and of the gifts made in them which are named in S. Iohn, doth prouoke me to ētre into a farther discourse, wherby it may appeare to those that delight in conferring the holy scriptures, what wonderfull witnesse euery part of them doth beare to that truthe, which our forefathers beleued, and we that are not bastarde children doe kepe and mayntaine.

Heb. 10. Shadow. Image of things. Things them selues. 2. Cor. 5.

The law (saieth S. Paule) hath the shadow of good things to come, not the very image of things. wherby he meaneth, that as the lawe had but a shadow: so the ghospell hath the thing it self. but yet not clere and playne. for (as the same Apostle sayeth) we in this world walke by fayth, and not by vision and clere sight.

Christ is the thing it self.

If Christ gaue not vnto vs his reall and substanciall flesh vnder the forme of bread, how gaue he vs the thing it self? How were he by that gyfte proued greater then Moyses, and equall with his Father? If on the other side he gaue vs his flesh naked, how were our state an image of the things them selues?

Galat. 3. 1. Tim. 2.

Christ is our mediatoure. A mediatour is in the myddle to ioyne two partes that otherwise do not agree. then if he will make man agree with God, he must haue both the nature of God and of man ioyned in one person. likewise if he wil make the state of the ghospell present, agree with the law past, and with the state of glorye to come, he must take the similitude of the law and the nature of the glorye of heauen, and ioyne these two into one mystery, and so he hath done.

For as he is in one person very God, and very man: so he hath perfectly expressed the old state of the lawe and the state of heauen in one Sacrament.

The

The nature of the law of Moyses was to shew Christ, and to be a guyde vnto the schole of Christ, which thing it did by diuerse figures. The state of the law. Galat. 3.

The nature of glory is to see face to face, to haue all truth without any figure. 1. Co. 13.

The state of glory.

Now the state of the new Testament, being the middle state betwixt the law and the glory of heauē, must haue the very truth that is in heauen (which is the true flesh of Christ whereon Angelles desyer to looke) and the true Godhead, which is the full blessednes of all sainctes, and this thing it must haue vnder a figure. Therefore the cheife Sacrament that Christ left vnto his Church (which also he called the new Testament in his blood) must by the same reason haue ꝯ true flesh of Christ, wherein the Godhead dwelleth corporally, and ꝯ vnder a very figure, which is the forme of bread. The middle state. Luc. 22. Colos. 2.

And truly this forme of bread and of wyne is only a true figure, because there is in it none other substance but the bare figure. Other figures of the olde lawe were set to signify, being them selues an other substance in nature, as the arke, the tabernacle, the vayle, the shewebread and all the sacrifices. but the bare figure of bread without the substance of bread set to signifie the bread of life really present vnder it, that is the only true figure as the whiche hathe none other truthe in his own substance, but only the truth of a figure, because the substance thereof is turned into that flesh of Christ, who vnder the figure of ꝯ ordre of Melchisedech (whereof he is priest) fullfilleth all figures, that euer haue bene of him, in his real and substanciall flesh. The forme of bread is only a true figure. Hebr. 5. Psa. 109.

which real flesh yf we had not in our Sacramēt of the altar, Christ gaue no more in his outward mysteries then was geuen by Moyses, he were not equal with his Father by his gyfte, he were not ꝯ corner stone ioyning the state of Moyses law which Ephes. 2.

was only figuratiue and the veritie of glory together. But if these are great errours, let vs stedfastly beleue that Christ left vs his very true realt flesh in the blessed Sactament of the altar,

Math. 5. vnder the forme of bread and wyne.

Galat. 5. For as in other precepts we may vnderstand the old law not to be taken away concerning the spirit which laie hid in it, but only to be fulfilled and made more perfect: so notwithstanding the old figures be dead and changed, yet the state of fulfilling them is suche, that the new Testament is not it self without all figures, but rather conteineth the truth couered with a conuenient figure. Verily Christ sayd so much in effect, when he taught

Math. 5. that he came not to putt awa y the law, but to fulfill it. for the fulfilling of the law without the putting away thereof, is no lesse to say, then to putt the fulnesse of new grace vnder a shadow, which shadow may seme to kepe a resemblance with the old law: so that of two distincte states there must now be made one new middle state of the which the outward parte resembleth the law, and the inward is one with the state of grace.

Let vs put an example in the precepts of nature to make this

Exo. 20. thing more plaine. The law saith: Non occides: Thou shalt not kyl. This precept was not put away by Christe, but the true ground of it (which is, not to be angry) was ioyned therevnto

Math. 5. as it appeareth by ỹ sermon of Christe in S. Mathew: 'was said to them of the olde law, Thou shalt not kyl, but I say vnto yow that euery one that is angry with his brother shalbe gylty in iudgement.

Here we see two things, the one of kylling, the other of being angrie. That of kylling is outward: That of angre, is in-

Anger is the groũd of not killing. warde. they both make but one precept of the new Testament. the not kylling dependeth vppon the not being angrie, and then is kylling throughly taken away, when anger is throughly cu-

red, and

ed, and as it fareth with this precept: so standeth it with the the blessed Sacrament, whereof we reason.

For it keepeth ỹ forme of bread and wyne which vnder ỹ law was emptie, and ỹ truth which was betokened by the olde manna, is put by the almyghtie power of God vnder the formes of bread and wyne. and so remayneth the law not altogether put away (for a kynd of figure taryeth stil, and it was euer a figuratiue law) but fulfilled, because the body of Christ, which is the fulfilling of the law, is made present vnder a figure.

The signe of circuncision (saith S. Leo) the sanctification of gifts, the consecracion of priests, the purity of sacrifice, the veritie of washing, the honour of the tẽple is with vs. there is no legal instruction, no prophetical figure, quod non totum in Christi sacraméta transierit. which is not wholy transferred into the Sacraments of Christ: and again, one oblation of thy body and blood fulfilleth the diuersity of the old sacrifices. Hitherto S. Leo the great. Leo de passione Domini serm. 13. Leo de passione Domini serm. 8.

To ỹ same effect serue ỹ words of blessed Dionysius a Counseller of the Senate of Athens scholar to S. Paule, who hauing declared the holy kinde of gouernãce, which is in heauen among the ordres of Angelles, and hauing shewed, that by them the inferiour degrees of men are brought vnto God according to their capacitie, he first sheweth that God gaue vnto the world the gouernement of the law, which he gaue as to childzen in signes and tokens, and as to weak eyes in figures, clowdes, or shadowes. But afterward caine our holy gouernaunce, which is the end and fulfilling of the former law. Now saith this holy writer. In lib. de cœle. Hierarchia.

Nostra hierarchia & cœlestis est & legalis, quę communiter medietate extremorum comprehenditur, cum illa communes habens spiritales contemplationes, cum hac autem signa quo sensum Dionys. Areopagita i eccles. Hierar. ca. 5.

mouent, quorum varietate diſtinguitur & per ea piè ad deum adducitur. Our holy gouernance (ſaieth Dionyſius) is both heauenly and legal, that is to ſay, hauing ſomewhat like to the law conteyned in cõmon betwene thoſe two extremyties, partaking with that of heauen ſpirituall contemplations, and with this of the law ſenſible ſignes, whereby it is diuerſly diſtincted, and by them it is brought after an holy maner vnto God.

Our ſtate is mingled of law and glory.

We haue heard how the ſcholar of S. Paule ioyneth in our ſtate the heauenly contemplaciõs of Angelles (who looke vpon God him ſelfe) with the outward ſignes of the law. For by heauenly contemplacions S. Dionyſius meaneth that truth, which face to face is ſene in heauen. But let vs returne again to the words of S. Paule, who did yet expreſſe this matter more plainly, keping the ſame diuiſion, but geuing euery thing his playne name.

Heb. 10. The law had the bare ſhadow of things to come: The truth, is the body of Chriſt it ſelf, which he calleth alſo Rem ipſam, the

Coloſ. 2. thing it ſelf, wherein alſo dwelleth the nature of God. Now the

Heb. 10. ioyning of a figure with the truthe is called Ipſa imago rerũ, the very ſhape or image of the things. Vmbram enim habens lex futurorum bonorum non ipſam imaginem rerum: For ẏ law (ſayth S. Paule) hath the ſhadow of good things to come, not the very

The good things. image of the things. The good things to come are the viſion of Chriſt in glory, and ẏ clere ſight of God, who corporally dwelleth in the body of Chriſt. The ſhadow hereof was ẏ law, where-

The ſhadow. The image of the things. of Moyſes being ſteward, obtayned bread from the ayer for the children of Iſrael: But the image it ſelf of the things, that is to ſay, wherein the body of Chriſt is conteyned and in that body God dwelleth, ẏ image is the ſubſtance of God & man couered

The peculiar gift of Chriſt. vnder the formes of our bleſſed Sacrament of the altar.

And therefore that Sacrament is properly the gift of Chriſt cõ-

teyning

eyning both it whiche we shall see in heauen, and suche a figure as we haue seue vnder the lawe, couering presently the truth to come, with the shadow past, to come I say without a shadowe, & past I say, without ỹ real truthe, but now hauing the truthe vnder a shadow. Maximus and Pachimera do vpon S. Dionysius allege S. Paule for the prose of that which Dionysius said. Oecumenius likewise expoundeth the things them selues, to be the life to come, the shadow to be the old testamēt, the image of things to be the state of the Gospel. Maxim. in scholijs in Dionys. Pachim. Oecumenius in 10. ad Hebr.

This I take to be the true meaning of the holy Ghost, who doth not in vaine cause the gifte of God by Moyses to be named diuersly from the gift of God the father, and the gift of Christ to differ from them both. Moyses is sayd to haue geuen, God the father presently to geue, Christ promiseth that he will geue. God by Moyses hath geuen bread, God the father at the tyme of speaking, gaue his sonne in visible flesche, Christ promyseth to geue ỹ bread which is the flesh of the sonne of man, which flesh vnder the forme of bread bringeth together in the Sacrament of the altar the good things of heauen, & such figures as were in the law. The distinctiō of the gifts is not in vaine.

All which distinctions of geuing, and truth of gifts, the Sacramentaries by their figuratiue doctrine make voyd, as they doe the reste of the holy Scriptures. For they will that Christes outwarde gift should in it conteyne no inuisible truth of flesche and blood, but euen the bare substance of common bread and wyne, feeding vs with needy and impotent creatures, as though we remayned yet babes, as though Christ in fulfylling all figures had destroyed them, and not left them full and perfect. The Sacramentaries make voyde these diuerse gifts Gal. 4.

That which the water and the cloude did signifie, is now really performed in baptisme, where we are saued by the washing of regeneration and of the renewing of the holy ghoste. Likewyse that which Manna dyd then shadow hauing the swetenesse of all 1. Co. 10. Tit. 3.

Sap. 16. deyntie and pleasant tastes, as now really geuen, because ỳ flesh of Christ is meate in dede.

We differ not in substance of our manna from the Angels of heauen, but only they are out of all feare, we lyue in good hope, they see and eate we eate, & see not, but beleue. They are in theyr and oure countrey, we are in the way to them. Whyles we are goyng, the truth of heauen is couered to vs, but sith Christ came downe to be our guyde, he hath left the kingdome of heauen in the blood of the newe testament among vs, as really as him selfe really for that purpose tooke flesh, and dyed in the same flesh, to thintent he being exalted vpon the crosse, should draw al things vnto him selfe.

we are nere to the Angels then to ỳ Iewes.

Ioan. 12.

¶ The bread that Christ promiseth to geue which is his flesh, must nedes be meant of the substance of his flesh.

The.xj. Chapiter.

HAuing already touched the three seuerall tymes of geuing, which are spoken of in S. Jhon, order wold ỳ I should shew the three seuerall kinds of working those three gifts. But for as much as the last gift of the three is the gift of Christ, whereof we doe principally intreat, I thought good to say somewhat of it alone.

Christ hauing sayd before: work the euerlasting meat which the Sonne of man will geue you, cometh now to name what kind of meat it is, and the bread (sayth he) which I will geue is my flesh.

I haue proued already that these two sentences belong to one maner of gift, which also is promised to be geuen to vs, and not only to be geuen for vs, as some doe affirme. To be geuen to vs I say, in the Sacrament of Christes supper, and not only for vs vpon ỳ Crosse, the which thing because I haue by diuerse reasõs

proued

poned in two places of this present booke, it shalbe now sufficiēt to warn the reader that S. Cyprian writing vpō our Lords prayer, hath alleged these words: The bread which I will geue is my flesh, as spoken of the Eucharist. The like hath S. Chrysostom done in his comments vpon the same place, affirming that Christ spake of the mysteries: beside that which he speaketh hereof vpon the 6. of S. Iohn, doth also allege it again for the Sacrament of Christes supper, naming benedictionem mysticam, the mysticall blessing.

In the 5. Chap. in ỹ aunswere to the 11. obiectiō, & in the 6. Chapiter. Cyp. de orat. Domin. Chrys. homi. 46 in Ioan.

S. Augustine often tymes allegeth this text for the gift made in Christes supper, as I haue declared before also. Theodoritus was of the same mind: and as for Theophilact and Euthymius be is clere in this matter, that they neuer doubted thereof.

Cyril. li. 11. in Ioā. cap. 22. Aug. de ciuit. lib. 17 c. 5. de pec. mer. & remis. li 1 c 24. &c. Theodo. dial. 1.

which sith it is so: let it stād for a truth most vniuersally receaued, ỹ Christ saying, The bread which I wil geue is my flesh, meant, the bread which I wil geue you at my last supper is my flesh.

Moreouer, the word bread must be noted, which standeth not presently for wheaten breade, but only for food and meat. For as Christ sayd before, work the meat which the sonne of man wil geue you: so now he sayth, and the bread which I wil geue is my flesh, declaring ỹ bread in this place is all one with meat. The which truthe is also expressed of S. Cyrillus where he sayth: Saluator cū ad Iudęos multa de carne sua dissereret, ac viuificum verè panem eam appellaret, panis enim, inquit, quem ego dabo, caro mea est. When our Sauiour disputed manie things among the Iewes, of his flesh, and called it the bread truly geuing life, he sayd: for the bread which I will geue is my flesh.

Cyril. in Ioan. lib. 11. ca. 22.

Thus it is clere, that Christ in effect sayth, I will geue you a kind of meat or food in my last supper, ỹ which is my flesh, euen the same flesh which I wil geue for the life of the world.

This promise Christ made at Capharnaum to al the multitude,

but none submitted thē selues to receaue that doctrine beside the twelue Apostles, among whom Iudas being one, had this promise made to him also. For although Christ knew him to be a deuil and traitour, as him self sayd euen at Caphaarnaum: yet seing he taried with the twelue euen at the last supper, and other men knewe not so muche of his maliciouse intent, Christ dissembled it, and as he promysed his flesshe to all, so he gaue it to the twelue in the night wherein he was betrayd. The whiche thing I speake to thend the reader might perceaue, what Christ promised presently. Suche a gift it was the whiche was performed no lesse to Iudas, then to the other Apostles. It was not therefore a spiritual gift only which was promised (for such a one Iudas neither did nor could take) but it was a reall and externall gift, which was deliuered with the hands of Christ, and receaued into the mouthes of the Apostles. After which sort Iudas tooke it. which could not be so, except the flesshe of Christ were vnder the forme of bread, which Christ gaue.

Ioan. 6.

Again Christ spake not now of geuing his flesh by faith only, for that gift his Father presently gaue, as he sayd: Pater meus dat vobis panem de cœlo verum, my Father doth geue you the true bread from heauen. That gift Christ him self was being geuen in flesh, to thend we should beleue in him, and feed vpon him by spirituall deuotion. But Christes gift both hath an other person, & an other tyme. The person is Christ, the tyme is to come. wherevpon S. Chrysostom here noteth: Se, non patrem dare dicit: He saith him self to geue, and not his Father. It is therefore a reall gift to be made externally whereof Christ speaketh.

Chrys. homi. 46 in Ioan.

wherupō it foloweth, that Christes flesh was promised vnder the form of bread which in his supper was taken, blessed, and deliuered. Vnder that form Christes flesh is promised not in faith only, but in truth of nature, and in the same substance which was

geuen

geuen for the life of the world.

The obiection.

The Sacramentaries must nowe say, that flesh here standeth for the signe and figure of Christes flesh, and so by that meanes (they will say) both Iudas had the figure of Christes flesh geuen, and the other Apostles had the flesh it self by faith and spirit.

The answere.

It hath bene shewed before, that the bread, whereof Christ now speaketh, and which he affirmeth to be his flesh, is Christ him self, as he is true God and man. Therefore to say, the bread which Christ will geue, is the signe of his flesh, is to say that Christ him self through his own gift is the signe of his own flesh, for of any other bread Christ spake not in this place, then of such bread as him self is. And of that he spake, not in that only respecte as he is God, but as he is man. And so either the manhood of Christ is ỹ signe of his flesh, or nothing els is here called the signe thereof. If the mãhood be the signe, surely the mãhood is now promised and is deliuered euen to Iudas at his last supper: which being so, I graunt it to be a most true sense, ỹ Iudas did eate such a signe of Christes flesh, as his owne substance is. But if the Sacramentaries will needes haue materiall bread meant by these words (The bread which I will geue) beside that they take that word otherwyse, then it is taken in all the talke which appertaineth to ỹ true bread which came down from heauen, I wil confute that grosse error an other way also.

Either no signe is geuen by Christ, or his flesh is the signe ỹ is geuẽ.

Christ ioyneth together two diuerse tenses, the future, and the present, Dabo, I will geue, and est, it is, affirming that the geuing of his bread is to come, but the substance or being of the same bread which he wil geue, is present. for he sayd not, ỹ bread which I will geue shalbe my flesh, but is my flesh. And yet if the word bread did stand for materiall bread, and the word flesh for ỹ signe and figure of flesh (as some doubt not falsely to teache) or if the verbe (is) did stand for the verbe (significat) which meaneth to betoken

Flesh here can not meane the figure of flesh.

token or to signifie, thē Christ euen by our aduersaryes interpretation should haue sayd, the bread which I will geue shalbe my flesh, and not (as he now said) is my flesh.

For seing that Christ spake these words one whole yere before his supper (as by the ghospell it maie appere) if the bread which he said he would geue, should only betoken his flesh, and not be his flesh in dede, then were it falsely spoken that the same bread now presently is his flesh. for if the bread it self be not yet made, yea perhappes not so much as the corne thereof in the grounde, and certainly not yet blessed of Christ, how is it possible that the bread which now is not, can be now a signe or token of Christes flesh: That which is not it self, can much lesse be a token of an other thing. but that which Christ sayd he wold geue, was extāt in substance at that tyme when he spake, and at that present instant when he spake. For he sayd the bread which I will geue, is my flesh as I say, is now, is at this moment, wherein I speake. But the materiall bread that I will take into my hands, & turne into my flesh, is not as yet extant any where. Or if it be, it is not a token vntill I bless. But the bread that I will geue is euen now my flesh: As much as if Christ sayd, that which I will geue at my last supper, howe so euer it seme cōmon breade, and appeare in the forme of bread, which forme and figure is to come: (and therefore I say that I will geue it hereafter) yet the substance that shalbe conteyned within that forme of bread, that substance which is the being and essence of my gift, whereof now I speake, that substance is now present in your eyes. what substāce is that: Forsoth the substance of my flesh. For as the forme of bread is to come, and the substance of my flesh is here present in me: so by the forme of bread I say, I wil geue it. but concerning the substance thereof, I say it is my flesh. I say not it shalbe, lest you should thinke I meante to make such a gift of my flesh, the

substance

substance whereof were to come rather then present. But I say, it is my flesh. For within the forme of that bread none other substance shalbe, then that which you see here, which is my flesh. so that these words (the bread which I wil geue is my flesh) are as much to say, as I will geue you the substance of my flesh to eat: and that the word flesh doth here signifie the substance of Christes flesh, Tertullian hath witnessed almoste fourtene hundred yeres past. who disputing against those heretiks, that confounded the flesh and the soule of Christ, taketh vpon him to declare that they are two distincted natures. Of ꝑ soule of Christ it was sayd: Anxia est anima mea vsq; ad mortem, my soule is sorowfull to death. of his flesh, Panis, quem ego dedero pro salute mundi, caro mea est: The bread which I shall geue for the life of ꝑ world is my flesh. Quòd si vna caro: & vna anima, illa tristis vsq; ad mortem: & illa panis pro mundi salute: saluus est numerus duarũ substantiarum in suo genere distantium, excludens carneæ animæ vnicam speciem. If the flesh be one and the soule an other, ꝑ soule sorowful to death, & the flesh bread for the salnation of the world, the number of two substances differring in their kinde is safe, excluding the one kind of a fleshly soule. If in this disputation we might expound flesh for the signe of flesh, and being for the signe of being, Tertullian by this place had not proued a reall substance of flesh, sith a signe of flesh, is not the substance of flesh. but now, as in this saying, my soule sorowfull, the word, soule standeth for the substance of the soule: so in this, the bread which I will geue is my flesh, the word flesh standeth for the true substance of Christes flesh. Seing then Christ promiseth to geue the substance of his flesh, & it must nedes be that he fulfilled his promyse, vndoubtedly he hath geuen vs in dede the true substance of his flesh in his last supper, when he sayd: Take and eate, this is my body, that is to say, as now I haue proued, the substance of

Tertull. de carne Christi.

my body. Thus it is proued: first, that these words belong to the Sacrament of Christes supper: Next that the worde bread signifieth Christ him self the bread of life: Thirdly that if it were expounded for common bread, yet euery way the sense should serue to proue of necessitie the true gift of Christes substance in his last supper.

The xii. Chapiter.

¶ A farther declaration of the reall presence of Christes body & blood taken out of the discourse of his own words concerning the different eating of him by faith, and the receauing of his flesh and blood in the Sacramente of the Altar.

MArualle not, good Reader, that I stand long about a little. The strength of the word of God is so greate, that a fewe syllables of his can not be sufficiētly expounded by a great many bookes of any mortall mās making. for God spake but one, and yet Dauid heard two things, to wit, the power and mercy of God. whereby are vnderstanded the two hole bookes of the old and newe Testament.

Psal. 61.

Now I wil goe forward to shew you the plaine differerence, that Christ him selfe hath set forth in this Chapiter betwene eating of him by faith, and eating of his flesh and blood in the Sacrament of the altar. For these two are not one, as our new preachers goe about (against the worde of God) to make you beleue: neither doe they differ onely, because in the supper a bodily signe of that thing is eaten, whereupon we feed by faith: but because that thing is receaued into our bodies, whereupon we feed by faith. In so much that of purpose Christ impugneth & destroyeth the Sacramētary doctrine by these his wordes in this Chapiter. wherein as I haue heretofore noted diuerse kindes and tymes of geuing, because God by Moyses gaue naked figures in the tyme

The gifts.

past

gift, the father him self geueth presently the true naturall flesh of his naturall sonne to our eyes and hartes. and Christ will geue hereafter the same true flesh vnder the forme of breade to our mouthes and mindes: so now must I note diuerse workings of the sayd gifts.

One worke aunswered to Gods gift by Moyses, another to the fathers gift, and the third to Christes gift. Three workigs.

By Moyses his minister God gaue Manna. This bread was only corporall, and the people wrought the substãce thereof only with their teeth & bellies: other thing was there not in it whiche myght be wrought. for although it were ordeined to be a figure of a greater thing to come in Christ, yet that was no parte of the Manna it self, but consisted and had his whole ground in the appointemẽt of God, and in the vnderstanding of ỹ people of God. to whom (if they were well instructed and so toke it) Mãna was a figure: and whether they toke it so or no, it was ordeined to be a figure, but not to them profitable who toke it onely for bodily food. Again those which vnderstode wel what Manna signified, had not any good by the meat it self, but looked for it of the truth which Manna shadowed. for whiche cause Christ saith, your fathers haue eaten Manna in the desert and are dead: as who should say, Manna by his owne vertue could saue none of them all, but that true breade Iesus Christ only saueth, whiche Manna dyd signifie. 1. Manna was wrought corporally

The second gift is the present gift of the Father, whereof Christ sayeth: My father doth geue you the true bread frõ heauen. This gift of the father muste be wrought not by teeth and bellies (as Manna was) but by fayth and spirite. And therefore S. Augustine saith vpon this place: Vt quid paras dentem & ventrem? Crede & mãducasti. what doest thou prouide tooth and belly? beleue, and thou hast eaten. 2. Ioan. 6. Christ wrought on by fayth Augu. in Ioan. c. 6

Chriſt receaued corporally.

The third gift is that where Chriſt promiſeth to geue his flesh and the working of it, is to eate worthely the ſame flesh vnder ỹ forme of bread.

Chriſt geuen.

God the father is ſayd to geue the true bread, whiche is Chriſt him ſelfe in ſuch ſorte as he is God and man in one perſon: and the ſame one God doth worke faith in all that heare his voyce, by the which faith they may worke vpon Chriſt and eate of him by ſpirit. Of this worke it is ſayde: This is the worke of God that ye beleue vpon him whom he hath ſent. of this kind of working it is ſayd: He that commeth to me ſhall not hunger, and he that beleueth in me, ſhall not thirſt for euer. To be ſhort, of this worke doth Chriſt ſpeake ſpecially, and in maner wholy from that place where he ſayd, that the Father geueth the true bread, for twenty ſentences together, vntyll he conclude that kind of working by theſe words: If any man eate of this bread, he ſhall lyue for euer. Take the payne to reade ouer once or twiſe the Chapitre of S. Jhon from that place, where it is ſayd, operamini, worke, not ỹ meat which periſheth, and ſo forth to the end, and conferre therewith that which I now write, and you ſhal ſee as clerely as can be, that Chriſt diſtincteth as thre giftes, ſo thre workings of thē.

Faith geuen.

Ioan. 6.

The reward of faith.

The diuiſion of the Chapiter.

As God by Moyſes gaue the delicate bread called Manna, ſo they wrought vppon it by eating the ſame bread with their teth. As God the father geueth ỹ true bread Jeſus Chriſt, ſo the faithfull muſt worke it by beleuing, and their reward ſhalbe life euerlaſting. But as thou doeſt tender thy ſoule health, ſo goe forward with me to the third gift, and the third working or eating: which in dede yf it be done profitably conteineth both a bodily and a ſpiritual working, a bodily with manna, a ſpiritual with the gifte of God the father. a bodily to eate the manhod of Chriſt, a ſpirituall to eate it fruitfully. the eating is ſpirituall becauſe it requireth faith in Chriſt, and loue towards God and our neighbours.

The third gift is eatē with body & ſoule.

the

The same eating is bodily, because it in dede eateth vnder ỹ formes of bread and wine that flesshe of Christ, whiche it beleueth in faith and harte.

First Christ sheweth his gift, saying: And the bread which I wil gene is my flesh for the life of the world. That this gifte doth differ from the gifte of Moyses (who gaue bare breade) it is easily seen. For the sonnes gift tarieth for euer, but Mãna perished and they that dyd eate it, concerning any vertue that Manna had in his own substãce to saue them from death. The working of this gift is also named eating and drinking, but yet after another sort then the eating of Manna was vnder Moyses. for here the truth is eaten that was figured in Manna. But how it differeth from the fathers gifte, and the worke whiche belongeth to the fathers gifte, there standeth a great part of this question.

Christes gift differeth from manna.

Here I must warne the Reader, that he cõfound not him self. by in ofte repeating what the Father, and what the sonne, why the Father, and why the sonne geueth this, or that: it is to be feared least the mynd forget the chief distinction, and so take one part in stead of the other.

The Father, and the sonne, yea the holy ghost also be all one God, and giue al one thing. But the holy scripture, for the instruction of vs, and by reason of Christes flesh assumpted, doth attribute sometyme one thing to the Father, an other to ỹ sonne, an other to the holy ghoste: meaninge most commonly by the name of the Father, God, and the whole Trinitie, according to the whiche appropriation of workes and giftes; we now intend to speake.

The whole trinitie worketh.

The Father is sayd to gene many waies in this chapiter. he geueth faith into our hartes, he geueth Christ to the world in flesh, he geueth Christ to vs, and geueth vs to Christ. Therefore the gift of the Father may be respected speciallie two waies.

How manie ways ỹ Father geueth.

either in Chriſt him ſelf, or in vs toward Chriſt. The Fathers gift in Chriſt him ſelf is reall and externall, becauſe he ſendeth and geueth his only begotten Sonne in the true fleſh of man to be ſeen, heard, and felt. The Fathers gift, in reſpect of ỹ we receaue of him, is reall, but internal, ſpiritual, and without working outwardly ỹ ſame ſenſible gift which is wrought inwardly. For after the Father had once geuen fleſh to his Sonne, all ſenſible and externall working was worthely committed to that heauenly inſtrument of Chriſtes fleſh. So that ſometyme we ſay the Fathers gift is reall and externall, but then we meane the viſible fleſh of Chriſt in his owne perſon: Somtyme we ſay the Fathers gift is only ſpiritual, and then we vnderſtand the faith, charitie, and grace, which the Father worketh in vs, whom he bringeth to Chriſt by faith and ſpirit. This diſtinction well remembred, I truſt to make the matter playne enough.

The Father feedeth the ſoule. Sap. 9.

The ſtate of our nature is ſuche, that ſith we conſiſt of body and ſoule, our ſoule being the chief part of vs, and our body the inferiour parte, God the Father in his gift intendeth to feed our ſoules: which being fed, our body ſhalbe fed, by reaſon it dependeth vppon the ſoule. But Chriſt conſidering that our heauy bodies moſt commonly weigh down our ſoules to the pit of hell, wold alſo inuent a way, that our very bodies might not only not hinder, but rather helpe our ſoules, and not only through our ſoules, but alſo through a meate that them ſelues ſhould receaue, be made lyght and meet to riſe vpward, and to obey the ſpirit gladly.

Chriſt bringeth ỹ ſpirituall food euen to the body.

So that the meate, which God the Father geueth to the ſoule, Chriſt bringeth to the body. And becauſe the body hath no faith to apprehend the fleſh of Chriſt withall, neither vnderſtanding, nor ſpirite, whereby to folowe the fleſh of Chriſt into heauen: it hath pleaſed his infinite mercy to leaue his fleſh in ſo marueloule

meanse a manner vnder the forme of bread, that it might be geuen into our handes, mouthes, and breastes, by which meanes we are able to receaue it corporally and naturally. The Sonne therefore and the Father geue one thing on Christes behalfe, but not one way on our behalfe. For the Father geueth Christ vnto the world in dede, but to vs in faith and spirit. The Sonne geueth him self to vs in faith and spirit with the Father, and moreouer he is here sayd to geue him self in truth of body and blood to our soules and bodies.

The Father and Christ geue one thing not one way.

Because therefore the thing it self is one which the Father and the Sonne geue, one effect doth folowe in vs of both gifts. For as it is sayd of the Fathers gifte, He that beleueth in me, hath euerlasting life: So it is sayd of the Sonnes gifte, He that eateth my flesh and drinketh my blood, hath euerlasting life. But for so much as the Father and the Sonne geue not their gifts after one sorte: Therefore their two giftes are in this chapter of S. Jhon diuersly described.

Thereward is one of both gifts

The diuerse wayes of geuing.

First as I sayd before, of the Fathers gift it is sayd, He doth geue the true bread, in the present tense: Of ỹ Sonne, I wil geue, in the future tense.

The first difference.

The Father geueth Christ in the forme of man, and therefore it is sayd: This is the will of my Father which sent me, that euery one, who seeth the Sonne and beleueth on him, may haue euerlasting life, and again, ye haue sene me and haue not beleued. Behold, by the manner of the Fathers gift, the faithful may see that Sonne of man, vppon whom they beleue. But of the Sonnes gifte it is only sayd. The bread which I will geue, is my flesh. where it is not sayd that his flesh shalbe seen, but rather insinuated ỹ it shalbe vnder a couering of an other kinde of food, which the naming of bread signifieth. And in the supper (where this prophecie was fulfilled) it is most clere.

The second difference.

The iij. difference.

The Fathers gift is called Verus panis de cœlo, the true bread or meate from heauen: The Sonnes gift is called not only true bread, but alſo truly bread, and meate in dede, Caro mea verè eſt cibus, my fleſh is truly meate. ſome true meate may chaunce not to be truly meate, becauſe it is not eaten: but nothing is meat in dede, and truly meate, except it be in dede eaten. There is difference betwene being the true vyne, and a vyne truly. Chriſt ſayd him ſelf was the true vyne, but he ſayd not, that he was truly any certeyn vyne.

The iiij. difference.

The Jewes and Diſciples went not away from Chriſt for any thing that was ſpoken about the Fathers gyfte. For albeit they beleued not Chriſt to be ỹ ſonne of God, yet they well perceaued, that ſuche a gifte of eating by faith myght ſtand with the cuſtome of Gods people. but when the ſonnes gifte came to be declared, they could abyde no longer. Seing then it is playne that they lacked faith, but yet lacked not vnderſtanding, we may be ſure they ſawe more apparāt abſurditie in the ſonnes gifte (as they toke it) then in the Fathers. becauſe it ſemeth straunger for mans fleſh to be eaten, as the ſonne ſemed to saye, then God to be made man, which is the Fathers gift, who ſent his ſonne to take our fleſh.

The v. difference.

The gifte of the Father is called by ſuche names only, as belong to the perſone of Chriſt, or to his dyuine nature, to say: the bread of life, the liuely bread, the true bread, (for God only is abſolutely the true bread of life) or by the pronowne ego, which is to say, I. but ỹ gifte of Chriſt, is called alſo by ỹ names of his humane nature, to wit, the fleſh and blood of the ſonne of man.

The vi. difference.

An other difference may be, to cōſider, that Chriſt endeth his talke of eche gifte with repeating the old figure Manna, betokening ỹ as wel by the gifte of the Father as of the ſonne the ſhadow of manna was fulfilled. But (as it ſhall hereafter appeare)

man

Manna was more perfectly fulfilled in outward doynges by the sonnes gift. As therefore when he had longe reasoned of the belefe which they ought to haue in him, whom God the Father had sent, he last of al concludeth: I am the bread of lyfe. Your Fathers did eate manna in the desert and be dead, yf any man eate of this bread he shall lyue for euer: ryght so, hauing at large reasoned of eating his owne flesh, and of ỹ effect which ryseth thereof, he at the last endeth: This is the bread which came downe from heauen: not as your Fathers haue eaten manna, and be dead, he that eateth this bread shall lyue for euer. The like peroration vsed in both places with wordes somwhat vnlike, both declare that one substance is gyuen of the Father to be eatē of vs by faith, and of the sonne to be really eaten. so that the maner differeth, because we eate only ex Christo, that is to say of Christ by faith, but we eate and receaue Christum Christ him self, in the Sacrament of the altar.

Manna was fulfilled in both gifts.

To eate of this bread

To eate this bread

For it pleased the whole Trinitie, ỹ the fulnesse of our saluation should be in the manhood of Christ, whose food it is, to end his fathers worke. The Fathers gift is to beleue in Christ: the sones gifte is, to eate and drink in very dede his flesh and blood. Ioan. 4.

In working the Fathers gifte, a working faith is sufficient. in working, the sonnes gifte, faith is required with taking and eating that, wherein we beleue.

The Fathers gifte is to worke Christ in vs, as Christ is God and man: but more as he is God, then as he is man. for oure faith and belefe is due to the Godhead first of all, and vnto the manhood because it is ioyned vnto the Godhead: and therefore Christ sayd, ye beleue in God, beleue also in me. But drinking and eating is first apperteyning to the manhood, and afterward reacheth vnto the Godhead, because ỹ Godhead is in that meate and drinke, which we take, therefore Christ sayd: he that eateth Ioan. 14.

my fleſh, dwelleth in me, and I in him.

4. The Fathers gift is belonging firſt to our ſpirite, and then to oure fleſh, becauſe it is the fleſh of ſuch a ſpirit, which beleueth in God, and loueth him. the ſonnes gifte is firſt in our body and fleſh, concernyng the Sacramentall receauing of him, and then in our ſpirite, becauſe it is a ſpirite belonging to ſuch a fleſh, which receaueth the fleſh of God thorough Chriſt.

5. In the Fathers gift we are not ſayd to receaue ẏ true bread it ſelf, which the Father gaue into the worlde, but to receaue, as it were an effect wrought by ẏ ſtrēgth thereof. for after Chriſt had at large deſcribed his Fathers gifte, he ſaid: this is the bread comming downe from heauen, to the entent that if any man ſhal eate, ex ipſo, of it, he may not dye. he ſaith not ipſum, if any man eate it, but of it. Again: Ego ſum panis qui de cœlo deſcēdi, ſi quis manducauerit ex hoc pane, viuet in æternum. I am the bread which came downe from heauen, if any man eate of this bread he ſhall liue for euer. to eat of this bread, is, to receaue ſome grace and effect comming from it. And this much cōcerning ẏ Fathers gift.

We eate of Chriſt by the Fathers gift.

But concerning the ſonnes gifte, Chriſt ſaith: except ye eate the fleſh of the ſonne of mā. He ſaith not of the fleſh, but ẏ whole fleſh it ſelf. Again, My fleſh is truely meat: he that eateth my fleſh tarieth in me. and afterward, he that eateth me, he ſaith not now of me, but me. Laſt of all: qui māducat hunc panem, viuet in æternum, he that eateth this bread ſhal liue for euer. he ſaith not now, he that eateth (of this bread) as he ſayd before ſpeaking of ſpirituall eating, but he that eateth this bread.

We eate Chriſt by ẏ Sonnes gift.

6. And yet to make the matter more playne ſuch an eating is aſſigned to the gifte of Chriſt (which is made in his ſupper) as before was named of Māna. for it was ſayd thereof: Our Fathers did eate Manna. they ſayd not of Manna, but Manna in his owne ſubſtance, which words are three tymes conformably rehearſed,

We eate Chriſt in his ſupper as Māna was eatē.

perfect, and euery where they did eate Manna, not only of Manna (as though they had only taken a certeyn vertue out of it) but they did eate Manna, as we eate common bread.

Seing then we may eate of a thing, or els the thing it self, the eating of it is a spiritual eating by faith and vnderstanding. But the eating it is a reall eating, in the nature and substance of the thing it self.

When I say, that by the Fathers gifte we eate of Christ, and by the Sonnes gifte we eate Christ, I meane not to deny but that also by the Sonnes gifte we eate of Christ. For as he that hath fyre, hath fower: so he ỳ eateth worthely Christes flesh, eateth both Christ, and of Christ. but not only of Christ; for he eateth Christ in his humane nature, wherein the diuine nature dwelleth, and is geuen thereby to be eaten of. He that eateth Christ, may eate also of Christ.

He eateth of Christ, I say, concerning that effect & grace, which by Sacramentall eating the Godhead worketh in his body and soule. For the Godhead it self is the bread whereof we must partake. But the meane to partake it most abundantly is to receaue worthely ỳ manhood, wherein the Godhead corporally dwelleth. Therefore Christ geuing all the spirituall gifts that his Father doth, as meane to make vs partakers of ỳ Godhead, geueth also beyodes all them, the truth of his flesh and blood in the Sacrament of the altar, as ỳ meane far ỳ highest to ioyne vs most nigh to ỳ spirit of God. And although his Father geue vs by his appointment the same flesh and blood which Christ doth geue, yet Christ calleth it for a great reason his own gift, because the substance of it procedeth from his own person, whereunto he assumpted flesh and blood. For in this Chapiter (as in many other places) by the Fathers gift, the gift of God and of the whole Trinitie is meant. And by ỳ Sonnes gift that chiefly is meant, which peculiarly procedeth by meane of ỳ incarnatiõ & strength Colos. 2.

of Chriſtes fleſh ioyned alwayes with ẏ dyuine nature, the which fleſh we receaue in the Sacrament of Chriſtes owne inſtitution, wherein he layd in his owne perſon: Take and eate, this is my body, drink ye all of this, for this is my blood.

Mat. 26.

Who ſeeth not nowe the difference betwene the gift that God geueth vs by charitie (which he ſpreadeth in our hartes) and the gift wherein he gaue his owne Sonne, whē he toke fleſh and became man with vs, and the gift which the Sonne being made man geueth in his ſupper. No gifte of God could ſaue vs (the prophecies ſtanding as they did) but only the geuing of his ſōne into the worlde, when he tooke reall fleſh for vs. And yet was not that enough, except the Sonne again had geuen him ſelf to death for vs. Then the fleſh of Chriſt is the meane for vs to be ſaued, that is, a ladder let down from heauen, whereon we may ſteppe and ſo clyme vp. God him ſelf we could not eate, thereby to be chaūged into him, and made membres of him. But God became man, that we eating mā might receaue God, as he dwelt in that fleſh which we receaued.

The worde made mā.

Chriſt made our ſacrifice.

Chriſt made our food.

The concluſion is, that if the Fathers gifte, which is the incarnation of Chriſt and his manhood, be to be taken in ſpirite and faith, concerning the feeding of our ſoules (as you haue ſeen it plainly proued) the ſonnes gifte (which is an other different maner of geuing, and hath an other kynde of working, appointed to it) muſt be receaued not in faith, ſpirit, and vertue only, but alſo in the ſubſtance of fleſh and blood.

Our new preachers expound the whole matter, as though Chriſt gaue his fleſh in his laſt ſupper none otherwiſe (excepting materiall bread and wine) then his Father geueth it vnto vs by faith. And therefore they teache, that we receaue in the ſupper of our Lord with common bread and wine, Chriſt him ſelf by faith and ſpirit. But by that meanes Chriſt geueth a great deale leſſe, then

The Sacramentaries errour.

ken his father gane. For bread and wine is lesse then the gift of faith, when Christ geueth faith, he doth it as God, therein being one with his father. Is then his owne gift only bread and wine? Came he into the world to geue a lesse token, then God had geuen afore vnder Moyses? For who can doubt, but manna dyd in his owne substãce farre passe bakers bread and wine of the grape? Is this the end of this long disputation, of so many differences put betweene Moyses, God the Father, and Christ, betwene manna, Christes incarnatiõ, & his supper: betwene eating by body alone, by faith alone, by bodie & faith together? Is this al, to haue by ỹ gift of Christ, only a token of him selfe in bread and wine? how is then the bread, which is eaten, able to make vs liue for euer? if the eating it by faith only at Christes supper, make vs lyue for euer, and yet we had it by faith before of the fathers geuing: then Christ geueth him selfe by none other meane (sauing bread and wine) then his father had done. and doth he in vain (trow ye) distinct his own gift from his fathers so many waies? is it then all one to eate of Christ alone, and to eate Christ and of Christ? Verily if concerning our taking of it, the thing were throughly one (sauing bread and wine) he wold not make so many differences.

to eate Christ and of Christ.

But if Christes gift (concerning our partaking) differ from his fathers gift in tyme, in maner, in degree, why should it be so, but that Christ geueth for a greater ioyning of vs to him, ỹ same in truth of nature, whiche his father in faith and spirite gaue before, as the necessarie preparation to the sonnes gifte? His father is only spirite and truth, and therefore geueth Christe really to the worlde to be fed of, spiritually by vs. But the sonne is flesh (in the worde is made flesh) and so geueth really to vs the gifte of that flesh whiche he toke, not for his own sake, but for ours to thende we might really eate the spirite of God which is in it.

m. tyme, in maner, in degree

Ioan. 1.

Neither let it be strange to you, ỹ Christ semeth to geue more

to vs then his father. for he geueth more both for vs vppon the Crosse, and to vs in his supper, then his father doth outwardly geue. but yet all his gifts come from his father, because his father gaue his only begotten sonne to vs in the truth of our flesh, to thend he should geue the same flesh in his owne person both for vs & to vs: that by such an excellent meane we might be the nerer ioyned to God him self.

Although the conference of the words of the Ghospel do proue sufficiently that which I haue sayd, yet I wil shew also that S. Chrisostom toke this chapiter in the same sense that I haue done.

In Ioan. hom. 45. First he noteth the diuersitie of persons, in that Christ sayd: se, non patrem dare: him selfe to geue, and not his Father.

In Ioan. hom. 44. Secondly, the distinct places of the chapiter where Christ speaketh, in the one, of eating his Godhead by faith: in the other, of eating his body. Primum de diuinitate &c. de corpore circa finé inquit: Panis quem ego dabo & c. Christ speaketh first of his Godhead: & of his body he sayth toward the end: the bread, which I will geue, is my flesh.

In Ioan. hom. 45. Thirdly S. Chrysostom noteth, that the word panis bread, signifieth either the doctrine of Christ, and saluatiõ, and faith in him: or els his body. By which words who seeth not, ỹ he distinceth eating by faith alone, from eating ỹ body it self? The body therefore is it self eaten otherwyse then by faith.

In Ioan. hom. 47. In Ioan. hom. 45. Fourthly he sayth (vpon these words, my flesh is verily meat) that Christ sayd so, to thend they should not thinke him to speake in parables. And yet by flesh to meane the signe of his flesh, or by eating to meane beleeuing, is to speake in parables.

In Math. hom. 83. Last of all he sayth, it is brought to passe by the meat which he hath geuen vs, that we should not only by loue, but also in dede it self be turned into ỹ flesh of his. And again: Christ mingleth him selfe with vs not by faith only, but he maketh vs his body in dede

dede it self. But if we receaued Christ by faith only & lone, surely we should be reformed to him by none other meane thē by faith & lone. But now we are turned from our corruptible nature, and are made able to line for euer, not only by the gift of faith and charite, but euen by that we receaue Christes flesh in dede it self e in his owne substance, truthe and nature. All these things did S. Chrysostom gather out of Christes words.

I nede not to shew in many lines that Theophilact and Euthymius folow ẏ same order in expounding S. Jhon, which S. Chrysostom before had vsed. For I think no man, who knoweth their trade of wryting, doubteth of it. The former saith vpō these words: The bread whiche I wil geue is my flesh, that Christ manifestly in that place speaketh of the Sacramentall communion of his body, and that ẏ bread which is eaten of vs in ẏ mysteries is not only a certein resembling of our Lords flesh, sed ipsa caro Domini, but the flesh of our Lod it selfe. Theophilact. in 6. Ioan.

Euthymius likewyse agreeth, that Christ is bread two ways, meaning to his diuine and humane nature. Euth. in c. 6. Ioā.

Non autem dixit, quem do, sed quem dabo. He sayd not, which I doe geue, but which I will geue. For he minded to geue it in his last supper.

Now as Christ is bread two ways: so is he eaten two ways. As God, he is eaten by faith alone: as man geuing his flesh to vs at his last supper, he is eaten not only by faith but in very dede. The later way of eating the Sacramentaries take away.

too ways

The xiij. Chapter.

The like precept made to men of lawful age for eating Christes flesh, as was made generally for baptism, sheweth his flesh to be as really present in his supper, as water is in baptism.

WHen Christ had promised to geue his flesh to be eaten, and the Iewes had asked how he was able to doe it, Christ answered: Except ye eate the flesh of the Sonne of man and drinke his blood, ye shall not haue life in you: he that eateth my flesh and drinketh my blood hath life euerlasting, and I will reise him in the last day. Ioan. 6.

These wordes first were spoken to men of lawfull age as it appereth by the circumstance, who are bound to receaue the blessed Sacrament of Christes supper, if no lawfull impediment stop them, to thend they may nourish and maintein the life which they toke in baptism, and increase it to a higher degree of vnitie with Christ him selfe.

But baptism, by our aduersaries confession, may and ought to be geuen to infants, and yet it could not doe them any good, if it contained not in it self ỹ strength to regenerate them in Christ, seing they are not able for their parts to beleue actually. Mary if baptism really make them a new creature, & saue them (as S. Paule speaketh): the nourishment which we receaue in ỹ Sacramēt of ỹ altar (being now of perfect vnderstāding) must nedes be also reall. For as Gregorius of Nyssa reasoneth, our nature is not at any certain state, but continueth in his substance by perpetuall motion, drawing to it that which it lacketh, and expelling superfluouse things. 2. Cor. 5. Tit 3. Greg. in orat. catechetica, apud Euthy. in Panoplia. li. 2. Hor. 21.

As therefore our baptim is made by real washing with water, & real renewing of ỹ holy Ghost: so nowe in the supper of Christ it behoueth we be really fed with the fruit of the tree of life, which is none other thing beside the flesh of Christ. That flesh then muste be really eaten of vs, and not only eaten by spirit, (For that is conuenient for Angels, but satisfieth not the necessitie of oure corporall nature) but eaten by mouth and body. For of such eating speaketh Christ at this tyme, neither is it worth

while

while to say, that the body shall eate bread while the soul feedeth vpon the flesh of Christ. For the bread and wine haue no promise made in this place of them. For albeit bread and wine be necessarie to the consecrating of the Sacrament, yet the substance of thē is not necessarie at ỳ tyme of receauing the Sacrament. it is only the flesh which died for vs, that Christ promiseth to geue to be eaten, it is the flesh of the sonne of man, which if we eate not, we shall not haue life in vs. It is Christes flesh, which if we eate, he will rayse vs vp at the last day. That flesh of his must be eaten & his only blood must be drunken.

This threatning which is made, if we receaue not worthely the flesh of Christ, must be vnderstanded in his kind, like the other threatning precept made before, concerninge baptism: where it was sayd, except a man be borne again of water and of the holy ghost, he can not enter into the kingdom of heauen. bothe are Sacraments, both necessarie to faithful men and both profitable to life euerlasting. that whiche water doth in washing vs, the fleshe of Christ must do in feeding vs. for this cause the ancient Fathers haue alwais both ioyned these two Sacraments together, and haue alleged these two places for them: the one out of the third, the other out of the sixth of S. John. and they haue named the one baptism, of washing: and the other is called Christes body and blood, of that substance whiche is geuen in it. what should I name here S. Cyprian, S. Basil, S. Ambrose, S. Augustine, & all the rest, who reckon euery where the same truth of flesh to be in the Eucharist, which is concerning water in baptisme.

Cyp. ad Quiri. li. 3. cap. 26. & 26. Basil. de baptis. li. 1. c. 2. & 3. Ambr. de sacramē. & de ijs qui initiā Aug. de pec. mer. & remis. cap. 20.

Therefore as the water which washeth vs, is present really: so must the flesh of Christ which feedeth vs, be made really present. As baptisme can not be truely kept without naturall water, so can

can not the ſupper of Chriſt be truely kept without his naturall fleſh. As if an euil mã come to baptiſm, he is truly waſhed though not profitably to him ſelf: ſo if an euill man come to the ſupper of Chriſt, he truly (though not worthely) receaueth his fleſh. As it is not enough for the Sacrament of baptiſm to haue water preſent in faith only and in ſpirite or vnderſtanding: ſo the preſence of Chriſtes fleſh by faith, ſpirite, or vnderſtanding only ſufficeth not, to make the Sacrament of his ſupper.

I pray you what vnderſtanding had children, wherewith they might receaue the body and blood of Chriſte? and yet ſeing it is cleere by the witneſſe of S. Cyprian, of S. Innocentius, and of S. Auguſtin, that children (although without euident neceſſitie) receaued the Euchariſt in many places of Chriſtendõ, euen while the Churche was yet in his chiefe floure, it can not be denied but in that age all thoſe Biſhops, Doctors, and preachers which vſed to do ſo, dyd well vnderſtand, that the receauing of the Euchariſt conſiſted not in receauing Chriſt by actuall faith, and meditation of his death and reſurrection, but in the vertue of thoſe viſible giftes, which were ſanctified by the Prieſtes vpon the holy altar of God, and thence diſtributed to the faithfull people.

Cypri. in ſer. de lapſis. Innocẽt. epiſt. 92. to. 2. apud Aug. & Aug. epi. 106.

That cuſtome of ſo auncient time vſed more for a ſecuritie then for neceſſitie, yet was approued of God thus farre, that we thereby might haue an inuincible witneſſe of the learned fathers auctority, againſt them, who doubt not to affirme all the writers and preachers of the firſt ſix hundred yeres after Chriſt, to haue beleued of our Lords ſupper, as the new preachers do now profeſſe in England.

The communicating of infants doth proue againſt the Sacramentaries.

But the new preachers make the ſubſtance of Chriſtes ſupper to conſiſt in faith, in ſpirite, and in vnderſtanding. And that not in ſuch faith, whiche another man profeſſeth for me (as it is done for infantes at the font) but teache the ſupper to conſiſt in ſuche faith

saith, as euery man for him self bringeth and auoucheth. So that if a man thinke not of Christes death, and lifting vp his hart dos not swetely feede vppon Christ sitting at the right hand of his Father, they say he doth not receaue our Lords body. And they teach that he eateth nothing but breade and wine, and toucheth not the body and blood of Christ at all.

Of whō I aske, what S. Cyprian, what all the other Bishops of Africa thought. If they had thought so as these men doe, they would not haue geuē the Eucharist to children and infants, who could not ruminate Christes passion, nor thinke vpon him sitting in heauen. Cypr. in serm. de lapsis.

They doubtlesse beleued farre otherwise of the Sacrament, then so. They beleued the body and blood of Christ to be really conteined vnder the formes of bread and wine, and therefore that children might haue profite by receaning it into their verie bodies & soules, albeit they could not lift vp their mindes actually to heauen. The matter in those dates dyd not stand vppon the faith of men, but vpon the word of God, who said: this is my body. This, I say, which I bid you take, this, whiche I geue, this, whiche I bid you eate. What a toy is it nowe for our Sacramentaries to imagin an eating aboue the sky, whereas the body is geuen to the Apostles hands & mouthes by Christ himself, and to the hāds & mouthes of other faithfull men by his ministers in earth?

The xiij. Chapter.

That S. Augustine did not teach these words, except ye eate the flesh &c. to betoken the eating of Christ only by faith and spirit, nor yet the eating of materiall bread with faithfull remembrance of him, but the eating of his flesh, to thend we may be the better ioyned to the spirit of God.

Aug. de doctrina Chriſt. li. 3. c. 16.

IF any ſpeache (ſayth S. Auguſtin) ſeme to command a diſhonorable acte or vncharitable deed, or to forbyd a profitable or beneficiall thing, that ſpeache conteineth ſome figure. Except ye eate (ſayth our Lord) the fleſh of the ſonne of man and drinke his blood, ye ſhall not haue life in you. He ſemeth to command a diſhonorable act, or an cuyll deed. It is therefore a figure cõmanding that we ſhould communicate with the paſſion of our Lord, and ỹ we ſhould ſwetely and profitably remember, that his fleſh was crucified and wounded for vs.

The obiection of the Lutherans

This place of S. Auguſtine may be alleged againſt me, firſt by the Lutherans, who wold proue thereby that Chriſt in S. Iohn ſpake figuratiuely, when he named the eating of his fleſh and the drinking of his blood. For there (will they ſay) he toke eating and drinking for perfect beleuing and remembring Chriſtes death, which is no ſacramentall eating.

The anſwere.

To whom I anſwere, that S. Auguſtin by calling this ſpeach a figure, meaneth not to deny that it apperteineth to the laſt ſupper, but only that it is a figure of ſpeache in reſpect of the maner of eating his fleſh and of drinking his blood: becauſe it ſemeth to commaund the vilible and external eating of a mans fleſh, which is a heynouſe thing. but in dede Chriſt meant, that they ſhould eate his fleſhe and drinke his blood ſwetely and profitably in a Sacrament, in a myſterie, in a remembraunce of his death who purchaſed our life: which was done at Chriſtes laſt ſupper, when

Luc. 22.

taking bread he ſaid after bleſſing, this is my body which is geuẽ for you, take & eate. which body who ſo eateth worthely, he muſt nedes communicate with the paſſion of Chriſt, in ſo much as he eateth that body, which ſuffered ſo bitter a paſſion for him. Now by the fact of eating to communicate alſo with the ſpirite & godhead of Chriſt, that is the figure whereof S. Auguſtin ſpeaketh: but otherwiſe it is out all queſtion, that S. Auguſtine meant not by the

by the swete remembraunce of Christes death to exclude the necessitie of receauing that Sacrament, the which if we eate not when we shold eate it, we shal not haue life, and the whiche is commanded to be made for Christes remembrance. Or is any man able to make a more swete remembrance of his own denotion, then Christ hath instituted for vs at his last supper? therefore S. Augustin doth meane that whiles we eate the Sacrament, we should communicate with Christes passion, by doing ỹ in soule, which our body doth. 1. Co. 11.

Farthermore S. Augustin expounedeth these present wordes of Christes last supper in diuers other places of his workes. in so much that he disputing against the Pelagians expresly affirmeth them to be sayd, De sanctæ mensæ Sacramento, of the Sacrament of the holy table. and vppon the booke of Leuiticus, he sheweth why the Iewes were forbidden to drink blood, sith Christ exhorteth all men that wil haue life, to receaue the blood of his sacrifice, in alimentum, to nourish them. which thing is knowē to be done in the Sacrament of the altar, and the exhortation thereunto is made in S. John. This much is sufficiēt to answer the Lutherans concerning that they leane to S. Augustins authoritie, in whom he that listeth to see more, may reade the places noted in the margent. Aug. de pec. me. li. 1. c. 20. & in Leuit. 9. q. 57. & in ep. 106. & c. & in Ps. 68. contra Crescon li. 1. cap. 25.

Secondarilie the Zwinglians graunting this place to be vnderstanded of Christes last supper, and building vntruly thereuppon the necessitie of both kindes, make an argument, that in his last supper we haue not the body of Christ present vnder the forme of bread after consecration, but only that by eating materiall bread the figure thereof, we must remember it absent, and swetely repete in our minde what paines Christ suffered for vs, and with how great loue he redemed vs. and this their saying they wold father vppon this present place of S. Augu- The obiectiō of the Zuinglians.

ſtine becauſe he calleth Chriſtes ſpeache figuratiue.

The anſwer. For the better vnderſtanding of this preſent controuerſie, it is to be noted, that S. Auguſtine, writing rules or precepts of chriſtian doctrine, taketh and defineth a figuratiue ſpeache after a certain peculiar maner, which he him ſelf deſcribeth in this ſort:

Aug. de doctrina Chriſt. l. 3. cap. 10. Quicquid in ſermone diuino nequè ad morum honeſtatem, neq; ad fidei veritatem propriè referri poteſt, figuratum eſſe cognoſcas. whatſoeuer in the word of God can not be properly referred neither to the honeſtie of maners, nor to the truthe of faith, be thou ſure it is figuratiue.

what a figuratiue ſpeache is to S. Auguſtine. whereby we may perceaue, that he meaſureth a figuratiue ſpeache, by true faith and good maners. to either of which all that cannot be properly attributed, he doubteth not to call figuratiue, in ſuch ſort as he now vſeth that word for a thing that meaneth a farther truthe, then the word naturally ſoundeth. The figure, that S. Auguſtine findeth in Chriſtes words, is becauſe if we reſt in their natural ſenſe, they can not be referred to the honeſty of maners. for it ſemeth a diſhonorable dede and againſt charitie to eate a mans fleſh. for it is both againſt that charitie which a man oweth to him ſelf (and therefore is called flagitium, diſhonour) and alſo againſt ỹ which we owe to our neighbour, and therefore is named facinus an vncharitable or hurtfull act. For as S. Auguſtine him ſelf ſheweth how he taketh a figuratiue ſpeache, ſo doth he tell how he taketh flagitium and facinus.

flagitiū.

facinus.

L. 3. c. 10.

It is ſurely a wilfull abuſing of good lerning, if a man knowing how a maſter and teacher taketh his termes, will notwithſtanding diſpute with him, vſing them in other ſenſe. which thing ſith it is not laudable, we knowing what S. Auguſtine calleth figuratiue, and what he calleth diſhonour and vncharitable, muſt ſo talk of thoſe things, as he hath done.

Why then is it a figuratiue ſpeache, when Chriſt bad the Jewes eate

eate his flesh? S. Augustine him self geueth the cause, saying: Facinus vel flagitium videtur iubere. he semeth to command a thing dishonorable and hurtfull. dishonorable to ỹ eater, hurtfull to him, whose flesh is eaten. for it is a thing muche against the honestie of nature to fede vpon our brothers flesh, and it can not be naturally and properly done, without the losse of his life whose flesh we eate. for these two causes, or els for any one of them, we ought to think this precept to be a figure, that is to say, that it must be more profitablie vnderstanded, then ỹ words dor properly sound. what sound they properly?

See, good reader, whether I deale syncerely with thee, or no. It is a weighty matter to hãdle diuine mysteries, and therefore I endeuour to vse therin such warinesse, as becometh me. I will bring none other mans words, but S. Augustines own, to shew, what the precept of eating Christes flesh at Capharnaum did seme to sound properly. S. Augustine speaketh in this wise of the Iewes: Carnẽ sic intellexerunt quomodo in cadauere dilaniatur, &cet. The Iewes vnderstode flesh after such sort, as it is torne in peeces in a carcase, or as it is sold in the shambles, and not as it is quickened with the spirit. And in an other place S. Augustine writeth also of the very same matter: Durum illis visum est quod ait, nisi quis manducauerit &c. it semed a hard saying to the Iewes: except a man eate my flesh, he shal not haue life euerlasting. They toke it foolishly, thei thought of it carnally and supposed, that our lord minded to cut of certain smal peeces of his body, and to geue it them. This is a hard talk sayd they. they were hard, and not the talk. for if they were not hard, but gentle, they wold say to them selues: He speaketh not this thing rashly, but because there lieth priuie some Sacrament. being gentle & not hard, they wold tarie with him, and should learn of him that thing which, after their departure, those lerned who tarried, for

Augustr. tract. 26. in Ioan.

Aug. in Psal. 98.

ried. for when ỹ twelue had taried with him (the other being departed) they (as who were sorie of ỹ others departing,) warned Christ, that they were offended with his word & so were departed. but Christ instructed them and sayd: It is the spirit which quickeneth, the flesh profiteth not, the words which I haue spoken to you are spirit and life. vnderstand that, which I haue spoken, spiritually. Ye shall not eate this body which ye see, ne shall not drink that blood which they shal shed who wil crucifie me. I haue commended to you a certain Sacrament, which, being spiritually vnderstanded, shal make you liue. and although that Sacrament mustenedes be visibly celebrated, yet it must be inuisibly vnderstanded. thus much S. Augustine.

First I note in these words against the Lutherans, that S. 1. Augustine vnderstandeth the precept of eating Christes flesh of the Sacrament of his last supper. for there only a Sacrament of his death is visibly solemnized, and inuisibly vnderstanded.

Secondly I note against the Zuinglans, that the figuratiue 2. speache which S. Augustine acknowlegeth in Christes words, is to be measured and meant according to the natural and customable speaking and vnderstanding of carnall men, who yet be not fully faithfull. for they thought they should haue eaten Christes flesh torne into peeces, & to fill their bellies therewithal. for indede ỹ eating of flesh naturally imploieth cutting or tearing, before it come to our month, and afterward chawing with the teeth, and so the filling of the bellye. but in respect of all suche meanings, the words of Christ be figuratiue.

For seing it is against the honestie of maners to order mans flesh after such a cruel fashion, the Iewes should haue deuised how to make an honest meaning of his words, whom Ioan. 6. they confessed to be a great Prophete, or at the least they should haue asked of Christ the true meaning of his own words. For seing

seing Christ had multiplied fiue loaues miraculously to feed them, and did so many other miracles and so much good in al the countrie, that all men who were voide of malice confessed him to be of God, reason geueth, they should harken obediently to his words, as the which they might perceaue to be spoken by no meane or common man, and that therefore they should not measure them by their own phantasie & experience. Now then to say, that except ye eate my flesh, is a figuratiue speache, is no more to say, but you must not take the eating of Christes flesh so as at the first sight it cometh to your mind, neither concerning the vsuall maner, nor concerning the customable end of ỹ eating, for that is vnhoneſt. Tarie therefore vntill you find a better sense. whiche sense is found when it is knowen that Christ vnder the forme of bread geueth the substance of his flesh whole, sound, and quick, with the Godhead corporally dwelling in it, to the end we should liue spiritually for euer, by worthy receauing it into our bodies and soules. Ioan. 9. Colos. 2.

Thirdly I note much the kind of speaking, which S. Augustine vseth. For he calleth that thing a Sacrament vpon ỹ words of the Psalm now alleged, which in his bookes of Christian doctrine, he called a figure: Shewing him self to take the name of a figure for all that, when a farther and higher thing is to be vnderstanded then was outwardly expressed, in which case the thing expressed is a Sacrament, to wit, a figure or a holy signe of that higher truth which is to be vnderstanded. but he meant not by the name of a figure either to exclude the truth of eating Christes flesh, or the truthe of drinking his blood, but only the grosse maner of eating and drinking it to a carnal end, which the Iewes thought vpon. for as the killing and eating of the Paschall lamb was not only natural, but also gaue ỹ faithful to vnderstand that Christ should be both killed on the crosse, and eaten Psal. 98. lib. 3. ca. 10.

in a Sacrament: and as the figure which was in that Lamb did not diminiſh the real killing and eating thereof, but only did refer it to a higher truthe: ſo the figure, which is in eating Chriſtes fleſh, doth not diminiſh the true eating thereof, but only declareth that eating to be a figure, becauſe it is referred again to a higher truthe, both in Chriſt, whoſe fleſh that once died is now eaten, and in vs, who eate it not ſo much for to eate it corporally, as to fede ſpiritually of God him ſelf, who maketh that fleſh profitable. and that S. Auguſtine thought ſo, it is euident by his own words vpon S. John: ye know not what is ỹ maner of eating this fleſh, but except ye eate it &c. Lo the maner of eating was ſecret, but the thing that ſhould be eaten was naturall fleſh.

Auguſt. in Ioan. tractat. 26: &. 27

Again: Carnem ſic intellexerunt, quomodo in cadauere dilaniatur, aut in macello venditur, non quomodo ſpiritu vegetatur. They ſo vnderſtode fleſh, as it is torne in a carcaſe, or ſolde in the ſhambles: And not as it is quickened with the ſpirit or Godhead. Here it is reported, wherein the Jewes did erre. They toke the word, fleſh, amiſſe, not concerning the ſubſtance of it, (which muſt be really eaten) but concerning the maner of eating it. Is not modus Latin for the maner? Is not quomodo as much to ſay, as by what maner? The Jewes vnderſtode ỹ name of fleſh, Quomodo dilaniatur, non quomodo vegetatur: After ſuch maner as it is torn into peeces, and not after ſuch maner as it is quickened with the ſpirit of God. Do not theſe words import, that the Jewes erred in the manner of eating Chriſtes fleſh? Doth not he that findeth fault only with the maner of eating fleſh, ſufficiently allow the eating of the fleſh it ſelf, if it be done after a good maner?

Modus.

Yea farther, doth not he that ſheweth the maner how it may be well eaten, approue that kind of eating it? As we muſt not

eate

eate Christes flesh after such a grosse maner, as is vsed in eating such flesh which is commonly cut into peeces: Right so we must eate Christes flesh after such maner, as it is quickened with the Godhead. So doe S. Augustines wordes import.

I beseche thee, good Reader, see the odds betweue the argument of a Catholike and of a Sacramētarie. He reasoneth thus: we must not eate Christes flesh carnally and butcharly, therefore we must not eate really ỹ substance thereof. We reason thus: we must eate Christes flesh as it is quickened with the Godhead, therefore we must eate really the substance thereof. The argument of the Sacramentarie is naught, because a certain vse or maner of a thing forbidden doth not infer, that the substance of the thing it self is forbidden.

The Sacramentarie.

The Catholike.

Why the Sacramentaries argument faileth.

Yea contrariewise, the forbidding of one maner semeth to licence the same thing in an other maner. As if the law say, let no man were a sword in the city, it semeth to graunt that men may were a sword in the highe way. And yet because S. Augustine sayth, we ought to take Christes wordes figuratiuely in respect of such a foule maner of eating his flesh, as the Iewes imagined, the Sacramentarie will conclude, that Christes flesh it self must not be eaten really and substancially at all.

See on the other syde, why the Catholikes argument is good and laudable. Euery maner and qualitie which is graunted, cōcerning the vse of any substance, doth infer of necessitie the hauing of that substance. But we may externally in a Sacrament by our fact and dede, as wel as by faith, eate Christes flesh, Quomodo spiritu vegetatur, after such maner as it is quickened with the spirit, therefore we must haue it substancially and really present, to the end we may so eate it in the sayd Sacrament. The not eating it after a grosse maner, doth not take away the eating of it in substance, but the eating of it in a Sacrament, whereof we

Why the Catholikes argument is good.

now ſpeake, as it is dwelt in of the Godhead (which is a moſt pure maner of eating it) doth include the eating of it in ſubſtãce. where dwelleth the Godhead but in the ſubſtance of Chriſtes fleſh? Or how can I eate it as the ſpirit doth quicken it, if I eat not the ſubſtance of it, which only is quickened and vnited to the Godhead? which thing ſith it is ſo, S. Auguſtine meaneth not, by calling Chriſtes wordes figuratiue, to exclude the eating of his fleſh ſubſtancially, but to exclude the eating of it by peece meale, or els for the filling of the belly. And therefore vppon. S. Iohn thus he writeth: Quomodo illi intellexerunt carnem, non ſic ego do ad manducandum carnem meam. After ſuch maner as they vnderſtode fleſh, I do not ſo geue my fleſh to eate. what is this to ſay, but I geue my fleſh to be eaten after an other ſort, but not in an other ſubſtance then the Iewes thought of? The Iewes erred in the maner of eating, as thinking they ſhould eate it in that viſible quantitie wherein Chriſt ſpake: and ſo they erred in the maner, but not in the ſubſtance of Chriſtes fleſh. But the Sacramentaries erre in the ſubſtance it ſelf. The Iewes thought Chriſtes fleſh ſhould haue bene eaten properly and naturally, as other meates are eaten which are diuided and periſhed in the eating. The Sacramentaries think, that Chriſtes fleſh muſt not be eaten ſubſtancially or in truth of his own nature, but figuratiuely and by faith alone. The truth receaued in the whole Catholike Church is, that Chriſtes fleſh is eaten both ſubſtancially and figuratiuely, in ſuch ſort, that the ſubſtanciall eating is referred to an eating by faith.

tract. 27.

Gen. 14. Exo. 12. & 16. Pro. 9.

We eate Chriſtes fleſh ſubſtancially, becauſe his true ſubſtance was both ſhadowed in the law of nature and of Moyſes to be eaten: and prophecied of before as meate and drink: and promiſed by Chriſt vnder thoſe names: And deliuered by his own hands with theſe wordes, This is my body, and this is my

blood

blood, take and eate: and beleued in the whole church, and adored under the formes of bread and wine through all Christendome: we beleue ꝑ same substance of Christes flesh to be also eaten figuratiuely, because it is not remoued thereby from his place in heauen: but is made present by wordes, which signifie & worke the presence of his flesh and blood. It is not sene in his own shape, not felt nor tasted in his own proprieties, not cut into peeces although diuerse take it together: it is not perished by eating, it feedeth not the belly, or ꝑ sensible, but the reasonable & spiritual life, it is not eaten only to be eatē, but to make vs remēbre effectually, and to conforme our selues to the death and life of him, whose flesh it is. And thereby to make vs to loue him, & to beleue him to be the bread of life to all the faithfull, and no lesse to gather diuerse men into one mysticall body of his church, then diuerse bodies of wheat and of grapes are made into one artificiall body of bread and wine. the which mysticall body he will no lesse change from mortalitie, then he hath changed the substance of bread and wine into the substance of his flesh and blood. Hila. li. 8 de Trin. Augu. in Psal. 98.

Seing the flesh of Christ may signifie so many things vnto vs though the maner of the presence, it were more then madnesse to say it is not a figure, or is not eaten figuratiuely. But because it signifieth so many things, therefore to deny it to be present, is to take away no lesse the figures whiche come by the presence of it, then the thing it selfe.

Christ is the figure of his fathers substance, the image of God who can not be sene, he is found in shape as a man. But what? is he not therefore the same substance with his father, one God with him, and true man in dede? who reason thus but heretikes, who but Arrias, but Marcionits, but Apollinaris scholars? did S. Augustine euer meane suche a figure of Christes institution, whiche was voide of the truth figured? taught he not that we must adore Hebr. 1. Colos. 1. Phil. 2. Tert. cō. Mar. l. 5. Amb. ep. 46.

the body and blood of Chriſte before we eate it? but of him God willing I ſhall haue occaſion to ſpeake often tymes. Doth not cuſtome ſhew vs, that a thig may in diuerſe reſpects be a ſigne of it ſelf? doth not the baker ſet a lofe or twain forth, to ſignifie that bread is there to be ſolde? That loſe is both bread, and a ſigne of breade, but bread in ſubſtance, and a ſigne in reſpect of ſelling: ſo is the fleſh of Chriſt a ſigne and figure that Chriſt died for vs. It is the fleſh it ſelf and the ſigne of fleſhe, but it is fleſh in his owne ſubſtance without any default or lacke, and the figure of fleſhe in reſpect of death whiche the ſame fleſh, hauing ſuffered once, doth not now ſuffer, but would by his own preſence make it fruitfull to vs in ſuche ſorte, that we ſhould remember the death of it, and partake the fruites of the death as oft as we came to receaue that fleſh worthely. what nede more wordes?

Aug. in Pſal. 98.

To geue a briefe reſolution of S. Auguſtines mynd, it is to be noted, that both by his iudgemēt, and by the confeſſion of the Sacramentaries, theſe wordes, except ye eate the fleſh &c. belong to the myſterie of Chriſtes ſupper: therefore, if they be figuratiue, they muſt ſhewe ſome figure in one parte or other of the ſupper. The ſupper cōſiſteth of bread & wine as of material parts, whereof it muſt be made, and of prououncing vpō or ouer them (as S. Iuſtinus the martyr ſpeaketh) the wordes inſtituted by Chriſt, this is my body and this is my blood, the which words whē they come to the elements of bread and wine, the Sacramēt is made: what is that Sacramente? we ſay, it is the making preſent (in a miraculouſe ſorte) the true body and blood of Chriſt. Our aduerſaries ſay, it is the appointing of bread and wine to be a figure of Chriſtes body and blood through the remembrance of his death. For our beleefe, I bring S. Auguſtines authoritie, who ſaith, except ye eate my fleſh, are wordes figuratiue, and out of it, thus I reaſon.

Iuſtin. in Apol. 2.

The

The eating of Christes flesh, and the drinking of his blood, being reall dedes which must be performed in Christes supper, & yet being called for good respect figuratiue wordes, must nedes be the figures of somwhat, & the same dedes & words being referred to the supper of Christ, must nedes betoken somewhat as they are there consydered. But the eating of flesh in Christes supper can betoken nothing at all, except his flesh be there eaten, the eating whereof may be the ground of this betokening. Therefore these wordes import of necessity, that in Christes supper the flesh of Christ is really eaten, and his blood is really drunken.

It is not sayd of Christ: except ye eate bread & drinke wine. Of those elemēts he in the promyse of his supper made at Capharnaum, speaketh not one syllable, for which cause we must not aske at this time what they figure & signify in Christes supper, because nowe there is no mentiō of thē, except any man be so frontike as to say, that ỹ flesh of Christ is here made ỹ figure of bakers bread, & his blood ỹ figure of wine. whereupon it would folow that ỹ flesh & blood, as being figures of these dead elements, were worse and baser then the elements thē selues. for euery figure is some way or other behind the truth, which it figureth.

Bread & wine are not mēcioned at Capharnaum

If then we must leaue of the consyderation of bread and wine, if likewise no respect must now be had of the wordes of consecration, which are not yet spoken of: what other thing can these figuratiue wordes, except ye eate my flesh, signifie in Christes supper, but this: except ye eate my flesh in that mysticall and wonderfull maner, which I will geue it in, and to that spiritual end, for the which I (being true God) wil geue it you: that is to say, except ye do both take it in the Sacrament, and spiritually remember my death geuing me thanks for it, and conforming your selues to it, ye shall not haue life in you. By whiche interpretation Christes wordes are figuratiue, in so much as they meane neither that ma-

ner of eating peeces of flesh, whiche the Iewes vnderstode, not that end of eating it, which they thought vpon, mynding altogether (as S. Cyrillus and S. Chrysostom note) the feding of their bellies.

Cyr. li. 3. ca. 35. in Ioan. Chrys in Ioan. ho. 44.

But if Christes flesh be not present at all, whereof is it a figure when it is eaten? can that, which is not, signifie or figure anie thing? cā the flesh which is only figured at the tyme of our eating bread (as the Sacramentaries teache) be made a signe and figure, by eating it? if the eating of Christes flesh be not the figure, the wordes: Except ye eate my flesh, be not figuratiue. For if eating be throughly taken for beleuing and for no eating at all, thē these wordes do not appertein to the Sacramētall eating of Christes supper. But seing the Sacramentaries teache them to speake of the supper (as in truth they doe) the eating must so be figuratiue one way, that yet it be true another way. For if there be no true eating, there lacketh a ground which may be the figure of another eating, that is to say, of spirituall communicating with Christes passion.

If some reall eating must be had to warn vs of that spirituall eating, surely that real eating can not in S. Iohn be meante of bread and wine, sith Christ neuer named them. therefore it is imployed that Christ meaneth, except ye eate my flesh so, as it is a figure both of my death, and may be a cause of your spiritual life, ye shal not liue euerlastigly. Thus doubteles did Christ meane, thus dyd S. Augustine expound his wordes.

The Sacramentaries doe erre in making Christes words to be figuratiue only passiuely, whereas they are also figuratiue actiuely. That is to say, the Sacramentaries so take this matter as if it were only said, the flesh and blood of Christ be figured & signified in his supper as to be spiritually fed on. But it is not so said only, but also the actuall eating of Christes flesh is taught to be

wherein the Sacramētaries erre in expounding these wordes.

to be a figure it selfe of another spirituall eating. Therefore we eate really flesh one way, to signifie another way the eating and beleeuing in flesh spiritually. And that is proued out S. Ambrose most manifestly, where he saith: In edendo & potando carnem, & sanguinem, (for there is the point, albeit the Sacramentaries go about to corrupt his wordes by euil distincting of them) quę pro nobis oblata sunt, significamus. In eating and drinking the flesh and blood, we signifie those things, whiche were offered for vs. Behold, the eating flesh doth signifie and make a figure of the self same flesh, as it was offered for vs. And so doth both Christ & S. Augustine meane at this tyme. our Lord cõmaunding vs to eate his flesh, doth command vs to cõmunicate with his passion (saith S. Augustine) and profitably tó remember his death, that is to wit, he commaundeth both to eate the body which died, & to eate it worthely, to eate it in hart as wel as in mouth: to eate it in remembraunce of his loue toward vs, as wel as in the Sacramẽt: to eate it as the Godhead doth quicken it, and as it figureth the entring and tarying in his mysticall body the Church.

Ambr. in 1. cor. ca. 11.

Li. 3. c 16 de doct. Christ.

This eating of Christes flesh is swete, is profitable, is not hard, not carnall, not without a figure, or mysterie. For to eate without any mystical meaning is only to fill the belly, whereof Christ spake not. he commanded a figuratiue eating of his flesh, the which figuratiue eating should not take away the real eating of his flesh. for that eating whiche is not reall, can not be actiuely figuratiue, sith euerie figure is made vpon a true ground of one thing done really, & of another thing meant mystically. But the figuratiue eating importeth a farther thing, then to rest in the eating it selfe.

The eating that figureth another thing, must be reall.

It is therefore insensibly said of the Sacramẽtaries, that those wordes which naming a certain actuall and real dede (as the eating of mans flesh is) be figuratiue, because the flesh is not really

eaten. But they be in dede figuratiue becauſe the fleſhe of that man is meant alſo and vnderſtanded to be moze then really eaten: foz it muſt be ſpiritually eaten alſo.

The ſecõd erroz of ỹ Sacramẽtaries.

The Sacramentaries committed an other foule erroz in theſe wozdes. foz whiles they wil draw this place of S. Iohn to their purpoſe, they are conſtrained to expound the wozdes of Chriſt in this wiſe: except ye eate the fleſhe of the ſonne of man, that is to ſay, the figure of his fleſh. That is the firſt vnpzoper ſpeach which they find in the text, and yet that might be wel bozn withal, if they reſted there. Foz in dede it is meant in ſome ſenſe of Chriſt, except ye eate the figure of my fleſh, to wit, except ye eate that inuiſible ſubſtance of my fleſhe, which is a figure of my viſible & paſſible fleſh, ye ſhall not haue life in you. But now they can not ſo take it. Foz they will not graunt that Chriſt meant of his owne ſubſtance to be really eaten. Foz which cauſe they muſt goe forward and expound again the figure of Chriſtes fleſh ſaying: except ye eate the figure of my fleſh, the which figure bzead & wine ſhall make, ye ſhall not haue life in you. Did S. Auguſtin referre the figure he ſpake of, to bzead and wine? Did he once touche oz mention thoſe materiall elements, in declaring the figuratiue ſpeach that Chriſt by his iudgement vſed? where named S. Auguſtine bzead and wine? He ſayth our Lord commanded vs to communicat with his paſſiõ, to remember ſwetely the fleſh which was crucified for vs. In that communicating and remembzance he putteth the figuratiue ſpeache. So that, if we marke wel, the reall eating of Chriſtes fleſh is not remoued, but left ſtil as the foundation whereupon the figure muſt be built. The figure muſt be in the end of the woꝛke, and not in the beginning thereof. Euerie figure looketh higher to a truth aboue it, and not lower to baſe elements which are vnderneth it.

How Chriſtes fleſh is a figure of it ſelf.

Bzeade & wine are not the figure which S. Auguſtin meaneth. Aug. de doctr. Chriſt. li. 3. c. 16.

Verily neither Chriſt, noz S. Auguſtine did ſpeake oz meane of bzead

of bread and wine, and yet our new brethern must nedes vnderstand bread and wine to be the ground of the figure which they allege.

Christ sayth: except ye eate my flesh. They say, except ye eate bread and drinke wine, which shall be the figures of my flesh and blood. what a vile interpretation is this, to make flesh and blood to signifie bread and wine, and therewithal to make bread & wine to signifie again flesh and blood? what ignorance, what abusing of Gods word, what a blasphemy is this, to make ỹ higher word serue to signifie the lower, that the lower may afterward signifie ỹ higher? It is as much to say, as Christ principally betokeneth a doore, & then a doore is secõdarily the token of Christ. where is honesty? where is shamefastnes? where is cõmon vnderstãding? I aske of them whether these words, except ye eate, belong to ỹ supper. They say, they doe belong to the supper so truly, that they build vppon them falsely the necessitie of both kindes.

Then say I, eating is meant not only of eating by hart and faith, but also by mouth, as S. Basil, S. Chrysostome, S. Cyrillus, S. Augustine, with all the rest of the fathers before alleged, doe confesse, and the Sacramentaries graunt the same most willingly. Then we are agreed that eating standeth in some part properly, concerning that some one thing eaten shall enter into our mouth.

I aske thē, wherein the figure cheefely standeth? They say in ỹ word flesh principally, & secondarily in eating, ỹ is, in remēbring (by that thing which is eaten) an other thing, and I confesse it also.

what is now meant by that word, flesh? They say, the figure of flesh. and that doe I graunt, although it were more properly sayd, that flesh meaneth, and is the figure of the passion. But let flesh stand for the figure of flesh. Here beginneth the issue.

Fleſh can not ſignifie bread.

what meane you by the figure of fleſh? Bread, ſay they. That ſay I, is ſtarke falſe, and vnpoſſible. For how commeth fleſh to be latine for breade? By what grammaticall, by what Rhetoricall, by what Moſaical or myſticall figure is that interpretation brought about? All the worlde ſeeth, that in proper ſpeach he that wil haue bread, vſeth not to cal for fleſh. Or if he doe ſo, I think the butcher wil ſoner ſerue him, then the baker. Moreouer no figure wil ſerue to make one thing meane another, except there be ſome affinitie or dependance betwene them. but fleſhe and bread are cleane ſeuerall kindes of natures.

Thirdly, Chriſt neuer in any couenant or truſe inſtituted fleſh to ſignifie materiall bread. we haue no ſuch Sacrament neither in the old, nor in the new Teſtament. and ſurely ſith fleſh is neither a naturall nor a diuine token of breade, nor ſo vſed in common ſpeache, it can not by any ordinarie meane betoken bread. In ſo muche that the lawiers, who of all men beſt know the propriete of wordes, and are moſt prone to expound them fauorably in the teſtamentes of men departed, yet haue cõcluded, that if any man erre in naming the kinde of thing, as if intending to bequeath his garmentes doe ſay: I bequeath my ſiluer, or contrarie wiſe: the legacie can not hold. For ſaith Vlpian: Rerum vocabula immutabilia ſunt, hominum mutabilia. Proper names geuen by men may be changed, and therefore an errour in them is tolerable. but the appellatiue names of things can not be changed. and yet our new brethern can fynd the meanes how fleſhe may ſtand for bakers bread, & blood for wine of the grape. The cõtrarie might ſtand right wel, becauſe bread and wine were inſtituded by God in the law of nature and of Moyſes (as the fact of Melchiſedech & the figures of the lawe do ſhewe) to figure & ſhadow Chriſtes fleſh & blood. So was the rock inſtituted to ſignifie Chriſt, manna to be a ſigne of his laſt ſupper. But that fleſh, yea ỹ fleſh of Chriſt (who

Vlpia. de leg. 3. l. 4.

Gen. 14. Leu. 2. 1. Cor 10 Ioan. 6.

(whiche is the end of the law) that it should serue to signifie wheareunto, that diuinitie was borne and sprang first in our dayes, Rom. 10.
being vnknowen to S. Augustine, and to all other Fathers and Councels, yet it is so good diuinitie in England, that a mā may haue a bishoppryck for it, then for saying God is one in three persons. I haue stode sumwhat long vpon this place, because it is one of them, where vpon the Sacramentaries vse fondly to bost & bragg, as thowgh they had gained sumwhat by ỹ name of a figuratiue speache, which S. Augustine saith is in Christes words, but ỹ figure serueth to shew a higher & a more profitable mysterie, thē ỹ word nameth, but not as they vnlearnedly wold haue it, to shew ỹ base creature of wheaten bread & wyne. It is ỹ passion of Christ, & ỹ spirituall maner of eating, in respect where of Christes speache is called of S. Augustine figuratiue. for if Christes flesh were eatē only to fill ỹ bellie, without farther accompt of spiritual grace and life, then were the eating of that flesh natural, sensible, accustomable and without all figure, and should be eaten by cutting, tearing, and wasting it: but in that case flesh profiteth nothing. the flesh we speake of, must be eaten as a figure, as a mysterie, as a Sacrament, as a holy signe of a higher truthe wrought in the soule, then that bodilie eating doth work. So likewise in baptism we are washed in a figure, because the washing hath a farther and higher end, then only to cleanse the body. That speache therefore wherein Christ commādeth his flesh to be eatē, is figuratiue, not that we should denye the true eating of his flesh, but because that eating is referred to a greater purpose, then to the feeding of the body. for Christes flesh is meate in dede, that is to say, is eaten in dede as I shal proue vpon that place. but it is not eaten only ỹ it should be corporally receaued, but to thend we should partake of the spirit and godhead which is in it, and so by the merit of that

How flesh must be eaten in a figure.

flesh really present in vs, obteyn life euerlasting with it. now from what a worthy meaning wold these figuratiue Gospellers bring the words of our sauiour? whose hard harts I beseche God to mollify, that when they heare the truthe, their stomake do not kendle to mayntaine their old fashon, before they haue well loked about them. rather chooling to confesse a fault and to amend it, then to make a new synne by mysserculing the former fault.

¶ Christes flesh being meate in dede, must nedes be really receaued into our bodyes.

HE that wil know exactly why the flesh of Christ is called meate in dede, must put before his eies three thinges. The
1. first is, that the Iewes hearing Christ say he wold geue them his flesh, asked, how he could geue it to be eaten? The se-
2. cond is, that although Christ answered not directly to their captions, how and vnfaythful question, yet he sayd, the eating of his flesh to be necessary for them (as without the whiche they could not haue life) and profitable (as whereby they shold haue euerlasting life, & that not in their soules only, but also in their bodies, for so much as he wold reise them vp in the last day. after
3. whiche two things well pondered, the third is to marke, that Christ confirmeth all these former sayings of his, by suche wordes as geue a reason of them. for my flesh (saith he) is meate in dede, and my blood is drinke in dede. as if he had sayd, wonder not ỳ my flesh geueth you life euerlasting, & reiseth vp your bodies, for it is meate in dede. that is to say, it hath truly & in dede those proprieties, which any man wold wish for in true meate.

These words cõfirm the former talk.

Two thinges may be considered in meate: the one, that it is truelie receaued into the body of that liuing creature for whose vse it is appointed: the other, that it is receaued as a medicine which

Two proprieties in meate.

whiche may preserue vs against death. for meate is neither properly attributed vnto the feeding of the sowle (but only by a metaphor and an vnproper speache) neither is it worthy to be called true meat, if it gene not a true remedie against death. there fore when Christ saith: My flesh is meate in dede, he meaneth thus, my flesh bothe shalbe receaued into the verie bodies of my people, and shall gene life euerlasting as well to their bodies, as to their soules. the whiche interpretation S. Chrysostom maketh writing thus: Quid significat &c. what meane these words, my flesh is meate in deede, and my blood is truly drinke? either it meaneth that flesh to be ỹ true meate whiche saueth the soule, or els, he speaketh it to confirm them in the former wordes, Ne obscurè locutum in parabolis arbitrarentur, sed scirent omnino necessariũ esse vt corpus comederent: that they should not thinke him to haue spokẽ in parables darkely, but that they should know it to be by all meanes necessary to eate his body. thus far S. Chrysostom. Chryso. in Ioan. Hom. 46

Note that Christ spake not now in parables.

By whiche interpretation Christ geueth a reason both of his first wordes, wherein he sayd, the bread which I wil geue, is my flesh, and of the second, when he sayd, he that eateth my flesh hath life euerlasting. for my flesh is meate in deede, both in that respect that it shal be geuen to you as true meate is wont to be delinered to them, who truly take and truly eate it, and also in that respect that it nourisheth truly, as true and euerlasting meate ought to nourishe. he that denieth any one sense of the twaine, denieth one veritie of ỹ ghospell. he that graunteth both senses, must needes graunt, that the true eating of the flesh standeth not for eating truly the signe of flesh, because he spake not obscurely nor in parables as S. Chrysostom affirmeth. and yet it is an obscure saying to put flesh for materiall bread, or eating for beleuing. it is a parabolicall speache, if when flesh, blood,

It were a parable if flesh stode for bread and blood for wine.

eating, and drinking is named, yet we shal vnderstand that be-
kers bread must be eaten and wyne drunken, and Christ must be
loued & beleued vppon: these parables neither Christ thought
of, nor the Fathers knew.

If Adam had not synned, the opinion of ancient doctors is,
that notwithstanding his body consisted of contrarie elements,
by whose continual fight and battail it should naturally haue
drawen to corruption and dissolution, yet through the marue-
louse grace of God (saith S. Augustine) his body should haue
bene far from diseases, from old age, from death, & from all cor-
ruption, by tasting of the wood of life whiche was in ỹ middest
of paradise. Tanquam cætera essent alimento, illud Sacramento,
vt sic fuisse accipiatur lignum vitę in paradyso corporali, sicut in
spiritali, hoc est, intelligibili paradyso sapientia Dei, de qua scri-
ptum est: Lignum vitæ est omnibus amplectentibus eam. So that
other meates (in paradise) were to nourish Adam corporally,
the word of life was also in stede of a mysterie or Sacrament, to
sh'end the word of life should be vnderstanded to be after such
sort in the corporal paradise, as the wisedom of God is in the
spiritual paradise, which is atteined to by only vnderstanding.
the which wisedom of God, as it is writen thereof, is the wood
of life to all that embrace it.

Aug. de ciuit. dei lib. 13. c. 20.

Gen. 2.

Prou. 3.

Corporall tasting is necessarie to make ỹ meat true meate.

As now the wood of life which should haue preserued man frō
incorruption, was to be bodily tasted of, and yet to worke a Sa-
cramentall and spirituall effect in preseruing mans body aboue
al course of a corruptible nature: so is it meant that Christes flesh,
which is in dede the wood of life, should be a Sacramēt vnto vs
by the corporall eating and spiritual working thereof, & for bothe
these causes together it is called meate in dede.

Take a way ỹ corporall tasting of Christes body: and charitie,
faith, hope, or any like vertue is proportionably & in his degree

meat in dede, or drinke in dede, as the Sacrament of Christes supper is. For all those vertues coming from God feed vs in dede to life euerlasting, & therefore haue ỹ second propriete of true meat, which is to nourish for euer. But they haue not ỹ first propriete, which is to be receaued after an external maner into our bodies. To this externall maner Christ had also respect, when he sayd: My flesh is meat in dede, or verily meat. For he sayd not only my flesh is true meat, but it is truly meat. It hath not only ỹ true nature of meat, but also ỹ true maner of it. for as verus cibus is true meat: so is verè cibus truly meat. As true meat is sayd in respect of the essentiall propriete and effect of meat, which is to nourish: so is the flesh of Christ truly meat in respect of the maner of it, because it is receaued in at the mouth, & goeth into the body, after such sort as other meates doe, although it nourish spiritually. Iacob. 1. verè Truly.

I haue sayd often tymes, that Christ in this chapiter speaketh both of spirituall eating alone, and beside that of Sacramental eating together with spirituall. He speaketh of spirtuall alone about the middest of the chapiter straight after those words: work the euerlasting meat which the sonne of man will geue you. which words are the generall theme to the whole Sermon following. But of Sacramental eating, as being the second part of his Sermon, Christ speaketh specially and expressly, from these words forward, and the bread which I will geue, is my flesh. The theme of ỹ vj. of S. Iohn.

Whiles Christ was yet about the first part of his Sermon, which belõgeth to spiritual eating alone, he sayd: Pater meus dat vobis panem de cœlo verum. My Father geueth you the true bread from heauen. Qui credit in me, non sitiet vnquam. He that beleueth in me shall not thirst at any tyme. As Christ is only beleued on and only receaued by faith, so he is panis verus, the true bread, or meate. Verus panis.

But when he was come to the second part of his Sermon,

where he spake of Sacramentall eating as well as of spirituall, there he sayd, for Pater meus dat, ego dabo: For verus, verè. In stede of, my Father, he sayth, I: in stede of, doth geue, he sayth, I will geue. In stede of, him self to be true food, he sayth, His flesh is truly food. There is in the second parte none other substance then was in the first, to th'end we should vnderstand that Christ geueth in his Sacrament the same reall flesh, which his Father gaue him when he came down from heauen by taking flesh. But there is an other tyme of Christes gift at his last supper, and an other sorte or maner of his geuing. For that which God the Father gaue vnto the soules of the faithfull, God the Sonne geueth to their bodies also. And by that meanes he is not only true meate, but also truly meate. And that without all darke speaches or parables.

How the Sonnes gift is diffèrèt from the Fathers gift.

S. Hilarie well vnderstanding the strength of the same word Verè, truly or verily, or in dede meeteth the old Arrians and new Sacramentaries therewith in this maner.

Hilarius lib. 8. de Trinitat.

De naturali in nobis Christi veritate quæ dicimus nisi ab eo discimus, stultè atque impiè dicimus. ipse enim ait, caro mea verè est esca, &cæt. Thus they are in English. That we say concerning the naturall truth of Christ being in vs, except we learne it of him, we say it foolishly and vngodly. For him self sayth, My flesh is meate in dede, and my blood is drink in dede: he that eateth my flesh and drinketh my blood, tarieth in me and I in him. There is no place of doubting left concerning the truth of flesh and blood. for now both by the profession of our Lord, and by our own faith it is truly flesh, and truly blood. And these things taken and swallowed are the cause, that we tary in Christ and Christ in vs. Is not this thing the truth? It may well chaunce not to be true to them, who denye Iesus Christ not to be true God.

S. Hila-

S. Hilarie disputing in those words against the Arrians, who holde Christ to be one with his Father in will only, doth proue that we also are one with Christ naturally by some meanes, that is to say, by naturall partaking of Christes flesh in his last supper. And to proue that thinge, albeit he might haue brought many places out of the Ghospell, or out of S. Paule, yet he chose to bring this place out of S. Jhon, as the which he thought no lesse plaine, then any other was. And twise he repeteth that the flesh of Christ is truly meate: Once as being spoken of God, an other tyme as being also beleued of vs. and farther he affirmeth vppon this place, that the flesh and blood of Christ being taken and swallowed, bringe to passe that we are in Christ, and Christ in vs. Accepta.

The taking of Christ by faith doth not proue S. Hilaries purpose. for he must shew that we take Christ in body and nature, euen as he defendeth Christ to be one nature and substance with his Father. The being of Christes flesh in our bodies, and the reall ioyning of the one to the other is that, which S. Hilarie meeth vppon. And therefore he sayth afterward, that Christ naturaliter in nobis permanet, tarieth naturally in vs.

By that word naturally S. Hilarie expoundeth how he taketh the word Verè, truly. For he taketh it, as if it were writen, my flesh is to be naturally receaued of my Disciples, as meate. The which thing he had twise expressed before, saying: nos verè, verbum carnem, cibo Dominico sumimus. We take ỹ word (made) flesh truly in our Lords meate. And again: Verè sub mysterio carnem corporis sui sumimus. We take the flesh of his body truly vnder a mysterie. Lo, by thies meanes the naturall veritie of Christ is in vs, according as we learned of him, saying: My flesh is meate in dede. All men knowe what we receaue into oure mouthes and bodies in Christes supper. That very thing is affirmed Naturally. Truly. Lib. 8. de Trinitat.

firmed of Chriſt to be his fleſh. And by that receauing of ours, his fleſh is truly meate.

Gregor. Nyſſen. in vita Moyſit.

S. Gregorie of Nyſſa, brother to S. Baſile the greate, warneth vs, puro deſęcatoque animo cœleſtem cibũ ſumere: To take the heauenly meat with a pure and cleane mind. The which meat (ſayth he) no ſowing brought forth vnto vs by the arte of tilling the ground. But it is bread prouided for vs without ſeed, without ſowing, without any other worke of man. It ſlowing from aboue is found in the earth. for the bread which came downe from heauen, which is the true meate, which is obſcurely meant by this hiſtorie of Manna, is not a thing without a body. For by what meanes cã a thing without a body be made meate vnto the body? The thing which is not without a body, is by all meanes a body.

Nyſſenus proueth ẏ truth of Chriſtes body by ẏ truth of the eating it.

This bleſſed man alludeth euidently to the wordes of Chriſt in S. Iohn, where he ſaith: my fleſh is meate in dede. for ẏ bread whiche came downe from heauen whiche is the trew meate, is none other thing then the fleſh of Chriſt. this kind of thing is not a ſpiritual thing that lacketh a body, but it is a trew body. how doth S. Gregorie proue it to be a trew body? becauſe it is made meate vnto the body. for how (ſaith he) can a thing whiche lacketh a body, be made meat vnto the body? as who ſhould ſay, there is no doubt but the fleſh of Chriſt is made meate vnto our body, becauſe Chriſt ſayd: my fleſh is meate in dede. and meate is ordinarilie promiſed to nouriſh the body, although it, being the meate of God, helpeth the ſoule alſo.

If the bread that came downe from heauen whiche is the fleſh of Chriſt, be true meate, it is a bodily thing. for els how could a thinge that hath no body, be made meate for the body? if that can not be ſo, truly the fleſh geuen at the ſupper of Chriſt, whiche is meate in dede and drinke in dede, can not be only receaued in ſpirit

spirit, but it must be so reall, that it may fede our bodies also, to thintt they may be reised in the later day. therefore that whiche our body receaueth when Christ saith: take and eate, is the same flesh of Christ which is meate in dede. and seing it is proued to be a body, because it is made meate vnto ỹ body, it must be meate in dede vnto vs, and must be really taken into our bodies by our mouthes, or els Pyllenus sayleth in his whole discourse. for he proueth it a body, because it is meate vnto the body. then certainlie it is not meate only to the soule, nor it is not only receaued by faith, but trulie and in dede. And seing al wise men reason vpon a sure ground, we may not doubt but all the Catholike Church twelue hundred yeres past and so vpward toke it for an euident truthe, that Christes body was meate vnto our bodies.

The faith of the primatiue churche.

By the maner of our tarying in Christ it is proued, that we receaue his reall flesh into our bodies. The xvj. chapit.

WHereas hitherto the necessitie, the profite and the truth of eating Christes flesh hath bene shewed and confirmed: Now the proper effect of that banket is also declared, because he that eateth Christes flesh, and drinketh his blood, tarieth in Christ and Christ in him. In respect whereof the same thing was before named, Cibus permanens, the meate which tarieth. whereby we may perceaue, that in the Sacramẽt of Christes supper we doe not beginne to liue (as in baptism) but we maintein, kepe, nourish, & increase the fede of life, which we toke in our spiritnall birth.

The effect of Christes supper.

Neither only doe we preserue life during the tyme of our feeding, but also when the banket is ended, some effect remaineth in vs, through the which we are sayd to tary in Christ, and he in vs. Let vs then trye out what effect that is. for by the maner & kind of the effect, we may gather somewhat of the cause.

what meaneth it, that Chriſt tarieth in vs and we in him? S. Chryſoſtom anſwereth: In me manet, dicit, vt cum ipſo ſe admiſceri oſtendat. Chriſt ſayth: He tarieth in me, to ſhew that him ſelf is mingled with him. S. Chryſoſtom meaneth, that whiles we receaue worthely the ſubſtance of Chriſtes fleſh into our bodies, we are ſo intierly ioyned to him, that we may be ſayd to be mingled with him. And how that is done, S. Cyrillus declareth by this ſimilitude. As if a man poure wax vppon melted wax, he wholy muſt nedes mingle the one with ỹ other, ſo it muſt nedes be, if any man receaue the fleſh and blood of our Lord, that he be ſo ioyned with him, that Chriſt may be found in him, and he in Chriſt. And again: Sicut parum fermenti, &cęt. As a litle leauen tempereth the whole lump of dow: ſo a litle benedictiõ (whereby he meaneth a peece of the conſecrated hoſt, be it neuer ſo ſmal) draweth the whole man vnto it, and filleth him with his grace, and by this meanes Chriſt tarieth in vs, and we in him.

Chryſo. hom 46. in Math.

Cyril. in Ioan lib. 4. ca. 16.

S. Cyrillus calleth the things which are conſecrated at Chriſtes ſupper, Benedictio, a bleſſing, becauſe they are conſecrated by the words of bleſſing, the which Chriſt left vnto vs. Now a litle of that bleſſed food being receaued worthely of vs, is not ſo properly ſayd to tary in vs, as we to tary in it, for that, though it be ſmall in forme, yet in vertue it is great. And therefore it draweth vs vnto it, as leauen turneth the dow to his nature.

Cyril. li. 4. in Ioã. cap. 17.

It can not be auoided by theſe interpretations, but that the heauenly food which we receaue into our mouthes, is the reall ſubſtance of Chriſtes fleſh. For it is here called Benedictio, the bleſſing. & that word is not meant of an inward vertue coming from heauen, but of that which ſemeth bread, and is viſibly receaued at our Lords table. For euen in the ſame Chapiter S. Cyrillus exhorteth men ad recipiendam benedictionem, to receaue the Sacrament of Chriſtes ſupper. The which Sacrament if it

Benedictio.

if it were wheaten bread, how could it be true, that a litle therof should draw the whole man vnto it? Doth wheaten bread make vs like it? are we then made vnreasonable, vnsensible, and a corruptible creature, as wheate bread is? Christ sayth, his meat tarieth to life euerlasting, so doth not wheate bread. Christ sayth by eating his flesh we tary in him. But we tary in him, whiles the gift, which at his supper he deliuereth, is mingled with vs, and conuerteth vs vnto it, as S. Chrysostom and S. Cyrillus teache: And yet we be not conuerted or drawen to the nature of materiall bread or wine. therefore it appeareth the gift which Christ deliuered, not to haue bene bread and wine, but his own body and blood vnder those formes.

S. Hilarie bringeth the very same word of tarying to proue, that as Christ is in his Father by the nature of Godhead, & we in him by his corporall birth: so he is in vs by the mysterie of the Sacraments, and tarieth in vs naturally. Hilar. 8. de trinit.

The like witnesse Theophilact geueth, saying: Contemperatio fit noua & super rationem, ita vt sit Deus in nobis & nos in ipso. There is made (by eating Christes flesh) a new mingling together, so that God is in vs and we in him. Briefly thus Christ meaneth: He that eateth my flesh and drinketh my blood receaueth me, as meate into his body and soule. But because I come not to nourish carnall life but spiritual in him, he doth not digest and turn my body into his, (as it happeneth in other meates) but he is turned to be like me. For the real ioyning and knitting of my flesh to his maketh a marueilouse mixture, as if melted wax were poured to other wax, so that a great grace and vertue is left of me in him, whereby he may tary still in me and increase ỹ fountain of life, which is in him. Theophilact. in Ioan. 6.

This kind of our tarying in Christ, and of his with vs, could not be true, if we fed spiritually only vpõ Christ absent in body.

For how can the body, which is only in heauen, be so tempered to our bodies & soules in earth, as one melted wax being powred to an other wax doth make one thing of twain, which is the similitude made here by S. Cyrillus? what like ioyning to that other similitude of the leauen can be, if no leauē, that is to say, no benediction or no flesh of Christ be receaued into vs, which may draw vs to it? what mingling together is made of things that be so far distant as heauen and earth?

If you say, faith and spirit doth ioyne, mingle, & knitte Christ to vs, and vs to Christ, and make vs to tarie in him, and him to tarie in vs, either you geue a cause of ỹ ioyning which may stand with the cause alleged by Christ, or els you correct his cause and put a better.

If the faith & spirit, whereof you speake, shal stand with Christes cause, it must be such faith as doth concurre with the eating of his flesh. For he now sayd not, he that beleueth in me tarieth in me, but he ỹ eateth my flesh tarieth in me. Therefore though ye belene neuer so wel, yet your present tarying in Christ is not alligned to faith, but vnto eating. Faith is necessarie to worthy eating, and cōsequently to our tarying in Christ. But not euery ground, which is necessarie to a thing, is by and by ỹ cause thereof. Or though it be one cause, it is not the only cause. In the former part of this chapiter faith had his due commendation. But now Christ speaketh of eating his flesh, and saith it maketh vs tary, that is to say, to be ioyned to him wholy, and to be mingled with him as well in body, as in soule, which thing cannot be otherwise then through that we eate his flesh substantially. He that leauing that eating of Christes flesh, staieth vpon feeding by faith alone, correcteth the cause alligned by Christ, and also depriueth vs of that naturall tarying in him, whereof he now intreateth.

Our tarying in Christ is alligned to eating and not only to beleuig

me

That we are made one with Christ by natural participation of his flesh, as he, being one nature with his Father, hath assumpted our nature into his own person. The xvij. Chapiter.

HE that eateth Christes flesh tarieth in Christ, and receaueth life of him, not by the meanes of faith & spirit only, but also by natural participation of his flesh. which thing Christ declareth by this example: As the liuing Father hath sent me, and I liue for the Father: also he that eateth me, shal him self liue for me. But Christ liueth not for his Father by faith at all, (because he seeth his glorie face to face) nor yet by the meane of spirit alone, as we take spirit for deuotion, or els for spiritual gifts and qualities. but he liueth for his Father, hauing his Fathers whole substance really present in him self: therefore we y eating Christ liue in like maner for him, must haue his whole substance really present in vs, and so must we receaue life, not by faith or spirit alone, but by taking the flesh of life it self into our bodies and soules. Christ liueth not for his Father in faith.

Thus verilie Christ doth meane. That we may reache to the true ground of this comparison, it behoueth we lerne first, how Christ liueth for his Father: and then we may vnderstand, how we receauing his flesh worthelie, shall liue also for him. Christ hauing two natures in one person may be sayd to liue for his Father, according to either of bothe natures. As God: he liueth for his Father, for that he is eternally begotten of him, to whom the Father geueth his whole nature, substance, life, glorie, so that no difference is betwene the Father and the sonne, but that the sonne is begotten of the Father and the Father is altogether vnbegotten and without any relation to a farther beginning. This ord̄er wherein the sonne (otherwise equall God w̄ his Father) How Christ liueth for his Father as God.

Hilar. li. 8. de trinitate.

ther) doth yet alwaies refer his generation and life to an euerlasting beginning, is the cause why Christ as God, liueth for his Father. the which interpretation S. Hilarie, S. Basile, S. Chrysostom, and S. Augustine doe confesse may well agree to this place.

How he liueth as man.

Christ as man liueth for his Father, because his Father sent him to take flesh, whose flesh (being of it self neither able to giue life euerlasting, nor to haue it in his own nature) yet for the word whereunto it is vnited in one person, both hath life and geueth life. now the word is naturally one God and one life with the Father. this second sense doth better please S. Basile, S. Augustine, and S. Cyril, although they allow the former also: but this second sense doth more agree with those words sicut misit me pater, as my Father sent me. For the sending of Christ was the taking of flesh at his incarnation. bothe senses agree herein, that both life is really and corporally dwelling in Christes flesh through the Godhead, and the Godhead is naturally with Christ, through that he is the sonne of God the Father.

wherein both senses agree.

Two things are to be noted in this comparison. the one is the real presence of life: the other is the hauing of it by gift, and by relation to a farther cause or beginning. For as Christes flesh liueth for the word of God, to whom it is really vnited, and the word of God liueth for the Father, whose whole substāce it hath really receaued by generation without beginning of tyme: so he that eateth Christ, liueth for Christ, hauing the substance of his flesh really present with him, and thereby partaketh life euerlasting.

wherein the similitude standeth.

This verie sense Christes words haue, both by the conference of the text it self, and also by the interpretation of S. Hilarie. who by this scripture confuteth the Arrians that sayd, Christ to be inferiour to his Father, & not to be equall God with him. To

Arrians.

maintene

maintein the which hereſie, they brought foorth a ſimilitude of vnitie which is made in holy ſcripture betwene God the Father, Chriſt, and vs: affirming Chriſt to be one with his Father as we are one with him, but (ſayd they) we are one with Chriſt only by will and conſent, therefore Chriſt is one with his Father only after the ſame ſort. to which argument S. Hilarie anſwering, turneth it vpon their own heads in this wiſe: Viuit ergo per patrem, & quomodo per patrem viuit, eodem modo nos per carnem eius viuemus. omnis enim comparatio, &c. Chriſt then liueth by his Father. and as he liueth by his Father, after the ſame maner we ſhal liue by his fleſh. for euery compariſon is preſumed to be made according to the forme and concept of our vnderſtanding, to thintent the matter whereof we intreat may be ſo perceaued, as the example geueth, which is proponed.

Ioan. 17.

Hereſie of Arrians

Hilar. li. 8. de Trinitate.

This truly is the cauſe of our life, in ſo much as we haue Chriſt abyding by fleſh in vs, who conſiſt of fleſh: and he ſhall liue though him by ſuch condition, as he liueth through his Father. Yf we then liue through him naturally according to fleſh, that is to wit, hauing obteined the nature of his fleſh, how can he but haue naturally the Father in him ſelf according to the ſpirit (or Godhead) ſith he liueth through the Father?

Chriſt in vs by fleſh.

S. Hilarie ſheweth firſt in theſe words, ỹ there is a ſimilitude of liuing betwene vs and Chriſt, and betwene God the Father and Chriſt. we liue for Chriſt, by eating his fleſh, as he liueth for his Father who ſent him: but we (ſaith S. Hilarie) liue for Chriſt by eating his fleſh in ſuch ſort, that we haue the nature of his fleſh in vs. Therefore Chriſt liuing for his Father, hath his Fathers nature in him ſelf. Thus haue the Arrians gained nothing, by ſaying that the Father was one with Chriſt, as Chriſt is one with vs. For Chriſt is found to be one w vs naturally. and thereunto it ſuffiſeth not that Chriſt toke our naturall fleſh in his

The incarnation maketh not Christ to be in vs naturally.

in his mothers womb. for Christ spake not of that vnitie: otherwise the gentils, Iewes, hereticks, and heinouse synners should be naturally one with Christ, which thing is not so. for, to be one with Christ, it behoueth that as he toke our nature into his own person, we take his nature into our bodies & soules. Two reasonable parties, which haue both free will & consist of bodies, be not properly made one in nature, if they bothe do not as well consent thereunto in mind, as also approche in bodies.

Gen. 34. One in body without mine

Lett vs put an example betweue Dina and Sichem. for although Sichem had by force oppressed Dina corporally: yet she not consenting in hart thereunto, was not throughly and in her whole nature made one with him, for that the cheif part of her dissented. Again, lett vs put the case, that two other persons be together in hart willing to be man and wife: but yet that they can not come together, because bothe, or one of them is inclosed in prison. these also are not one naturally, as long as their bodies be asonder. euen so albeit Christ haue the same nature which all men haue (excepting synne) yet he is not naturallie, that is to say, in the whole truth of nature one with vs thereby, except we both in hart and body approche vnto him. If we come to him in body alone, we come vnworthely: if in hart alone, it is a spiritual coniunction, which will serue if either necessitie or infamie kepe vs from natural coniunction. but if we come to

One in mind with out body.

One in body and mind.

lawful age & haue opportunitie, we must approche both in body and soule to the Sacrament of Christes supper, to be made one with him naturally, that is to say, to take his body really into ours, to th'end the spirit and Godhead which dwelleth corporally in that body of his, may fede our spirit and soule (which beleueth in him) to life euerlasting. Of this kind of liuing Christ spake when he sayd: he that eateth me, liueth for me, as I liue for my Father.

And

And it is to be consydered, that Christ brought the similitude of his owne liuing for his father, to shew thereby how we doe liue by him, when we eate him. But S. Hilarie was so sure of this later part of the similitude, to wit, that we liue for Christ by naturall coniunction of his body and spirite to our bodies and soules, when we eate him: that thereby he proued Christ to be one with his father in nature and substance.

And now come our new Sacramentaries teaching the argument of S. Hilarie to be nothing worth, because they presuppose Christes flesh not to be eaten of vs, and consequently not to be life vs in his owne nature and substance. whereby they also affirm that the father is not proued to be in Christe naturally by these wordes of our sauiour: as the liuing father sent me, and I liue for the father, also he that eateth me, shall liue him selfe for me. For if here the comparison be only in this point, that as Christ referreth his life to another beginning, which is his father: so we liue by Christ who is the cause of all the grace we haue: if I say nothing els be respected in both partes, but that a thing whiche is lesse receaueth a benefite by the greater: these words rather seme to proue against the Godhead of Christ, then for it. Yea the manhood is not by thē shewed to be really vnited to the worde. And so that which the Catholike fathers bring for the truth, which is beleeued in Christ, the Sacramentaries make altogether voyd.

1. The Sacramentaries be against S. Hilarie.

2. Against the Godhead of Christ.

Let vs adde to the former consyderations, ỳ we, eating Christ, liue for Christ. we then so liue for him, as we eate him. For seing the eating is the cause of the life, such is the life as the eating is. But the Sacramentaries auouche that we eate bodily nothing els at Christes supper beside bread and wine, therefore by theyr iudgement we shall liue bodily none other way, then to that end whereunto bread & wine cā fede vs. They can not feed vs to life euerlasting, therefore it foloweth of the Sacramentarie doctrine

3. Against the life of our bodies.

that our bodies haue no meate whereby they may liue for euer.

What ſay ye maſters? Haue we not bodies as wel as ſoules? Doe not our bodies eate in theyr kind, as wel as our ſoules? Do not our bodies liue by theyr proper meat, as our ſoules doe liue by the meat which is conuenient for them?

4. Againſt ỹ food our bread.

If Chriſt be meat vnto vs, is he not meat to vs as well in reſpect of our bodies, as of our ſoules? Doth he not heale the whole man, regenerate the whole, feed the whole, and ſaue the whole? Then by like he feedeth our bodies to life euerlaſting. What food it that? where is it geuen? how cometh it vnto vs?

Ioan. 7. Our bodies bo fed to liue for euer.

The Catholikes anſwere: It is the fleſh of Chriſt which is geuen to vs vnder the form of bread. But ye Zuinglians (who deny that real preſence of Chriſt) ſhew what meat our bodies receaue, which is able to make them liue for euer. Either ſay, they ſhal not liue, or ſhew the meane of life. You ſay our bodies eate ſanctified bread at Chriſtes ſupper. Be it ſo. But is that ſanctified bread ſtil bread, or is it made the fleſh of Chriſt which is the bread of life? If it be made Chriſtes fleſhe, ye agree with me. our bodies haue the true food of life. But if it tarie bread ſtil, it can not geue our fleſh life euerlaſting.

Bread is no food of life.

The obiection.

Ye will ſay, Chriſt is able to vſe wheaten bread tarying bread for his inſtrument or toke, to geue vs by that meane euerlaſting life: As common water tarying water, is in baptiſm ỹ inſtrumẽt & meane, as wel to our bodies, as to our ſoules of life euerlaſtig. In which reaſon ye vaunt your ſelues ouer much, and think ye haue found a goodly defence. But beware leaſt ye triumph before ỹ victorie.

The aunſwere.

As hitherto I haue reſorted to the word of God to confute your vain doctrine: ſo now I wil repair to the ſame vndoubted fountain of true wiſdome.

It is moſt certain that God were able to ſaue vs by what meanes he

ses he would. But his will is now committed to writing, that heretiks might not faine vpō him what should please them, but should be controlled by his word. For as vniuersal tradition suffiseth to Catholiks who beleue it, so the heretik, who esteemeth no tradition, must haue his ouerthrow by the holy Scriptures.

Scriptures ouerthrowe heretikes.

In them we read, that who so beleueth and is baptized, shalbe saued: whereby is most clere, that baptism hath his promise of salvation annexed to it. But when we come to our Lords supper, no promise at al is made to him, that eateth material bread, or drinketh wine. Therefore no man may be so bold to say, that by eating bakers bread we shalbe saued. Eating verily hath his promyse of saluatiō annexed thereunto. but it is the flesh of Christ whiche must be eaten, it is the blood of the sonne of man, which must be drunken, it is the food of life Christ him self, whiche must be Sacramentallie receaued.

Marc. 16

No promise is made to bread.

In all S. Iohn there is promyse of life made to none other thing. At the last supper it is said: this is my body, take eate: and this is my blood, drinke ye all of this. where no mention of eating bread, or drinking wine is made, much lesse anie promise of life is thereunto annexed. S. Paul speaketh of none other breade then of that, which is the communicating of his flesh, and which being one, is receaued and partaken of al faithful: and yet neither in him, nor in the actes of the Apostles, nor in anie place els is any promise made by Christ, that who so eateth material bread in his remembrance (though he eate it neuer so deuoutly) shall by that eating liue for euer.

Ioan. 6.

Matt. 26.

1. Cor. 10 & 11.

Now whereas Caluin pretendeth ỹ words of Christes supper to be words of promise, it is already confuted. and albeit they were words of promise, yet they neither promise bread to be eatē, nor life to them that deuoutly eate bread. In cōsideration whereof we may conclude, that water is the instrument to giue life, be-

In the 1. booke.

cause baptisme is expresly named, and hath the promyse of salua-
tion in Gods word. But seing bread hath not suche promise, they
speake beside all scriptures, who think it sufficient for our bodies
to eate bread, and to drinke wine at Christes supper.

And lest any man should think, that I may be deceaued in the
word of God, and that some promise there made to bread & wine
may escape me: I answer, that euen here Christ sheweth vs not
only to liue for him, but also to liue for him by eating him: so that
we haue the word of God, that Christ him self is our food not on-
ly by faith, but by eating. We haue then two aduãtages, one that
no promise of life is made to bread and wine: The other, that ex-
presse promise of life is made to him, who eateth Christ. wherup-
on thus I reason: Either this promise of life, which is made to
him that eateth Christ, sufficeth in the kind of eating, or no.

If this suffise not, the word of God is reproued, which sayth:
It sufficeth to eate Christ. He that eateth me, shall liue for me. And by eating Christ he vn-
derstandeth (as I haue often tymes declared) beleuing vpõ him,
doing his wil, and besydes al that the receaning of him corpo-
ly in the Sacrament of his supper.

If now his promise of life be alone sufficient, what place is left
for the Sacramentaries, to chalenge life to their bodies by the ea-
ting of wheaten bread and by drinking wine. Their bodies veri-
ly can not liue without the food of life, for as Christ said before,
except ye eate my flesh, ye shall not haue life in you. and I am sure
he spake to men that had bodies. But material bread is not Chri-
stes flesh, neither hath it any promise to geue life to our bodies.
Our bodies receaue Christ. therefore either our bodies die for euer, or els they liue through
that they receaue Christ into them corporally, the which saying of
myne is confirmed by this place of S. Cyrillus.

Cyril. in Ioan. lib. iij. ca. 13. Non poterat aliter corruptibilis hæc natura corporis ad incor-
ruptibilitatem & vitam traduci, nisi naturalis vitæ corpus ei coniun-

ingeneretur. This corruptible nature of the body could not otherwise be brought to incorruption and life, vnlesse the body of the naturall life were ioyned vnto it, which, if it be true, do not they, who take the body of Christe (who is the naturall life) from our corruptible bodies, depriue vs of all hope of life in our bodies: Now thē do we lyue for Christ & through him, as he lined for his father: Doth not he line for his father as well in body as in soule, because his manhood is vnited to ỹ word which word is ỹ sonne of ỹ father: Therefore as we line for him by eating him, & as he liueth for his father who sent him: so must we be naturally ioyned to his flesh in the Sacramēt of his supper, & by receauing ỹ same worthely into our bodies, line in body and soule for euer.

¶ The eating of Christes flesh was so true, that it was taught with the losse of many disciples.

Therbiū. Chapiter.

IT is not to be thought that Christ, who forbiddeth all occasiōs of geuing offense to other men, wold him self cast a stumbling block in his disciples way, by pressing them to eate his flesh and to drinke his blood, if in dede they were not really to be eaten and drunken. But if Christ spake that, which was true in dede, and spake it as it was true, then was it their fault (who had sene him the day before working so great a miracle) not to beleue such a Prophet, as their own experiēce and expresse words witnessed him to be.

Matt. 18. Christ gaue no offence.

Ioan. 6.

If then they were bound to beleue him, and ỹ they could do no otherwise, then if they beleued that he would geue them his flesh to eate in dede, their fault was in that they did not beleue that he was both able, and in dede would by a conuenient meane geue them his true flesh in the way of meate, and his true blood in the way of drinke. If that were their fault, then is it their fault likewise, who in our daies thinke & teach, that Christ hath not geuen vs in his last supper his true flesh to be really eaten, & true blood

The disciples shuld haue beleued.

to be really drunken. Concerning the maner of eating flesh and drinking blood, they should in time conuenient haue learned that also.

The natu rall order of que= stions.

Al men do know, that when a thing is to be done, the first que= stion is to demand, whether it may be done or no. wherein it is also conteined, how easily a thing may be done. The second is, whether it be worthy ẏ taking in hand. The third, how it may be brought to passe. As lõg as the thig is thought either vnpossible, or very hard or vnprofitable: so long it is in vaine to talke of the maner of the doing it.

Christ did talke with the Iewes of the two first points, shew= ing that he was able to do it: Quia hunc pater signauit Deus, because God the father hath signed him, whereby he declared him self to be almyghty God. He said also that it was profytable, because he that dyd eate his flesh and drinke his blood, should be raised againe to life euerlasting. If they had beleued him in these

The Ie= wes bele= uing not the 9. first point3 ler ned not ẏ third.

poiutes, they might haue asked, yea without asking they had knowen (at, or not long after his last supper) the maner how it should haue bene conueniently done, as those Apostles did know, who continued in their belefe. And the way of knowledge was

Matt. 26.

at his last supper, where taking breade with speaking of these wordes (this is my body) he changed the substance of the breade into his body: and wylled his disciples to take and eate his body. This much those could not se, because thei would not beleue. but to say that Christ hyndred their belefe by words more hard then neded, that is more cruelly sayd, thẽ it neded. Oportebat, &c. they ought (saith S. Cyril) first of al to cast the rootes of faith in their mind, and then to aske the thinges that were to be asked. but the

Cyril. li. 4. c. 14. in Ioan.

Iewes asked importunely before they beleued. for this cause our Lord shewed them not, how it might be brought to passe. & after= ward S. Cyrill declareth, how Christ in his last supper shewed ẏ maner

maner also to thē, who dyd beleue, although they asked not for it.

¶ The right vnderstanding of those words: It is the spirite that quickeneth, the flesh profiteth nothing. The xix. Chapiter.

I may be the shorter in this point, because none of those who are meanely conuersant in the bookes of auncient writers (though otherwyse they beleue not well) haue applied these words against the reall presence of Christes body in his last supper: for how can it be, that Christes flesh, which is geuen for the life of the world, should profite nothing? Therefore S. Basil, S. Chrysostom, and S. Augustin do expound the name of flesh (after one sort) for the fleshly and carnall vnderstanding of the Iewes, who thought they should haue eaten Christ, as men eat mutton and beefe, whereas Christ meant to geue his flesh in a secret maner, as the faithful know. Which notwithstanding, the Luciferian spirit of Caluin reproueth this first vnderstanding in his comments vppon this place. But it is sufficient, to say, that he dissented from those three notable pillers of Gods Church before named. The pride of Caluin.

The second vnderstanding is on Christes behalf, whose flesh should not profit any thing, if the spirit, ỳ is to say, the Godhead did not make it able to geue vs euerlasting life. The which sense is chiefly followed by S. Augustin also, and by S. Cyrillus. Now seing the flesh of Christ is geuen so to vs vnder the foorm of bread, that the Godhead is present with it, we are sure to haue much profit by it. what nede moe words?

If this saying appertein not to the last supper, it maketh nothing against our belefe: If it doe appertein to it, the words are Propheticall, because they speake before hand of a thing, which most certeinly shall come to passe in the last supper, and then the fulfilling of them will make them plaine. For as Procopius

1. de bap. li. 1. ca. 2. 2. in Ioā. hom. 46. 3. in Ioā. tract. 27.

Aug. in Psal. 98. & in Ioā. Cyril. in Ioan. li. 4 c. 23. & 24

Procop. in prefationem geneſim.

ſaith: A prophecie at the firſt ſight is not clere, but when it is come to the euent, which was foreſpoken, and is cõferred with the thing it ſelf, then draweth it to a perfit clerenes. If now the ſayd words were fulfilled at the ſupper, and take a clere vnderſtãding thereof, what meaning can they haue, but that when Chriſt gaue his body, he gaue it after a ſpiritual ſort & not after a fleſhely maner? He gaue not a ſhoulder to one Apoſtle, and a legg to an other, a breſt to the third, and a ribbe to the fourth, but the whole body to euery man: not viſible in the forme of fleſh, but inuiſible in the forme of bread: ſo making plaine, why he had ſo often called him ſelfe bread, and ſaid that the bread which he would geue, is his fleſh. He gaue not his body without his ſoule and Godhead, neither his blood without his bones and fleſh: but the ſpirite quickened al things, eche kinde had whole Chriſt. He loſt not his viſible body by geuing of it, but by his words, which are ſpirit and life, turned bread and wine into his body and blood, ſhewing y as he was at the table in his whole body, notwithſtanding they did eate the ſame body, ſo he might be in heauen although the ſubſtance of his true body and blood were geuen in his Sacrament in earth. What ſhall I ſay more? If the vnderſtanding of theſe words depend vpon the laſt ſupper, they muſt not geue vs a rule how to vnderſtand the laſt ſupper, but they muſt take their vnderſtanding of it. Who dare ſay that bread was crucified for vs, becauſe Jeremie ſayd: Mittamus lignum in panem eius, let vs put wood into his bread? Do we not rather ſay, that becauſe we are ſure that the true fleſh of Chriſt was crucified, therefore in Jeremie bread is taken for fleſh: who dare ſay that Chriſt had hornes in his hands, becauſe Habacuk ſaid: Cornua in manibus eius? Do we not rather ſay that by hornes he meante the corners of the croſſe, becauſe we are ſure that Chriſt had vpon the croſſe no materiall hornes in his hands? If then theſe words, the ſpirit quickeneth

How we Chriſtes fleſh was geuen ſpiritually.

Hie. c. 11.

Habac. 3.

neth, be referred to the supper, and there we finde bread & wine taken, and after blessing, body and blood geuen, we may be well assured that one truth doth not take away the other. Spirit doth not take away flesh, but spirit must be taken for the Godhead, which maketh the flesh both to be present and profitable, to all such as receaue it worthely.

The words of Christ being spirit and life shew, that his reall flesh is made present in his last supper aboue all course of nature and reason. The 11. Chapiter.

VErba quæ ego locutus sum vobis, spiritus & vita sunt. The words which I haue spoken, or (as the greke text readeth) which I doe speake to you, are spirit and life.

The Capharnaits hearing Christ say, he wold geue his flesh to be eaten, partly thought it not possible for him to geue, partly not semely for them selues to take. They imagined a diuisiō of ỹ flesh which should be deliuered, and consequently the person, whose flesh were cut in such peeces, must die. but how could a dead man geue his own flesh to be eaten? Again though he could doe it, what a cruel thing were it for them to eate mans flesh? The errour of the Capharnaits.

Christ knowing this theyr grosse concept, sayth, that the sonne of man wil ascend into heauen where he was before. Thereby declaring first his almighty power and Godhead: Next, that the gift of his flesh doth not import the lacke of life either in ỹ geuer, or in ỹ thing geuē. For thē in dede the gift should be litle worth, because it is the spirit & life which quickeneth, dead flesh profiteth nothing to euerlasting life.

My words (sayth Christ) be spirit and life, that is to say, they be words of him that is by nature euerlasting life, who meaneth to geue his flesh aliue, and that not only so aliue as our flesh liueth whiles the soule is in it, but so liuing as that flesh liueth, which is vnit- and ioyned in one person to the Godhead. The spirit of Christ is his Godhead.

Think no more (you groſſe Capharnaits) of dead fleſh geuē by peece meale, which is not auayable to bring you to heauē, but think of ſuch a fleſh as God hath aſſūpted, to geue life by it to ꝑ world, of ſuch a fleſh as will aſcend by his own vertue into heauen, of ſuch a fleſh as being conceaued not by the ſede of man, but by the holy ghoſt, hath power to become ſpirituall without loſſe of his true nature and ſubſtance. My words be ſpirit and life.

Ioan. 4. Ioan. 1. Spiritus eſt Deus, God is a ſpirit. In ipſo vita erat, life was in the word, & verbum caro factum eſt, and ꝑ word was made fleſh. Of that fleſh Chriſt words muſt be vnderſtanded. That is ꝑ fleſh which he will geue, & which we muſt eate. that fleſh liueth vō God and in God, and geueth them life who receaue it worthely.

This doutleſſe is the literall meaning of Chriſtes words, and Cyril. in Ioan. lib. 4. ca. 24. therefore S. Cyrillus douted not to write: Spiritum hic &c. Chriſt hath called here the very fleſh, ſpirit, not becauſe it hath loſt the nature of fleſh, and is changed into the ſpirit, but becauſe the fleſh, being very nigh ioyned with the ſpirit or Godhead, hath receaued the whole power of quikning, or of making thīgs to liue.

Spiritus. The words then, which I haue ſpoken to you, are ſpirit, that is to ſay, ſpirituall. Et de ſpiritu & vita, id eſt, de viuifica & naturali vita ſunt. And they are of the ſpirit and life. That is to ſay, of the naturall life, and of that which maketh other things to liue.

De ſpiritu. This phraſe: Verba mea de ſpiritu ſunt, my words are of the ſpirit, doth meane, that the words of Chriſt haue in them ſome of his ſpirit and of his diuine power.

Note. which meaning ſith it is moſt true, theſe words of Chriſt doe not ſhew, that the naming of fleſh and blood which went before was figuratiue, and that now Chriſt declareth only a ſpirituall vnderſtanding of them (as the Sacramentaries teach) but all is cleane, cōtrary. For Chriſt now geueth a reaſon, why his former words

words be possible, easy, true, and proper. The reason is, for that he is God that spake them, and he spake them of that flesh, which is vnited to the sonne of God.

Spiritus viuificans est caro Domini &c. The flesh of our Lord (sayth Damascen) is a spirit which quickeneth, because it was cõceiued of a quickenig spirit. for that which is borne of the spirit is spirit. which thing I say not, taking away the nature of the body, but intending to shew the Godhead thereof, and the power which it hath to make things liue. Damasc. de Orth. fid. li. 4. cap. 14. Ioan. 3.

As therefore the flesh of Christ was not thereby no flesh, because it was ioyned to his diuine substance, but rather had by that vnion the power to make vs liue for euer: euen so ỹ words which before did shew the flesh of Christ to be meate in dede, and his blood to be drink in dede, are not now declared to be figuratiue or vnproper words, but rather they are declared to be most proper and true, because they are witnessed to be spirit and life. for as the Godhead is in his own nature most infinite, almighty, simple, and vncompounded, and the truth it self: So those words, which partake of the Godhead, are declared to be of most strength to work that they sound, to be most simple, and to haue least figures & parables in them, as the which conteine the vertue to make that truth which they signifie. How the words be spiritual.

So that the name of spirit doth not stand to depriue vs of Christs reall flesh, but only to make it profitable to vs, and to shew that Christ by his word is able to geue vs his flesh, wherein the Godhead corporally dwelleth. Corpus Dei (sayeth S. Ambrose) Corpus est spiritale: corpus Christi, corpus est diuini spiritus, quia Spiritus est Christus. The body of God is a spirituall body, the body of Christ is the body of the diuine spirit, because Christ is the spirit, that is to say, God. Non ergo corporalis esca, sed spiritalis est. It is therefore no bodily, but a spirituall food. Ambros. de ijs qui init. mysteri. c. 9.

Spiritual food.

The food is ſpirituall as the body of Chriſt, which he toke of the virgin, is ſpiritual. But the body is not ſpiritual, as though it lacked the ſubſtance of true fleſh, but becauſe it was wrought and made by the holy Ghoſt in the virgens womb. Therefore the heauenly bread, which we receaue from the altar, is a ſpirituall food, not that it lacketh the true ſubſtance of Chriſtes fleſh, but becauſe it is wrought and made preſent vnder the foorm of bread by the ſpirit of God and by the holy Ghoſt aboue all courſe of nature.

Ambroſ. ibidem.

It is clere (ſaith S. Ambroſe) that the virgen did beare (Chriſt) otherwiſe, then the courſe of nature was. and this body which we make, is of the virgen. What ſekeſt thou here the courſe of nature in the body of Chriſt, ſeing our Lord Ieſus him ſelf is brought foorth of the virgen beſyde the courſe of nature? As who ſhould ſay, the reall fleſh of Chriſt is made preſent vnder the foorm of bread by the holy Ghoſt, euen as Chriſt was incarnate in the virgens womb by the holy Ghoſt. It is the Godhead, the ſpirit, the life that worketh all things in ỹ holy myſteries. The fleſh without ỹ Godhead profiteth nothing. From ỹ Godhead the words came which Chriſt ſpake. That Godhead is it which maketh Chriſtes fleſh profitable. Per carnem ſpiritus (ſayth S. Auguſtine) aliquid pro ſalute noſtra egit: caro vas fuit. quod habebat, attende, non quod erat. By the fleſh the ſpirit (or Godhead) did ſomewhat for our ſaluation. The fleſh was the veſſel (or inſtrument) mark what the fleſh had or held, and not what it was by his own nature. And again: The charitie of God is ſpread in our harts by the holy Ghoſt which is geuen to vs. Ergo, it is the holy Ghoſt which quickeneth. The words which I haue ſpoken to you are ſpirit and life. What is it to ſay, they are ſpirit and life? They are to be vnderſtanded ſpiritually. If thou haſt vnderſtanded them ſpiri-

Auguſt. in Ioan. tract. 27.

Roma. 5.

spiritually, they are spirit and life, if thou hast vnderstanded them carnally, they are spirit and life, but not to thee. Thus farre S. Augustine.

The word spirit may stand to signifie God, Angels, the soule of man, the life, the gift of God made to any reasonable creature, & the wind, or breath, or ayer, or briefly any thing that moueth. But among all significations the chief is to signifie God, who is by nature the only spirit which quickeneth and moueth all other spirits: In whom we liue, are moued, and haue our being. Therefore the words, which are called spirit and life, are called in effect diuine and almighty. what spirit may signifie. Acto. 17.

Spirit sometyme standeth to signifie the words of God, as when S. Paule sayth, the letter killeth the spirit quickeneth, the letter in that place doth signifie the law, and the spirit doth signifie the words of our Lord, as S. Basile doth expound it. For Christ our Lord geueth grace to his words, that they should not only signifie things (as the words of the law did) but also make and worke the things which they signified. Basil. de baptis. l. 1 cap. 2.

The words that be spirit must be vnderstanded spiritually, that is to say, diuinely, and as it becometh the words of him who is God him self, whose words haue power in them selues to worke that which they betoken. Spiritually.

To vnderstand the words of Christ spiritually, it behoueth we beleue them first as they sound to humble & reasonable men. for if we beleue not, we shal not vnderstand: but if we do beleue, then we may be assured (as S. Chrysostom vppon this place hath writen) that they conteine no naturall course, but are free from al earthly necessity and from the lawes of this life. Esaiæ. 7. Chryso. hom. 47. in Ioan.

which being so, when Christ taking bread, and blessing saith, this is my body, we may not say with our selues, how can this be so? what other body can here be, then a peece of bread which

mine eye seeth, and my tong tasteth. If we speake after this sort, we call the wordes of Christ from the spirit of God to the course of nature and of reason. and we do not beleue them to be spirituall, that is to say, diuine, and aboue the course of nature. but we vnderstād thē carnally, loking for no miracle to be wrought by them. and yet they are spirit and life, able to quicken what soeuer they list. they can make bread to be Christes body, & wine to be his blood. they haue power to change natures, and to worke inuisibly.

The Sacramentaries make Christes wordes no spirit.

The wordes of parables.

In a parable it is not nedefull that all things be in dede, as the wordes doe sound. but when Christes wordes are sayd to be spirit and life, then it is declared to vs, that they partake the nature of his Godhead, that they worke a thing aboue our capacitie, and make all that, which they say.

A spiritual body.

Yea but (say you) shew me the body which they haue wrought. I answer, they are spirit and haue wrought a spiritual body, not such as lacketh the truthe of flesh, but such as through the vnion which it hath with the Godhead, hath disposed the substance of flesh vnder the form of bread in such sorte, as our soules are disposed within our bodies, which are vndoubtedlie there, but they can not be touched or felt by any sense. euen so we beleue the real presence of Christes flesh vnder the form of bread and wine, because the wordes of Christ are spirit & life, albeit no sense or reason can attein to that highe mysterie.

Seing then these wordes of promise (the bread which I wil geue is my flesh) be spirit and life, these wordes of performance, which after bread taken, say presently: this is my body, must nedes be much more spirit and life, ỳ is to say, of diuine power to worke that which they sound.

Let now al heretikes ceasse to mock vs of so many miracles, as we teache to be in the sacramēt of the altar, for so much as Christ hath

hath witnessed it should be a miraculouse sacramēt, and aboue al course of nature, as being made by wordes which are spirit and life. Let them likewise no more abuse the name of spirit, to make men beleue that Christ spake not properly, sith Christ calleth his wordes, spirit, because they be so proper, that they come nere to y nature of the Godhead (as being his wordes who is naturally God) then the wordes of men are able to doe. and as the Godhead is most immutable, and not at al subiect to any change: euen so those wordes, which partake most of the Godhead, are most vnchangeable, and least figuratiue. for al figuratiue speaches are changed and abused, hauing the name of tropes among the Greekes, ἀπὸ τοῦ τρέπεσθαι, ab eo quod vocabula mutantur a propria significatione in alienam. figuratiue speaches are called in greke tropes, that is to say, chāges, because y wordes are changed from their proper significatiō to an vnproper meaning. but God is not changed, nor those wordes be not changed frō their proper signification, which God hath called spirit & life. but as they partake y Godhead, so doe they partake the propriete of not being changed from their most accustomed meaning, & proper nature.

This Sacrament is miraculouse.

Tropi.

Malach.

It is a world to see what difference there is betwene y wordes of Christes Ghospell, & the interpretation of the false Ghospellers: betwene the old Fathers, and the new brethern: betwene Catholikes & Protestants. Mark I pray thee, good Reader, the differences diligently.

The errour of y Sacramentaires.

Christ by his incarnation was made to vs the bread of life, to the end we might eate his Godhead otherwise then the Fathers had done before. the new brethern after the incarnation and supper of Christ, wherein we should haue the Godhead geuen vs, bid vs beleue vpon Christ in heauen, and so to fede vpon him by faith alone, as Noe & Abraham did. Their councel is not euil in bidding vs fede by faith, but where is y Godhead eaten by this meanes?

meanes? is that also receaued by faith? why, so it might haue bene receaued and so it was receaued before Christ was man: where is the food of Angels made the food of man? where is the
Psal. 77. word of God so geuen to me after his incarnation, as it could not be geuen before? where is any euerlasting meate for my body? where is the supper, which may fede the whole man? faith feedeth my vnderstãding, but my wil & affectiõ hath as much nede to be fed. my flesh is rebellious to my spirit, & it hath nede to be fed. my body was the meane to poyson my soule, therefore my soule must haue a medicine, which shalbe receaued into my body, and so be communicated vnto my soule.

Ireneus. aduersus Her. li. 5. S. Ireneus reproued those heretiks, who because men were called in scripture spirituall, denied the true resurrection of their flesh, as though their spirit only should tary for euer. and yet our new brethern, where so euer mention is made of spirit or of a spirituall body and flesh, so wrast it, as though the reall substance of flesh in the Sacrament were by that word denied or diminished: whereas it is rather increased, for so much as that flesh which is spirituall is not thereby the lesse true flesh, but it partaketh the more of the spirit. And because a spirit once created is by the natural gift of God immortal, a spiritual flesh is likewise like to the spirit in that case. S. Augustine writeth, that after resurrection the body shall no more haue nede of corporal nourishments, because the only spirit shall suffise to nourish it. qua causa etiam spiritale erit, for which cause also the body shalbe spiritual. now as after resurrection the spiritual being, which our bodies shal haue, doth not diminish the truthe of their nature, but declareth a wonderful abettering of them, in ỹ they be made in maner equal to spiritual substances: euen so the body of Christ in his supper is spiritual, not for any lack of his true substance vnder ỹ formes of bread and wine, but because it is wholy possessed and reple

Augustin. lib 1. retractat. cap. 13. & de ciuit. Dei. lib. 13. cap 22.

replenished with the Godhead, and is present after the maner of a spirit, as being neither sene, nor felt, nor tasted, but only beleeued. And therefore this blessed Sacrament is worthely called of the Churche at the consecration of the blood, yea (as I think) it is called of S. Paule also, mysterium fidei: the mysterie of faith, because it secretly coteineth vnder the formes of bread and wine, the flesh, the blood, the soule and the spirit, or Godhead of Iesus Christ. The which mysterie of faith the Deacons vsed to deliuer to the faithful after consecration, as Iustinus the martyr doth witnesse, and therefore S. Paule willed the Deacons to vse that mysterie of faith with a pure and cleane conscience.

12. The mysterie of faith. 1. Tim. 3.

To be short: The Sacramentaries abuse ỹ word of God miserablie, when they talk of the spirit and of the flesh of Christ in such sort as they do. For Christ sayd, the flesh profiteth nothing, meaning only the corruptible flesh of a bare man, who is no God.

The Sacramentaries expound it, as if it were sayd, it is nothing worth to eate Christes own flesh really, but only it is profitable to feede on it by faith.

Christ sayd, it is the spirit that quickeneth, meaning the Godhead, to make his flesh profitable vnto vs. They take it so, as though the spirit alone did quicken vs at his last supper, without eating his flesh really. Christ by naming the spirit reuoketh not the real gift of his flesh, the eating whereof he auouched to be necessarie for vs. They vse it contrarily to proue his flesh to be geuen vs really in his last supper, as though he had corrected his former words: Christ meant to adde more dignitie and worthinesse to the eating of his flesh, then is in other mens flesh, because the spirit made it alone quick, aliue, and profitable.

They endeuour by the propertie of the word spirit, to say, he would not geue his flesh to be eaten in deede, and so abuse ỹ name

to the diminishing of his inestimable gift. Christ sayd: my words are spirit, that is to say of diuine power, & proceding from God.

They imagin he sayd: my words be vnproper and tropicall or parabolicall, as being only true by an allegory. Christ meant his words to procede from his own spirit and maiesty, and therefore to be true aboue the course of nature. They expound thē as if he had sayd, you must eate my flesh in your spirit only, & not in very dede. Thus they wreast that to the spirit of mā, which Christ said of the spirit of God, and vnder this ambiguitie of words they couer their poisoned doctrine.

Christ would vs to vnderstand spiritually the reall eating of his reall flesh, because he would geue it vs without losse of his own body, without lothsomnes of our stomacks, and without remouing from his own place in heauen. They apply the spirituall vnderstanding of eating his flesh, to take away the real eating of it, as though he that vnderstandeth a thing spiritually, should not therefore eate that really, which he vnderstandeth to be mysticall. The substance of Christes flesh eaten is the ground of that mystery, figure, Sacrament, or spiritual vnderstanding, which Christ spake of. Because he would them to eate his flesh, not to fil their bellies, but to signifie and partake ẏ merits otherwise done in that flesh.

They taking away the ground of the figure (which is Christes flesh) adde of their own inuention, bread & wine to be the ground of this figure and of the spirituall vnderstanding.

They making Christes spiritual words tropicall and gramatically figuratiue, abase thē beneth ẏ condition of cōmon words. For a proper word is of more dignitie then an improper, and mē for the most part speake properly. Christ sayd, my words are life, meaning thē to be so proper, that they performe whatsoeuer they promise or speake, as hauing the propriety of the Godhead which is most

is most far from all figures, shadowes, and changes.

They make them dead words. For seing the mind of the speaker uttered in plain words is ỳ life of the words, the same words uttering the speakers mind obscurely are as dead and without life, until they be expounded. what shal I say more: they take these words to be figuratiue in such sort, that they make thē inferioure to the common words of mortall men, who neuer lightly vse ỳ words flesh and blood for the signes of flesh and blood, but for the substances of them, and muche lesse doe they vse, flesh and blood to signifie bread and wine, that the same bread and wine must again signifie Christes flesh and blood, as I haue noted before that the Sacramentaries are constrained to say, if they will defend their false and erroneouse doctrine, the which I praie God they may haue grace to see and to amend.

The

The preface of the fourth booke.

VVe haue ſhewed what proufes may be brought out of Chriſtes promiſe at Capharnaum, for his reall and corporall preſence in the Euchariſt: it remaineth we nowe declare the ſame truth, by that whiche he perfourmed in his laſt ſupper. And becauſe the chefe controuerſie is, whether the wordes of Chriſt do meane as they ſound, or els muſt be taken otherwiſe: I wil firſt make it plaine, that they ought to be taken properly & as they ſound to men of common vnderſtanding, vntill an euident reaſon be brought why they muſt be meant vnproperly. & therewithal I ſhew, that no reaſon is now to be heard for the vnproper interpretation of them, becauſe the tyme of all ſuch allegatiõs is expired more then fiften hundred yeres paſt, for ſo much as the whole Church is in poſſeſſion of the proper meaning.

Afterward I wil proue the proper & literall meaning of thoſe words by the circumſtances of the ſupper: by the conference of holy ſcriptures taken out of the old and newe teſtament, and laſt of all by the commandement whiche was geuen the Apoſtles to continue the Sacrament of Chriſtes ſupper vntill he come to iudge the worlde. If in conferring the promiſe with the perfourmance, or by any other occaſion I chance to ſay ſomwhat, whiche was before touched: I muſt aſke pardon thereof, as who endeuore partly to make al things playne, partly to confirme the preſent matter, whereof I ſpeake by ſuch conuenient allegations as for the tyme come to my remembrance. Once I am ſure, it is not a thing affected of me to ſay the ſame thing oft: albeit either the affinitie of the argument, or the deſyre to haue the thing wel remembred, or my forgetfulnes may cauſe me to fall in to that default.

The

The Chapiters of the fourth Booke.

1. That no reaso ought to be heard, why the words of Christes supper should now be expoũded vnproperly or figuratiuely. & that the Sacramentaries can neuer be sure thereof.
2. That as al other, so the words of Christes supper ought to be taken properly, vntill the cõtrarie doth euidently appere.
3. The proper signification of these words (this is my body) and (this is my blood) is, that the substance of Christes body & blood is conteined vnder the visible formes of bread & wine.
4. That the pronoune (this) in Christes vvords cã point neither to bread nor to vvine.
5. That the pronoune (this) can not pointe to any certein acte, vvhiche is a doing about the bread and vvine.
6. That the sayd pronoune pointeth finally to the body and blood of Christ, and in the meane tyme it signifieth particularly one certaine kind of food.
7. The naming of the chalice proueth not the rest of the vvords to be figuratiue, but helpeth much the reall presence.

8. That the vvordes of Chriſtes ſupper be proper, though many other (vnlike to them) be figuratiue.
9. The reall preſence is declared by xxvj. circunſtances vvhich belong to Chriſtes ſupper.
10. The ſame is proued by conference of holy ſcriptures in the nevv Teſtament.
11. Vvhy the Sacrament is called bread after conſecration.
12. The real preſence is proued by conference of holy ſcriptures of the old Teſtament.
13. Item by the vvords (hoc facite) vvhich do ſignifie, make this thing.
14. Item by the vvords: for the remembrance of me.
15. The groſſe error, & impudent chalenge of M. Novvell is corrected, and fully ſatisfied concerning the cōference betvvene theſe vvords: this is my body, and, I am the true vine.

That

That no reason ought to be heard, why ỹ words of Christes supper should now be expounded vnproperly or figuratively, and that the Sacramentaries can neuer be lure therein. The first Chapiter.

CHrist in his last supper was both like a testatour, who disposeth before his death what shalbe come of his goods afterward, and like a maker of lawes, who prescribeth an order to be kept in his commō weale. The legacie bequeathed or rather the gift made by his life tyme in consyderation of death certenly approching, was ỹ delinery of those inestimable iewels, which he called his own body and blood, willing his heyrs and frends to take & to eate his body, which should be geuen for thē; and to drink his blood of the new Testament, which should be shed for the remission of synnes. The gift or legacy of Christ.

The law which he made, was, that the Apostles and their successours (in the like degree of Priesthood) should make that Sacrament, which he had then instituted, for the remembrance of his death, vntill he came again to iudge the world. The law of Christ.

His Testament and the gift made therein was confirmed by ỹ famouse death, which he suffered the next day vpon the Crosse. His law was receaued and practised from the coming doune of the holy Ghost euen to this day through al the catholike Church.

A few yeres after Christes death his Testamēt and law which he made by mouth, was by witnesses of sufficient credit, put in writing, published, and acknowleged of al faithful men. If therefore any question arise cōcerning such words, as were either in ỹ last will or in ỹ law, or the narration of them who wrote the Gospell: we ought to weigh, whether that question be moued of a thing not already determined, or els vpō that which many yeres before was accustomed and receaued. For as reason would a new doubt to be newly dissolued: so no reason, no law, no conscience The writing of both. New doubts.

can suffer, that a matter once fully decided and perfitly ended, should be again called into iudgement.

The question is, whether the words of Christ be figuratiue, or proper. I say, that question was decided aboue fiftene hundred yeres past. For when ỳ woll & law of Christ was first published, al men toke those words, This is my body, and this is my blood, to be proper: And so we receaued of our forefathers from hand to hand, in so much ỳ the Church neuer heard before these daies any other doctrine preached by publike auctoritie. it neuer saw other practise, then to adore with Godly honoure those things ouer which the Priest, as Christes mynister, had sayd the words before rehearsed.

The question decided of old.

The vniuersal preaching and vsage of Christes Church is a sufficient witnesse, that it hath always taken those words to be proper & not figuratiue. Whiche thing sith it is so, minimè sunt mutanda (sayth the lawier) quæ interpretationem certam semper habuerunt. Those things are least of all to be changed, whiche haue always had a knowen vnderstanding. And yet if we should come to geue accompt of these vniuersall customs, how reasonably might it be applied to our purpose, which ỳ same lawier saith. Si de interpretatione legis quæratur, inprimis inspiciendum est, quo iure ciuitas retro in huiusmodi casibus vsa fuisset. Optima enim est legũ interpres consuetudo. If a question be moued cõcerning the interpretation of a law, it is principally to be attended, what vsher and law the common weale hath vsed before in those cases. for custome is the best interpreter of lawes.

Paulus ff. de leg.

Custom.

We are sure that before the birth of Luther, yea also of Berengarius, al the Church vsed to worship the body & blood of Christ vnder the formes of bread and wine: and yet it could not haue done so, if it had taken the word, body, for material bread only signifying ỳ body, & ỳ name of, blood, for wine which was appointed only

The vse of Gods church.

only to signifie Christes blood. For the Church of God would neuer haue worshipped with Godly honour bakers bread & wine of the grape, though they were tokens of neuer so goodly things.

But if the Sacramentaries answer, that once the Church did other wise, and ẏ the auncient fathers neither adored the body & blood of Christ vnder ẏ formes of bread and wine, nor preached the words of Christes supper to be proper, beside that such answer of theyrs is stark false, as by ẏ plain words of S. Ambrose, of S. Chrisostō, of S. Augustine and of Theodoretus it shal hereafter euidētly appere: yet surely though so much could not be precisely declared, yet it were a great folly vpon the allegation of a thing so far beyond memorie of mā (as the primitiue Church is) to leaue the manifest vse and custom of the present Church, the which Christ no lesse redemed, no lesse gouerneth and loueth, thē he did the faithfull of the first six hundred yeres. The adoration of Christes body.

Furthermore if all that is presently beleued shalbe vndone, as oft as it is pretended that the primatiue Church thought otherwise, what quietnes can there be in the Church after this order? what end shall we haue of controuersies? when shall we hope to see that agreement of minds, that consent of wils, that vnifolmitie of life and belefe, which our grandfathers and great grandfathers had?

The Trinitaries of Polonia vnder their Capitain Gregorius (who is a false preacher in Cracow ẏ chief citie of ẏ kingdom) said that the name of the blessed Trinitie is a monsterouse thing, not because they openly deny the father, ẏ sonne, & ẏ holy ghost, or the equality of them, nor because they defend any more then one God: But they affirm, ẏ albeit there are three vnius naturæ, of one nature & of one Godhead, yet there are not three, say they, ẏ are vna natura, vel Deitas, one nature or Godhead. And for proufe hereof they appeale to the new Testament and old, and to the A new hercsie in Pooleland.

Ex Church

Churche which they call primatine, which was of ỹ first two hundred yeres, or thereabout, bidding vs, looke whether we find, Trinum & vnum deũ, or Trinitatem in vnitate, or vnum deum in tribus personis, in any scripture, or in any Father of that age.

As for S. Athanasius, S. Hilarie, S. Basil, S. Augustin & so forth, they esteme no more, then our new brethren esteme S. Bede, or S. Thomas of Aquine. The booke intituled of the Trinitie, which is in S. Justinus workes, they affirm not to be his, vsing presently the same shamles shifts against the blessed name and nature of ỹ Trinitie, which the Sacramentaries vse against the nature & name of the Masse.

Circumcyders of them selfs

Not long after these Trinitaries, an other cumpany began to think circumcision so necessarie, that in Lituania many circumcided them selues, who to defend that heresy must nedes deny S. Paules epistles, as Luther hath denied S. James his epistle, for that it is against his justification of only faith.

Tertull. de præscriptiõ. aduersus hæretic.

And what forbiddeth an other sect to doe the like in an other matter? Thus alwaies are we seeking (as Tertullian sayth) but we neuer find any thing, if once we goe from that which we all beleued.

If then a stay be to be made at any tyme in questions of belefe, if we may be sure of any article of all our faith, it behoueth we vndoe not that, which our forfathers haue so long before concluded to be true. No reason of inducig a new faith can be so weighty, as the peace and prestruation of vnitie in Christes Churche ought to be singularly weighed of euery man.

One thing only could be in religiõ.

There was but one vniuersall chang to be loked for in religiõ from the beginning of Christes Church to the last end thereof. And that was at ỹ coming of Christ into the world. The which chang that it might not be sodein, it was prophecied of before in all ages both by ỹ dedes and words of Patriarchs, of Prophets, and

and of Priests. And when the fulnesse of tyme was come, it was proued to be come by miracles of so great vertue and name, that the very stones, that is to say, the infidels were turned by them: so great a matter it was with God, to haue the order of his religiō altered. And now shal we after Christes faith preached & beleued fifteen hūdred yeres together, shall we now take a new faith of Luther, of Zunglius, and of Caluin? If they be Christ, I grāt we must admit their doctrine: but if they be not so, it is not possible they should come of God, though they came with neuer so many miracles, but they must be the forerunners of Antichrist.

To come again nere our own matter, if we shall gene any eare to them who affirm the words of Christes supper to be figuratiue, that must be with some dout of our former faith. and in douting thereof we are become men that lacke faith. which if it be not sure, it is not good, for so much as it hath not the foundation of the things, which the Apostle sayd were to be hoped for. Iacob. 1. Heb. 11.

Or tell me, he that first gaue eare to Berēgarius or Zuinglius against the blessed Sacrament of ỹ altar, may the same man gene eare now to an other that should wickedly say, the Apostles had no authoritie geuen them to write holy scriptures: If he may, the he may dout of the sayd autoritie. and yet surely it were very hard to proue to a wrangler, that such autoritie of writing Gospels or epistles could be iustified out of the expresse words of the holy Bible. A teacher of new doctrine is not to be heard.

But if it be vnlawfull to heare any such seditious man, how could it be lawful when eare was first geuen to Berengarius or Zuinglius? for then it was no lesse generally receaued through all Christendom, and much more expresly to be proued by the holy scripture, that the things set foorth and consecrated vpon the holy table and altar were the reall body and blood of Christ, then it is sayd, that whatsoeuer the Apostles did write, should be con- Berengarius preached a new doctrine.

firmed and established, as the words of the holy goost.

Where yet I will enter farther into the bowels of the cause. And before we heare what reasõs he can bring, who wil repone the faith of the church in the blessed Eucharist, I say, he is not to be heard, because it is not possible that his reason can haue any sufficient ground, why we should geue ouer our old faith: and that whether we respect the writen word of God, or ỹ faith of all Christians, or the glorie of God, or the loue of Christ toward vs, or the profite of his churche.

The Sacramentaries can haue no ground of their doctrine.

1. For neither can he shew, where it is writen, or when it was beleued, This is not my body: nor can proue that it is more honorable to God, or more agreable to Christes coming, or more profitable to vs; that we should lack his body present vnder the forme of bread, rather then haue it. For if the death of Christ did procede from exceding charitie of him toward vs, and of God and our profite, that his Sonne should take flesh and dye for vs:

2. 3. 4. 5.

The honour of God.

I can not deuise how the most honorable remembrance of the same death should not be most according to th'intent of Christ, and to our soules health. And doubtles it is a more honorable and a more louing remembrãce, where the true substãce of Christ is made really present for the keping of his death in memorie, & we take more benefite by such a commemoration of his bloody sacrifice: then if in stede of Christes reall body, a peece of bread and wine be left vnto vs with neuer so great a feding by faith. For imagine ye the faith to be neuer so great, I am sure it will not be the lesse because Christ is taken into our hands, mouthes, and brests. The touching of his garment neuer hindred any good hart, much lesse can the taking of his whole body hurt our faith or deuotion. And yet if corporal touching did not also help, the faithfull womã troubled so long with a bloody flure, had not bene so miraculously cured by touching the hemme of Christes

The profite of the faithfull.

Luc. 6.

Luc. 8.

garmens

garment. Her faith touched his Godhead, and her soule was healed. Her body also touched his manhood, and her body was likewise cured.

Seing then it is written: This is my body, and all men beleued it once as well as the other articles of our faith: Seing that beleif is so honorable vnto God, so mete for Christes coming and loue toward vs, and so profitable vnto vs, that the contrarie assertion shall lack the like holy Scriptures, and the like beleif of the Church, the like honour of God, the like loue of Christ, and the like profite of our soules: There can be no reason alleged hereafter, why we should once geue audiēce to him, that pretendeth to proue the body of Christ not to be really present vnder the formes of bread and wine. For what thing possibly can erede these causes before alleged?

Moreouer, all figures were inuented partly for lack of proper words, partly for the pleasantnes of speaking. Christ surely lacked not words to shew, ỹ he gaue bread for a signe of his body, if in dede he had done so. For sith Zuinglius and Caluin had words to signifie their opinion in this matter, it could not be but that Christ was able to haue spoken that which they speake. If then he spake not figuratiuely for necessity, our new brethern must proue, that he spake figuratiuely for his only pleasure, but how can they know that? Two causes of speaking figuratiuely.

S. Augustine biddeth vs nolesse beware, that we take not a proper speache for a figuratiue, then that we take not a figuratiue speache for a proper. The rule to know ỹ one from the other is this: Vt quicquid in sermone diuino &c. that what socurr in the woord of God can be properly referred neither to the honestie of manners, nor to ỹ truthe of faith, thou maist know to be figuratiue. Yf nowe these wordes of Christ, this is my body and this is my blood, may be referred to the truthe of faith (in so muche Aug. de doctrina Christ. l. 3. cap. 10.

The proper sense of Christes wordes is nother against the faith, nor good maners.

so muche as all men haue beleued the body of Christ to be geuen in the Sacrament of the altar, not diminishing thereby their faith in any other article) by S. Augustins iugdement these wordes be not figuratiue. For certeinlie they be not only nothing against the honestie of maners (as good men vnderstand Christes presence vnder the forme of bread) but rather the strong beleefe of them maketh al men more honest in life, whiles they come with great feare to so dreadfull mysteries. therefore it followeth ỹ they be not of necessitie figuratiue: of necessitie, I say, because there is no repugnance in faith or good maners, why they may not be proper. whiche notwithstanding a man for his pleasure might vse his wordes in a figuratiue sorte, when he neded not. but who so affirmeth so muche, beside that he breaketh S. Augustins rule, he casteth himselfe in greate daunger of proving ỹ whiche hangeth of an other mans pleasure.

We can neuer be sure that Christ spake figuratiuely.

What argument haue our new brethern to prone, that it pleased Christ at this tyme to speake vnproperlie? what ground in the word of God can their opinion haue? how can they be sure, that they erre not in their iudgement? when we reade that God is angry or sory, or that Iohn Baptist is Elias, or that the rocke is Christ, we say they are figuratiue speaches, because they can not be proper. Anger falleth not in God, nor sorrow. the rocke for that reason is not Christ in person and nature, because it is a rocke. for by nature they are seuerall thinges, and suche as do not stand together. the like might haue bene thought in this Sacrament, if Christ had sayd: this bread is my body, and this wine is my blood. but he foresaw greate cause, why he wold not say so. For he wold by his worde so make his body and blood of bread and wine, that when the substance of his body and blood should be present, the substances of bread and wine should not remain. of this we are sure, because beside the faith

of the

of the whole Churche, the proper signification of the words inquireth so much, as now it shalbe declared.

¶ That as all other, so the words of Christes supper ought to be taken properly, vntill the contrarie doth euidently appeare. The ij. Chapiter.

WHat meaning words ought to haue, we iudge most directly by the proper signification and common vse of them. For if the contrary do not appeare, al words must be taken in ỳ meaning and sense, which the vsual custom of speaking and writing hath geuen them. Otherwise all things are confounded, and the profite, which cometh of words, is lost. Neither any man shall know what an other meaneth, neither how to make his own bargaine, or last will and Testament. Wordes are to be taken as they do properly signifie.

Certè peruersissimum est (sayth Tertullian) vt carnem nominantes, animam intelligamus, & animam significantes, carnem interpretemur. Omnia periclitabuntur aliter accipi quàm sunt, & amittere quod sunt, dum aliter accipiuntur, si aliter quàm sunt, cognoninantur. Fides nominum, salus est proprietatum. Truly it is a most ouerthwart thing, that naming the flesh we should vnderstand the soule, and signifying the soule, we should expound it the flesh. all things shall be in danger to be otherwise taken then they are, and whiles they are otherwise take, to loose that they are, if they be named otherwise then they are. The faithfull naming of things preserueth their proprieties. Tertull. de carne Christi. Things must be beleued as they are named.

By these words of this auncient Doctour we may iudge, how foule a thing it is, that hearing the body of Christ named, we should without any reasonable cause expound it the figure of his body: And hearing the blood of Christ named, we should expound it the signe of his blood. As well when he is named the

Sonne

Sonne of God, we may expound it, the image of the Sonne of God. And ſo we open a gate to all hereſie, we take away all certeintie of ſpeache, and make the holy Scriptures ſubiect to euery mans filthy luſt & pleaſure. We muſt therefore kepe euery word in his own nature and in his knowen ſignification, except it be manifeſt vnto vs that the ſpeaker meante otherwiſe. Doth not naturall reaſon teach vs ſo much?

Li. 67. de leg. 3. Sayth not Marcellus the ſame, being taught only by cõmon wiſedom and iudgement? Non aliter a ſignificatione verborum recedi oportet, quàm cum manifeſtũ eſt aliud ſenſiſſe teſtatorem. We muſt not otherwiſe depart from ẏ ſignificatiõ of the words, but when it is manifeſt ẏ the teſtatour thought an other thing. In which rule if we reſt, all the world well knoweth that when Chriſt ſaid (This is my body) and (This is my blood) the words both by theire proper ſignification, and by the preſent vſe of all ſpeakers and writers, do impoꝛte the reall preſence of Chriſtes true body and blood.

The names vſed at Chriſtes ſupper are to be kept.

This is my body.

For neither the pronoun (This) pointeth to a thing abſent, neither the verb (is) can be ſaid of that, which preſently hath no true being, neither the noun (body) vſeth to be verified of a ſhadow, figure or token of a body, neither when Chriſt ſayeth: This is my body, any faithfull man doubteth, but that both Chriſt had a true naturall body which he might geue, and is able to make his word true, & vſeth to vtter no falſhood. And whereas Chriſt ſayd after bread taken, This is my body, it is geuen vs to vnderſtand, that by his word he maketh that particular ſubſtaunce of bread, which was taken into his hands, to be his own body. What cauſe can now be brought why we ſhould forſake theſe knowen ſignifications, and ſeeke out other more ſtrange? The law of nature wold vs to reſt in the names which we find. Tradition alſo maketh for the ſame interpretation. And ſurely theſe

are the

are ỹ chief rules to know ỹ meanig which any words may haue.

Epiphanius in this matter hath a notable rule, saying: Omnia diuina verba non habent opus allegoria, sed prout se habent, accipienda sunt. Speculatione autem indigent & sensu, ad cognoscendam vniuscuiusque argumēti vim & facultatem. Oportet autem & traditione vti, non enim omnia a diuina Scriptura accipi possunt. All the words of God nede not an allegorie (or a figuratiue meaning) but they are to be taken as they be. They require in dede a diligent obseruation and vnderstanding, that the strength and power of euery matter proponed may be knowen. (wherein it behoueth to vse tradition.) For all things cā not be gathered out of the diuine writing. Here is the first place geuen by Epiphanius to the naturall takig of words, for al things be not figuratiue, though many be. Epiphā. lib. 2. to. 1. hęr. 61. Traditiō is to be respected in expoūding holy scriptures.

To know which is figuratiue, and which is not, diligent consyderation, and auncient tradition helpeth much. well, of other helpes hereafter. Now let this be graunted, that the first rule of all maketh for the Catholikes. which is, that euery word and speache, as long as the contrary is not manifestly proued, is to be taken, as it commonly doth signifie. According to the which rule these words of Christ (This is my body) and (This is my blood) affirme the reall presence of Christes body and blood, as now it shalbe shewed.

¶ The proper signification of these words This is my body, and This is my blood, is, that the substance of Christes body and blood is conteyned vnder the visible formes of bread and wine. The iij. Chapiter.

WHen the Paschall Lamb was eaten, and the Disciples feete washed, Christ by taking bread into his hands declared him self to be disposed, to vse it for some one purpose or other: by blessing, and thanksgeuing ouer it, we are Ioan. 13.

informed he wold make ſome diuine myſterie of that bread. And when he began to make the myſterie, ſaying (this is) and ended it, adding thereto (my body) we lern by the two firſt words (this is) that his myſterie conſiſteth not of bread and of his body, but of one ſubſtance only, which was declared to be ſo really intended as well in his mind, as at his tongs end, that hauing once named what it was, to wit (my body) no mã aliue might doubt, but either he both in word and dede made a falſe ſignification, (which is with all true Catholikes a thing without al poſſibilitie) or els that it was in dede ſo, as his words of bleſſing, and of ſaying, This is my body, witneſſed.

This, can be ſaid but of one ſubſtance.

And for aſmuch as his word affirmed this to be his body, and his dede of taking bread, and of bleſſing ſhewed his words to be directed vnto ẏ which was in his hand, or lay before him (which was bread before) it muſt nedes be, that the pronoun (this) ſo ſhewed to his Apoſtles ẏ thing already ſubiect vnto their eyes, that much more it ſerued to teache their vnderſtanding verily, this, which appeared to them bread, to be in ſubſtance, at the ending of the words, his own body.

Chriſtes words directed to the bread.

Therefore we teache the pronoun (this) to ſerue both to the eyes and to the vnderſtanding of the Apoſtles. to their eyes, in pointing to the foorm of bread which they ſaw: to their vnderſtanding, in teaching that ſubſtance which was preſent vnder that they ſaw, to be his own body ſtreight when it was ſo named. And in ſo much as the ſame forme of bread tarieth after cõſecration which was there before, the pronoun (this) doth allwayes direct their eyes to one and the ſame forme of wheaten bread, which was there when Chriſt tooke it firſt. and alſo it inſinuateth to their vnderſtanding, that they muſt looke (by the noun that foloweth the verb) to know what proprietie or ſubſtance that viſible thing hath. And ſeing the noun which cometh after,

The ſtrẽgth of the pronoun this.

after, is not the name of a qualitie or proprietie, but the name of a substance, and of such a substance as before was not present: without all question, these words (This is my body) haue according to the proper custom of speache, this meaning: The substance which is conteyned vnder this forme of bread, and vnder the accidents the which I shew you, is the substance of my body. whereof it foloweth, that the same thing is no longer the substance of bread, and consequently thereunto, that the substance of the bread is, by the word of Christ, changed into the substance of his body. And likewise when Christ sayd: This is my blood, the sense is: The substance which is conteined vnter the forme of wine (which you sensibly perceaue to be in this cuppe) is my blood, or is the substance of my blood.

The proper sense of Christes wordes.

Transubstantiatiō.

1. Co. 11. Luc. 22.

which interpretation is so true, that Christ hath forced vs to seeke it out, in causing S. Luke, and S. Paule to write: This chalice is the new Testament in my blood. For of necessitie we must interpret these words, This chalice, that is to say, the thing conteined in this chalice, is my blood. As therefore (This) in naming the chalice doth serue to shew the place & compasse, within which I must looke for that substance, which afterward is defined to be the blood of Christ: euen so (this) being spoken of the bread which was taken into Christes hands, doth first point vnto the eye, within what circuit or quantitie the mind shal seke for that substance or proprietie, which afterward the mouth of Christ wil declare. and when the name is once heard, it sheweth it to be ꝯ substance of Christes body. Out of which discourse we may gather two conclusions: The one, that (this) beginneth most naturally with the sense of man: The other, that it with the rest of ꝯ speache informeth ꝯ vnderstanding of more then the eye saw. To ꝯ sense it sheweth ꝯ outward formes, to ꝯ vnderstādig it sheweth pricipally ꝯ inward substāce vnder those formes.

hoc, this, agreeth to the noune (body.)

Now looke by how many degrees the inward ſubſtance doth paſſe the outward formes, and the end of the talk doth paſſe the beginning thereof: by ſo many the pronoun (this) rather apperteyneth to the ſubſtantiue (body) wherein it endeth, then to the formes, within the which it goeth about to ſhew an inuiſible ſubſtance. Which being ſo, Hoc, (this) is in Latin of the neuter gender, becauſe the noune ſubſtantiue (corpus) body, whereunto it haſteneth) is of the neuter gender. And in the conſecration of the blood Hic, (this) of certeintie is the maſculine gender, becauſe ſanguis blood, whereto it belongeth, is of the maſculine gender.

Thus the literall ſenſe of Chriſtes words is declared, which ought to be taken for true, vntill the contrarie be proued. But this propriety of words ſtanding (as it ought to ſtand) marke that whenſoeuer any Catholike ſayth, The ſubſtance of Chriſtes body and blood to be vnder the formes of bread and wine, he ſpeaketh not any other thing, then the natural and proper ſignification of Chriſtes words doth geue. For as he that pointing to that kind of beaſt (which an other cometh to learne) ſayeth: This is an Oelephant, in effect ſayth: The ſubſtance of an Oelephant is conteined vnder this viſible forme: So Chriſt hauing taken bread, and ſaying, This is my body, ſayeth in effect: the ſubſtance of my body is conteined vnder the forme of this bread.

Chriſtes naming is making.

Rom. 4.

Only this odds is betwene Chriſtes naming and ours, that we either muſt name the thing by his former ſubſtance or propriete, or els we make a lye: But Chriſt by geuing one thing ſ name of an other, geueth it alſo the ſubſtance thereof whenſoeuer he ſpeaketh, not in parables, but in the way of doing ſome good turn. for he being God, as eaſily calleth things which are not, as thoſe which are. and by his calling he maketh them to be as he nameth them, and not as them ſelues were.

That

¶ That the pronoun (this) in Christes wordes can point neither to bread nor to wine.

The iiij. Chapter.

Seing Christ in his last supper assigneth none other substãce to (this, and this) beside the substance of body and blood, and yet the Sacramentaries will not graunt so muche: I aske them (for as muche as although it were so, that his words did mean an accidentall token of his body and blood, that token must be grounded in some substance or other) I aske them what substance is pointed vnto (as wherein the figure of Christes body and blood may by their iudgement consist) when Christ saith, this is my body and this is my blood: is any substance included in those words, or none at all? yf none, (this) may not be sayd to be any particular nature at all. for yf it be any certain thing consisting by it self, it is a substance: if it be in any other thing, it may be an accident and qualitie. but Christ saith not, this is in my body, but this is my body.

Admit now that he meant, this doth signifie my body. yet this that doth so signifie, must be sumwhat or other. I aske what this thing is, which you say doth signifie or shadow Christes body? you must nedes say, it is bread and wine, and therefore you must exponnd it, this bread signifieth my body, & this wine signifieth my blood. This interpretation of yours can not be true.

The opiniõ of the protestants.

For (this) wil not agree with bread or wine neither in greeke, nor in latin. For hoc in latin and τοῦτο in greek is of the neuter gender, but panis in latin and ἄρτος in greeke is of the masculine gender. therefore hoc, (this) doth neither in greeke nor in latin agree with bread. likewise (hic) in latin is of the masculine gender, vinum, wine is of the newter. and contrarie wise in greke τοῦτο is of the newter gender, and, ὁ οἶνος wine, is of the masculine gender, therefore (this) nother in greeke nor in latine can be referred to wine.

Now to ſay, hoc, this thing, (vnderſtanding, which is bread) is to correct the wordes of Chriſt, as though he had ſayd: hoc quod eſt panis, eſt corpus meum, this which is bread is my body. & yet if it had bene ſo ſayd, the ſenſe muſt haue bene thus: the ſubſtance of bread doth ſignifie the body of Chriſt. for that thing which is bread, is to ſay, the ſubſtance of bread. which if it were ſo, euery ſubſtance of bread ſhould be the ſigne of Chriſtes body, becauſe that which the ſubſtance of one loafe is, ỹ ſubſtance of an other loaf is alſo in the ſame kind. & conſequently whenſoeuer any man eateth any ſubſtãce of bread without examining himſelf, he is giltie of the body of Chriſt.

The ſubſtance of bread is not pointed vnto.

1. Co. 11.

Again when it were ſayd, hic eſt ſanguis meus: hic, being of the maſculine gender, could not be expounded by, hoc quod eſt vinũ, (this thing which is wine) for it ſtandeth not neutrally to ſignifie this thing, but only agreeth with the noune blood, which foloweth after, when it is ſayd: this is my blood.

The pronoun is put in the ſame caſe, gender, and number whereof the ſubſtance is, wherevnto it pointeth. as when Chriſt ſayd: hic eſt hæres, this is the heire, hic, this, is of the maſculine gender, aſwell as the noune ſubſtãtiue, hęres, an heire. hęc eſt hora veſtra, this is your howre. As howre is of the feminine gender, ſo is the pronoun hæc, this. hoc eſt opus Dei, this is the worke of God. as opus worke is of the neuter gender, ſo is the pronoune, hoc, that. But when Chriſt tooke bread & bleſſed, he pointed not to bread by the pronoune (this) as to the ſubſtance which ſhould remaine at the end of his whole talke. for bread is of the maſculine gender, both in greke and latine.

Mat. 21.

Luc. 22.

Ioan. 6.

This, and bread be not of one gender.

Again let vs conſyder, that it is all one to ſay, hoc eſt corpus meum, and hæc eſt caro mea. in ſo much that S. Cyprian rehearſeth the wordes of Chriſtes ſupper by theſe wordes, hæc eſt caro mea, where hæc being the feminine gender doth only agree with

Cypriã. de cœna Domini not farre from the beginning

with caro flesh, and not with, panis bread, which is neither of the neuter gender, that hoc may agree with, nor of the feminine tha, hæc may be referred to it, but only of ỹ masculine gender. Therefore if Christ had pointed finally to bread, he must haue sayd, neither hoc est corpus, nor hæc est caro, but hic est corpus meum, vnderstanding to hic, the substantiue (panis) and in Greke it should haue bene οὗτος, and not τοῦτο. In English (this) is of all gẽders, and therefore it can not be exemplified in our barbarous tong, which thereby appereth not so mete to haue the word of God handled literally in it, as the lerned tongs are, although it is able enoughe to receaue an interpretation of Gods word. But it is much like as if one pointing to a man, called Laurence, should say, she is Laurence, or her is Laurence, which is as good english among the Brytons, as hoc panis, and hic vinũ, is good latine among the Sacramentaries. Thus make they the wisedome of God to speake at this time, who say that the pronoune (this) determineth and pointeth to bread, as to a thing that still remaineth in his old substance. whereas bread is of the masculine gender, and the pronowne hoc, (this) of the newter gender. and God prouided of purpose ỹ the article (this) should neither agree with bread nor with wine, but only with body and blood, or with the chalice wherein the blood is conteined.

This, in English is of all genders.

¶ That the pronoun (this) can not point to any certain acte, which is a doing about the bread and wine. The v. Chapiter.

LEast any man should thinke that in these wordes (this is my body) the pronoune (this) doth stand to signifie neither bread nor body, but only this thing which is a doing, whereby a certaine taking, and breaking, and eating of bread in the remembrance of Christ should be meante: he must vnderstand that euery thing which is so distinctly shewed, is a particular thing,

(This) doth not stand to signifie many things.

thing, and it is but one thing. otherwise it should haue bene sayd in the plurall number, these things are the tokens of my body & of my blood.

But now sith it is sayd in the singular number (this) it must nedes be only one singular thing which is spoken of. Therefore if you will haue (hoc) this thing, to appointe to a doing, name which doing it is. For Christ did many thinges in his supper. He took bread, he blessed, he brake, he gaue. To which doth (hoc, this thing) pointe? To all it can not, for they all be not only this one thing in the singular number, but many thinges. If any one be named, I aske which of them? If breaking (which is one of the most like of all owtward actions to signifie the death of Christ) I aske how you are able to proue, that breaking is pointed vnto? surely S. Paule saith, the bread which we break is the communicating of our lords body. which could not be so, if the words of Christ, which make it the signe of his body, had not bene first spoken ouer the bread.

All the doings be not pointed vnto.

1. Co. 10.

For (as Iustinus Martyr, Gregorius Nyssenus, S. Ambrose, S. Chrysostom, S. Augustine, and briefly all the Fathers teache) the bread is consecrated by these words of Christ, This is my body. And surely before it be consecrated therevnto, bread can not signifie Christes body, nor it can not be to vs the communicating of Christes body. Therefore seing the bread which we breake is the communicating of our Lords body (as S. Paule sayeth) the words which were spoken ouer ỹ bread before the breaking of it, can not presently point to that which is not yet done. And consequently (this) doth not point vnto the acte of breaking, nor vnto the act either of geuing or of eating, which followed after the breaking.

1. in Apo. 2.
2. in Or. cathech.
3. li. 4. de Sacram.
4. de prodit. Iud.
5. contr. Faust. li. 20. ca. 13. & epi. 59.

Breaking is not pointed vnto.

If any man say, that Christ whiles he spake these wordes, dyd breake the bread, or eate it him self, or make his Apostles eate it: the

the vniuersall custome of the Churche in all ages doth shewe the contrarie. whiche all, euen from the Apostles tyme haue vsed to consecrate and to say these wordes; this is my body, and this is my blood: ouer bread and wine at the holy altar and table, a good tyme before the breaking or eating and drinking of them, as the auncient Liturgies manifestly declare.

Of S. Iames.
Of S. Clement.
Of S. Basil.
Of S. Chrysost.

Besydes, if the act of breaking, whiles it is adoing, dyd only betoken to vs his body: when that act were past, the signe of his body were ended. and so we should not eate the signe of Christes body. Moreouer, seing neither the chalice nor the wine is broken, therein should be no signe of Christes blood at all.

On the other syde, if eating or drinking only were the signe pointed vnto, it should be no signe before the eating, and therevpon it would follow, that the bread which we breake is not the communicating of Christes body, sith no signe at all is made therein, if the whole signe depend vpō the eating alone. For if the signe depended of both together, it could not be said, this, in the singuler number as I sayd before, but it must haue bene sayd: these actes and these doings about these creatures do signifie the body of Christ.

Eating or drinkig is not alone pointed vnto.
1. Cor. 10

But seing it is sayd, this is my body, whiche (this) can poinct but to one thing, and seing that one thing can be neither breade (wherewith it agreeth not in gender) nor any one acte or doing (which alone doth not signify the body of Christ) doubtlesse (this) can by no meanes be referred to any other word or deede, then to the true substance of Christes body vnder the forme of bread, and vnto the true substance of his blood vnder the forme of wine.

The body or blood is only pointed vnto.

The whiche thing once graunted, after that Christ hath taken bread and blessed, and sayd, this is my body, whatsoeuer is done either in breaking or in eating, or in geuing, and taking, doth signifie the body of Christe, because it is done to that thing and

The breaking. about it, which is the true ſubſtance of his body. the breaking of the forme of bread, vnder whiche the body is, doth ſignifie the body of Chriſte once to haue ben broken with ſcourging and nailing to the Croſſe, and now alſo to be impaſſible. The taking and touching ſignifieth the viſible and palpable body, which walked vpon the earth preaching viſibly to his diſciples. The eating ſignifieth it to be the true bread of life, whiche who ſo eateth worthely, he ſhall liue for euer, and ſhal eate it in heauen after a new maner. The geuing of it doth ſignifie, how Chriſt gaue it for vs to death. To be ſhort whatſoeuer is done about ỳ which is the body of Chriſt, doth ſignify ſomwhat either paſt or to come in that ſame body, & it doth ſignifie it ſo muche the more, becauſe the preſence of Chriſtes glorious ſubſtance is ſuch, that nothing done to it can hurt it, or bring any detriment thereunto. For the breaking, taking, geuing, and eating is done in a figure and myſterie, the which figure is grounded in the reall preſence of Chriſtes body. which if it were not vnder the formes of bread & wine, the things ſayd & done about the Sacramẽt ſhould not be ſo myſticall and miraculouſe, as they are.

The taking.

The eating. Luc. 22.

The geuing.

The vi. Chapiter.

That the pronoume (this) pointeth finally to the body and blood, and particularly ſignifieth in Chriſtes ſupper one certein kinde of foode.

SEing it is declared, that ỳ pronoun (this) pointeth neither to bread & wine, nor to any act done about them, it remaineth ỳ it pointeth only to the body and blood of Chriſt, and ſo long as the words of Chriſt are a ſpeaking (which in ſo few words is not long) the pronoume ſuſpendeth his laſt determination. And when al the words are ended, his pointing is alſo ended. Therefore Theophilact expounding what hoc, this, doth finally meane, writeth thus: Dicens hoc eſt corpus meum, oſtendit quod ipſum corpus

Theop. in Math. 26

corpus domini est panis qui sanctificatur in altario, & non respondens figura. Christ saying, this is my body, sheweth that the bread which is consecrated on the altar, is the self body of Christ, & not a figure which answereth thereunto. And again in an other place he saith: hoc est corpus meum, hoc inquam, quod sumitur. This is my body, this I say, whiche you take. So that by his iudgement (this) pointeth not finally to that wheaten bread whiche Christe tooke, neither to any doing of his, but to ỳ body of Christ whiche he made by his words at the holy altar and table, and which the Apostles tooke afterward at the handes of Christ. In Marc. 14.

Howbeit if any man be so hastie, that he wil not tary the speaking of fower words, to know what particular & finall substance the pronoun, hoc (this) doth point vnto, but will nedes knowe what it meaneth as sone as it came out of Christes mouth, vntill the last word be pronounced: I answere, that by the circumstances which are about and concerne the dedes and words of Christ, it may be wel sayd, that the pronoun (this) beside his generall signification (whiche is declared before) doth here also particularly betoken, euen from the beginning of Christes words to the end, this thing which is to be eaten or drunken, and so doth it declare as well the beginning of the words (which belong to wheaten bread whose cheefe vse is to be eaten) as the progresse which tendeth to a supper, the substance whereof is eating, & the end, which is the bod" of Christ made present to be eate. So (this) doth truly always signifie this food or eateable substance, of which particular pointing and signification I shall haue occasion to speake more at large hereafter, when I come to confer ỳ holy scriptures together which belong to the supper of Christ.

This, doth meane particularly this eatable thig

The viij. Chapiter.

¶ The naming of the chalice proueth not the rest of Christes words to be figuratiue.

1. Cor. 11

HEreof the Sacramentaries make no ſmall boaſt, that Chriſt ſayd: this chalice is the new Teſtament in my blood. It can not be denyed (ſay they) but the name of chalice is figuratiuely put for that, whiche is in the chalice. Why may not therefore other words in the ſupper be alſo figuratiuely taken?

The obiection.

Maſters, it foloweth not, becauſe one word is euidently figuratiue, that therefore another word muſt be alſo figuratiue, except one reaſon be in both words. Which in our caſe is cleane contrary, and that for diuerſe cauſes. for all men, that is to ſay, as well Catholiks as Proteſtants and Sacramentaries confeſſe the word (chalice) to be figuratiue, and thei are compelled ſo to doe, becauſe if we take the name of (chalice) properly, we muſt confeſſe, ſith Chriſt ſayth this chalice is the new Teſtament in my blood, that a material cup of wood, glaſſe, or ſiluer is the new Teſtament, or ẏ cauſe of our ſynnes to be forgeuen, which no reaſonable man will ſo much as dream of. Seing then we are conſtrained by force of reaſon to ſay the (chalice) to ſtand for that, which is in the chalice, and no like reaſon preſſeth vs to think the like of the verbe (eſt, is) or of the noun (corpus, body) or of ẏ noun (ſanguis, blood) the example which moueth vs to graunt a figure in ẏ one word, kepeth vs from ſuſpecting any figure in the other words, which are nothing like.

The anſwere.

1.

The Chalice.

Secondly, whereas S. Luke and S. Paul named the chalice, S. Mathew and S. Marke ſpeake not of it, geuing vs to vnderſtand, that the meaning of Chriſt was only to make and ſhew the blood of the new Teſtament, which was in the chalice. As therefore the holy Ghoſt prouided for a ſufficient declaration of that word which was in dede figuratiue: ſo leauing the verbe (eſt, is) and the nounes (body and blood) ſtill in they proper ſignificatiõ, without mention of ſigne or figure, it hath ſufficiently witneſſed that they were to be takẽ as they did naturally ſound to the com-

2.

The chalice expoũded in holy ſcripture.

mon

monentes of men.

Thirdly although the word (calix) a cup or chalice were at the beginning appointed to signifie chefely that vessel, which holdeth liquour mete to be drunk: yet by common vse of speaking (which is farre the chefe gouernour in the vnderstanding of wordes) we 3.
The chalice by vse of speaking signifieth the drinke in it.
[illegible] at the table meane by the cup that, which is in the cup. in so much ỳ if a mā sitting at the table, bid ỳ cup be geuen to another, no frenāt is lightly so rude, as to geue a stranger the cup without wine in it. now when words are as commonly vsed in theyr figuratiue sense as in theyr natural, then eche way the sense is proper enough, in so much as the vse of speaking is equal to the first propriety of the word.

Fourthly, seing Christ sitting at the table, & in the sight of his Apostles, taking the cup of wine mingled with water, blessed, & gaue thāks, saying not only the chalice or a chalice, but this chalice or this cup is the new Testament in my blood, it could not be that any dout could rise to his Apostles through naming that chalice which the Apostles them selues knew to contein a certen liquour, but that notwithstanding maruelouse great dout wold haue risen to them and to al Christians, if he should haue vsed (est for significat) and body & blood, for the signe of body & blood, for so much as they could not coniecture any other meaning of these words, then they did outwardly sound. For it is no common vse of speaking, but only both seldom vsed and not vnderstāded, but by great doctors and interpreters, who know and discern tokēs of things to be called sometyme by the names of the things them selues. 4.
This chalice where in liquor is knowē to be can not make the speach obscure.

Fifthly, when with a figuratiue worde an other is immediatly ioyned, which doth expounde the figure, the whole speach is rather to be accompted proper, then figuratiue: for so much as the weaker part yeldeth always to the stronger, euen as in grāmer 5.

when one noune adiectiue ſerueth two ſubſtantiues of diuerſe genders, we make it agree with the maſculin as with the more worthy gender. when Chriſt ſayd to S. Peter, I will geue thee the keies, he ſpake figuratiuely (cõcerning the name of keies) but if we marke that he ioyned thereunto, the keies of the kingdom of heauen, and yet again, what ſoeuer thou bindeſt or looſeſt in earth, and ſo forth: by theſe words the former ſpeache is made plain, as if it were not figuratiue at all: right ſo when he ſayth, this chalice is the new teſtament in my blood, ỹ nãing of the blood is ſo plain a declaration how the name of chalice is taken, that al is one as if it had bene ſaid, this is my blood of ỹ new teſtament, which is in the chalice.

Matt. 16.

The word ioyned to the name of chalice, maketh al plain.

6. See then for Gods ſake, how farre the figuratiue naming of ỹ chalice, is frõ any figuratiue naming of the body or blood. As to ỹ chalice ſuch words were ioyned which did ſhew the name to be figuratiue: ſo to the body and blood ſuch were ioyned, as forbid vs to think the like of them, not only becauſe Chriſte ſayd: This is my body & my blood (which ſurely were enough to proue that I ſay, becauſe the body and blood of Chriſte was not figuratiue but true and naturall) but alſo becauſe to the naming of Chriſtes body it is ioined in S. Luke: The which is geuẽ for you, And to the name of the cup, the which is ſhed for you.

Luc. 22.

7. Laſt of all the naming of the cup or chalice was prouided of God for a marueilouſe declaration and ſetting forth of the reall blood of Chriſt made within it. For whereas the new preachers bid vs lift our mindes to heauen to receaue ỹ blood of Chriſt by faith, ſpirit, and vnderſtanding (as though it were not preſent at Chriſtes own table) the holy Ghoſt knowing that afterward ſuch falſe teachers ſhould ariſe, prouided that the words of Chriſt ſhould not only be reported (This is my blood of the new teſtamẽt as S. Mathew & S. Mark write) but alſo (as S. Luke & S. Paul

26. 14.

yane penned thē) this chalice is the new testament in my blood, this cahlice, that is to say the thing conteyned in this chalice, to the intent we should be sure, that the said blood was euen within the compasse of this chalice, and not only apprehended by faith and spirit. so that euen the word (chalice) although by exact accompt of grammer it stand figuratiuely, yet by common vse it signifieth the liquour in it, and that liquour is expressly named the blood of Christ, and that blood is declared to be present in the very chalice.

why the chalice is named.

That the wordes of Christes supper be proper, though many other be figuratiue and vnproper. The viij. Chapiter.

Why these wordes of Christ (this is my body and this is my blood) can not be like the other, where Christ is sayd to be the doore, the way, the true vine, and Iohn Baptist to be Elias, or the rocke to be Christ, it shalbe more particularly declared in the last chapiter of the booke. Nowe it shall suffise to say, that they were neuer taken to meane as they seme to stand, therefore the general consent of al Christians taking them for figuratiue, is an euident cause why they must be confessed to be figuratiue. And that vniuersall consent is of more importance, then the proper signification of the wordes. But on the other syde ỹ wordes of Christ in his last supper haue not only no such vniuersal iudgement and consent against them, but rather they always haue bene taken to be meant of the presence of his own body & blood, accordingly as they doe sound. Ioan. 15. 1. Cor. 10

Vniuersal consent is a way to knowe figuratiue speaches.

Again none of all those propositions doth so much as seeme to sound like ỹ which Christ sayd in his supper: This is my body. For partly they do name two seuerall natures, as Iohn Baptist & Elias, wheras these wordes (this is my body) name but one: partly they speake not of any certeine thing (as Christes body) or if they doe so, yet they point not to it as to a thing present, A doore

A doze. The doze. This doze

and the dooze, is not (this doze) this doth expreſſe a great deale moze thē a, oz the. A doze is meant generally of any doze, the doze of a certein doze ſpoken of beſoze, but this doze pointeth preſently to ẏ doze whereof he ſpeaketh. Chriſtes wozdes were directed to one thing only, which is made & ſhewed together, when ẏ Godhead maketh ẏ which by his māhod he pointeth to, ſaying (this is my body) ſo that in dede in al ſcripture there is no like ſpeach to that, which Chriſt vſed in his laſt ſupper, much leſſe any like to figuratiue, and leaſt of all that it ſelfe can be proued figuratiue, while it is compared with other ſpeaches.

Let all the Sacramentaries, ſhew where that propoſition is figuratiue, whiche firſt inſtituteth and maketh any thing and preſently pointeth to the ſame, ſaying, this is this, oz this is that, as it is ſayd: this is my body, and this is my blood. For whereas Ezec. c. 5 it is ſayd in Ezechiel: this Hieruſalem, it is nothing like, becauſe it was ſayd rather by the occaſion of expounding a parable, then at the doing oz making of any thing by him that ſaid, this is Hieruſalem. But Chriſt when he made his ſupper and inſtituted his chefe Sacrament, ſaid of that whiche was in his hands, this is my body. what ignozance then is it, to ſay theſe wozds be vnpzoper, becauſe other wozds (from which they differ) be vnpzoper?

It is ſhewed by the circumſtāces of Chriſtes ſupper, that he made his reall fleſh and blood preſent vnder the fozmes of bzead and wine, and conſequently that his wozds are pzoper.

The circumſtance of ẏ ſpeache is to be conſidered. Aug. lib. quæſt. 83 q. 69.

NExt vnto the pzoper ſignification and common ſenſe of ſpeaking, the circumſtances of the talke are to be conſidered, of which kinde of handling matters belonging to diuinitie, S. Auguſtine geueth vs a lerned rule, wziting thus: Solet circumſtantia illuminare ſententiā, cum ea quæ circa ſcripturā ſunt

sunt præsentem quæstionem contingētia, diligenti discussio-
ne tractantur. The circumstance of ỹ scripture is woute to geue
light to the meaning thereof, when those thinges which are
without the scripture (to wit, which goe before and followe after)
concerning that which is presently in question, are diligently
examined. by this rule we haue nowe to consyder about the sup-
per of Christ, and about the meaninge of deedes & wordes there
done, who spake, or did, when, where, to whome, vppon what oc-
casion, how and in what maner, what were the wordes, for what
cause, & to what effecte or purpose he spake or did, with suche like
circumstances.

For I wil at this tyme so examine the last supper, to proue
thereby the reall presence of Christes body and blood vnder the
formes of bread and wine, that I will shew euery part thereof,
whether it consiste in deede or in worde, to helpe much rather, then
to hinder any thinge, the catholike belefe of the sayd reall pre-
sence, and consequentlie that no reason at all should either sufficī-
entlie or meanly moue any man, to thinke the wordes of Christ
to be figuratiue, or vnproper. and truly whether the wordes be
proper, the body and blood, which they signifie as present, must
needes be present, or els whether the body and blood be proued
present, ỹ wordes which signifie so much, must needes be proper.

The intēt of the author in this chapiter.

¶ The first circumstance of Christes last supper is to consyder who made it.

The maker of the supper is almightie, as being the natu-
rall sonne of God. so that no man may discredit his wor-
des for lacke of power to bring them to passe.

Ioan. 1. & 14. God

The same Sonne of God was sent of his Father to take mans
flesh, to th'end he might in that flesh bring vs the euerlasting
meare of the diuine substance.

Ioan. 6. Sent in flesh.

To men that were flesh.

Neither came he in flesh to bring vs the meate of his Godhead in faith and spirit only. for so the Godhed was eaten by Abraham, Moyses, Dauid and other iust men (albeit not so plentifully before the incarnation of Christ) but Christ came not only to make vs beleue the better in God, but also to make our weake bodies and imprisoned soules partakers of his Godhed by a better and higher meane, then by our faith alone. for our faith is receaued in measure, but the fulnesse of Godhed dwelleth corporally in Christes flesh. & so his flesh really eaten of vs, with due faith & charitie, is a maruelouse instrument to geue vs the euerlasting meate, and to ioyne vs most perfitly to the spirit of God.

Rom. 12. Col. 2.

Marke well, that concerninge the eating God by faith and minde, we applaude it as a speciall good thinge, but we say farther, that God came in flesh, to be eaten in flesh of them, that consist of flesh. And therefore hauing sayd: my Father geueth you the true bread from heauen, and I am the bread of life (which hitherto is meant to be eaten by faith) he also goeth forward promising an eating to come hereafter, that is to say, in his last supper, and thereof saith: the bread which I will geue is my flesh, and he that eateth me tarieth in me.

Promiseth flesh.

Geueth flesh.

The same Christ commeth in his owne person to performe y former promise, not saying only, beleue ye in God and in me as I teache you, but saying and doing, that is to wit, taking, blessing, geuing, and saying: take, eate, this is my body which is geuen for you.

He is to be beleued

If this only pointe were depelie pondered, it seemeth to me that the almightie speaker so sent, so promising, and so doing ought to be of suche authoritie, that nothing should staye vs to beleue that externall thing to be his body, whereof he sayd: this is my body.

Let vs now adde hereunto the wisedome, the prouidence, the truthe

truthe, and the goodnes of ỹ speaker, who wold not of purpose
blinde his owne spouse with figuratiue wordes both of promise
and of performance: and yet the one ioyned with the other, and
the person (who both speaketh and doeth well considered) make
it euen of reason suche perswasion of a proper speeche, that no
sufficient cause is lefte, why to presume those wordes to be figu-
ratiue. Of this firste circumstance Eusebius Emissenus writeth:
Agnoscendum & percipiendum sacrificium veri corporis, ipsa
in nobis roboret potentia consecrantis. Let the very power of him that
consecrateth it strengthen vs therein, to know & to perceiue the sacri-
fice of the true body. Againe: recedat omne infidelitatis ambiguum:
qui auctor est numeris, ipse etiam testis est veritatis. Let all doub-
fulnes of infidelity depart. He that is the authour of the gifte, is
also the witnes of the truthe. Euseb. homil. 5. in pasch.

¶ The second circumstance may be, to consyder the tyme when the supper was made.

THe tyme of speaking was the nyght before Christ departed out of this worlde, at what tyme men are wonte to speake most plainly. And S. Paule himself noted that circumstance, saying: our lord in the night that he was betrayed toke bread &c. For when the howre of death draweth nere, men vse manifestly to shew their last wil without al figures & tropes, as nighe as the matter will suffer. And how much more wold the wisedom of God vse wordes warily in this case? specially seing S. Augustin witnesseth, that he gaue this Sacrament after supper, when his passion was at hand, to thintent the highnes of the mysterie might the better sticke in the hartes and memorie of the disciples. whereas otherwise the Churche is taught by the holy ghost, to receaue this Sacrament fasting, for the honour (saith

When speake most warely toward their death. 1. Co. 11.

Aug. ep. 118. ad Ianuar.

S. Augustine of ꝺ greate Sacrament.

Christ may not bethought lesse discrete in his wordes then other men would be.

Let vs now a litle weigh with our selues, whether any good and discrete man, knowing his parting hower out of this world to be at hand, will speake of purpose such wordes of ordeining matters to be done after his death, the which wordes he foreseeth will cause his heyres either to synne grenously, if they obserue ꝺ plainly as they should, or els to haue an inward dissension, if some affirme them to be plaine, others denying and maintening them to be figuratiue. for if Christes wordes be in dede figuratiue, the Catholikes synne, both in teaching the contrarie, and in adoring Christes body and blood vnder the formes of bread and wine, which thing they are constrained to doe by the force of the wordes. and then they are guilte of idolatrie, who possibly can find no cause, why they should not beleue their master so speaking and doing as he spake and did. and thus lieth the slander vpon Christ himself. but if the wordes be in dede plain, then Christ is purged, and the only fault is in them, who will not beleue. I think it far the better to beleue the wonderfull discretiō of Christ, & so vnburdening him, to mistrust the infidelite of wicked men.

¶ The third circumstance concerning the persons, who were at the last supper.

The Apostles haue left Christes wordes to vs without any mentiō of a figure.

THe hearers were his twelue Apostles, who should instructe ꝺ whole world of that, which they lerned of Christ, in this very busines whereof we talke. and so they did, neuer leaning in any peece of all their writinges or preachinges, that Christ lefte a figure of his body without the very truthe thereof conteined in the Sacrament of the altar.

To the same Apostles it was geuen to know and vnderstand the mysteries of the kingdom of heauen. wherefore it is very incredible, that the greatest mysterie of the whole Church was either

Math. 13.

either hidden from them by Christ, or by them hidden from vs. yet it can not be denied but it is in some part hidden, if ꝑ words which expresse it, be figuratiue and paraboliçall. for parables are spoken (as Christ himself witnesseth out of Esaias the Prophet) that men hearing doe not vnderstād in hart the things which are spoken. Parables hide the truth in part. Math. 13.

Secondly, the Apostles were those who taried with Christ at Capharnaum, where he promised his flesh and blood. therefore if Christ had then spoken figuratiuely to the people, yet now at the least he should and wold haue declared the matter more plainly. and so he did in dede, not verilie adding any word, which might shew his former talke to haue bene figuratiue (concerning the substance of flesh to be eaten, & the substance of wine to be drunken) but only teaching the maner of geuing them his flesh and blood, vnder the formes of bread and wine, to be figuratiue and mystical, because they are not geuen to fill the bellie, but to fede the soule, & not so much for the fleshes sake, which we receaue, as for ꝑ spirit & Godhead which repleniſheth that flesh of Christ. Ioan. 6.

¶ The fourth circumstance concerning the ending of the old passouer, and the making of a new.

THe occasion mouing Christ at his last supper, rather then at any other tyme to say ouer bread (This is my body) and ouer wine (This is my blood) was the setting and placing of the new Paschal Lamb in stede of ꝑ old. For least his Churche should be without a mysticall sacrifice (called according to the law of Moyses a passouer, that is to say, a sacrifice betokening our passing ouer the sea of synne, and our arriuing to the Land of grace and life which we looke for) as sone as the old Lamb was eatē, and the tyme come that shadowes and figures should be fulfilled by the death of Christ the true passouer, and the true Leo in serm. de pass. do. Exo. 12. 1. Cor. 5. Ioan. 1.

Lamb of God: Straight way he began to make this new Sacrament in ſtede of the old Paſchall Lamb, that the Churche of Chriſt might haue a new oblation, which ſhould conteine really the true Lamb of God that taketh away the ſynnes of the worlde. For as Leo the great ſayeth: Vetus Teſtamentum conſummabat, & nouum Paſcha condebat, he ended the old Teſtament, and made a new paſſouer. As therefore the old Paſchall Lamb was really preſent and really eaten: ſo much more the true paſſouer Jeſus Chriſt, in ỹ banket which him ſelf inſtituted, is really preſent to be really eatē, except we ſhal ſay, ỹ his new banket is leſſe true and really, then the old was, or that the old being an vndoubted figure of the new, did not by the eating therof declare, that the new Paſchall Lamb Jeſus Chriſt ſhould be alſo eaten, not only by faith (which kind of eating Chriſt, both Moyſes and Phinees had) but euen externally vnder the forme of bread, the which kind of eating Chriſtes fleſh, the old Fathers had not, becauſe the law brought nothing to perfection. but we haue it, becauſe the truth is made by Jeſus Chriſt, who deliuered vs his own fleſh to be eaten really, and in dede.

Ireneus lib. 4. ca. 32.
Leo de paſſ. do. ſerm. 7.
Heb. 7.
Ioan. 1.

¶ The fyfth circumſtance concerning the preface which Chriſt made before his ſupper.

AS the ending of the old ceremonie moued Chriſt to inſtitute a new, ſo the ioye which he tooke of that change was ſo great, ỹ he could not forbeare, but ſayd to his Apoſtles: Deſyderio deſyderaui hoc Paſcha manducare vobiſcum, antequā patiar, I haue deſired with deſire to eate this paſſouer with you, before I ſuffer. And as S. Chryſoſtom witneſſeth, he did really receaue the myſteries at his ſupper, to incourage his Diſciples to receaue them without all ſcruple or feare.

Luce. 22.
Chryſo. in Math. ho. 83.

Neither doth it ſkill to my purpoſe, whether the woordes be firſt referred

referred to the old Paschall Lamb, or to the new. If they be referred to the new alone, Christ desireth only to eate his own body with his Apostles. But Christ could not eate it by faith & deuotion, sith he had it present in a better maner then so. therefore by shewing him self desirouse of eating it, and by his owne eating it, we learn that it is his own reall substance, & not only the effectuall signe thereof. And it is not to be wondered, that he will gladly eate his own flesh (namely in such an vnspeakable mysterie, as him self hath prepared) because thereby (as S. Chry sostom writeth) he encouraged his Apostles, not to be afeard thereof.

Christ did not eat his own flesh by faith but in dede.

Hom. 83.

And why should not Christ doe that thing for our great profite, seing that other men haue often times eaten their own flesh men in a grosse maner either for hunger, or for anger, or phansie, without doing so great good to them selues or to any other, as Christ in this fact hath done to all his Churche? Or is it more straunge to eate his own flesh in so miraculouse a maner (as it is present in) then voluntarily to geue the same flesh to shamful death for our sakes? Marke, that I say, Christ did eate his own flesh, not as butchers and cookes dresse it, but in so pure a sort as Angels feede on it, by hauing it really present with them, and yet in so true a sort, as men receaue meat into their bodies. For herein man eateth Angels foode, in that he eateth the same spirit of God in Christes flesh, the which feedeth the Angels really in heauen. Now for Christ to eate his own body in truth of substance after that Angelicall maner, it is no absurditie at all. But for him to eate it by faith, it were a thing cleane impossible. And to eate it in a bare figure without faith, it were to lack the chief point that is requisite to the worthy receauing of the Sacrament.

Psal. 77.

If the words be first referred to the old Paschall Lamb, the sense

The old Lamb was not desired for his own sake.

sense yet is all one, because it is certein he desired not to eate the old Lamb, for the Lambs sake, but only for that it was the last eating of the Lamb, as the which was out of hand to be taken away, and to haue the flesh of the true Lamb of God geuen to the faithfull in stede thereof. In either of both ways, the desire and ioye of Christ was not finally for eating the Paschall Lamb (wherein according to the Prophets words he had no delight)

Psal. 49. Malac. 1.

but for the eating of his own passouer, which can be none other thing beside his own flesh. Therefore Tertullian expounding

Tertul. l. 4. aduer. Marcio.

this matter, noteth well, Indignum esse, vt quid alienum concupisceret Deus: How it were vnsemely, that God should desier any thing, which were other then his own. With whom S.

Chryso. in Ps. 37.

Chrysostom agreing, writeth: Non solummodo Pascha, sed hoc, in quo cum præterijsset figura, peracta erat veritas. Christ desired not simply a passouer, but this passouer, wherein (the figure being passed ouer) the truth was celebrated. And as he sayeth in

Chryso. in Math. hom. 82. & 83.

an other place, Wherein he wold deliuer the mysteries and new things vnto vs. Lo that which Christ desired was the truth it self, to wit, his own substance, because it being vnited to ꝑ Godhead was the only meat wherein God taketh pleasure, and that substance is the meate of Christes supper, and not only the eating thereof by faith.

¶ The sixth circumstance concerning the loue which moued Christ to institute this Sacrament.

Ioan. 13. In fine dilexit eos

WHereas Christ through all his life had loued his Church, he both continued that his loue euen to the last end of his life, and spent his own life for the same loue, and most euidently shewed that his loue the night before his passion: first, by washing most humbly his Apostles feete, and then by geuing his own body and blood vnto them, in so much

...meth, that the said Sacrament is therof called, Signum vnitatis, & vinculum charitatis: The signe of vnitie, and the bond of charitie, wherof S. Chrystom writeth thus: Christ hath mingled him self together with vs, & hath tempered his body into vs, as the bridegroom may be made one certein thing, as it were a body ioyned to the head: Ardéter enim amantium hoc est, For that is a token of them who loue feruently. the like he saith also vpon S. Paul, saying now loue was one of the causes which moued Christ to institute this holie Sacrament, let vs consider by that circumstance, whether it be more like y he left a piece of wheaten bread for a signe of his loue, or els left the best & greatest gift he had, to wit, his own substance vnder the forme of bread. To priuelle & shew vnspeakable loue towards vs. I thinke it more then probable, that whereas he was able to geue the substance of his own bodie to vs, by turning bread into it, and hauing taken bread, said after thanks geuen: this is my body, I think it more then probable, that his great loue wold rather geue his reall body vnder that blessed signe of bread, then that he would say he gaue vs his body, & yet in deede gaue vs wheaten bread, whiche were lesse then his body. Doubtles vnshamefast men are woont to speake modestly to them whom they loue best, thereby they wil not blush to do most dishonestly for them: much lesse may we thinke that Christ, louing vs so well, spake more then he dyd performe.

Chryſ. hom. 61. ad Anti. Chryſ. 1. Cor. homi. 24.

great loue causeth ỹ greatest gifts.

¶ The vij. circumstance of washing the Apostles feete.

THe Paschal lambe being eaten, Christ sate downe at the table with his disciples, he arose again, laid his garments down, girded him self with a towel, powred water into the basin, and began to wash his Apostles feete, and to wipe them, shewing thereby, both his own humilitie, & also of what a great

Ioan. 13.

mystery they should be made partakers. For the worthy coming whereunto, not only their mind should be tried and purified, but also their bodies, yea euen the the vttermost parts of their affections should be purged and cleansed.

Dionys. de Eccl. Hierar. cap. 3.

For which cause euer sins the Apostles time (as it may appere by the practise of the Churche, and by S. Dionysius the Areopagite) the Catholike Bishops and Priestes haue vsed (before they come to consecrate ỳ meadfull mysteries) to wash the very toppes of their handes. What to doe I pray you? whether because they should come to handle bread and wine? then might Christe haue washed his disciples handes, as he dyd their fete, before they had eaten the Paschal lambe: for it was not eaten without bread, neither without a cup of wine also, if we shal beleue S. Hieron, S. Bede, and Theophilact, who thinke suche a cuppe of wine, as the Iewes dranke of after the Paschall lambe, to be mentioned in S. Luke.

Hieron. in Math. 26. Luc. 22.

And why is not the bread & wine, which was ioyned with the flesh of the Paschall lambe, it being set also to signifie the same Christ, for which the bread and wine of the new testament is appointed (as the Protestantes teach) why is not, I say, that bread & wine as good as this whiche we haue? one God made both, and both be assigned to shadow one Christ: both oblations, both Sacramẽts, both be receaued of the same men in the same night and place. And yet so much difference is betweene the bread and wine of the old passouer and that of the new, that it was sufficient for the one to be eaten with consciences not vncleane, but the other must haue also the bodies purified for the more worthy receauig thereof. Verily not because it is bread and wine still, but because it is made the breade of life, the food of Aungels, the body and blood of Christ. Hence cometh all this preparation, hence cometh the difference betweene the old & new Ceremonies. For although they

Why the bread of Christ is more worthy then that of Moses.

they meete in one signification, yet in substance the one was earthly, the other in substance is heauenly: the one published by Moyses, the other of Christes owne institutiō; and for that cause ỹ one a bare shadow of the truth, the other a truth of ỹ shadow, and also couering the same truth in a mysterie.

¶ The viij. Circumstance, concerning the place of the last supper.

THe place where Christ kept his supper, was chosen & appointed, not without a miracle, by geuing his disciples a strange signe howe to go to an vnknowen house, by following him that should carry a pot of water into it. Luc.22.

That house Nicephorus and Damascene write to haue bene about the mount Sion, whiche standeth in holy scripture (ẽue by the interpretation of S. Paule) to signify the City and Churche of God: all which things doe portend that some great and vnaccustomed matter shalbe done in suche a place so assigned. In the house a faier parler was berked, and adorned, and therein a table at the which Christ sitting downe made thereupon his maundy. Nicepho. li.1. Hist. Eccles. cap.28. Damasc. de orth. fi.lib.4. cap.14.

Of which table (for the meats sake whiche should be geuen at it) the holy Ghost had before prophecied, by king Dauid, saying: Gal. 4. Hebr.11. thou hast prepared a table in my sight. And by Salomon, wisedom hath set forth his table. Likewise ỹ table whereuppon the twelue loaues of ỹ shew bread stoode in the tabernacle of the law before the face of God, shadowed this table of Christes supper, whereat the twelue Apostles sate before the face of Christ our Lord, he being the bread of life, and geuing to euery of them a loaf vnder the forme whereof his owne substance was conteyned. Pſal.22. Prou. 9. Leuit.24

Christ then making his supper vppon this table, and thence distributing his meate vnto the Apostles, doth vs to vnderstand, that whatsoeuer he feedeth vs withall either in spirit or in body

Chriſtes ſupper is vpon the table it ſelf.

at his ſuppper, is really preſent vppon the very boord, where vppon he did eate. For Chriſt at this tyme is not talking in parables, not diſputing in the ſynagoge, not preaching in the tẽple. he is in a houſe, in a parler, at a boord, ſhewing thereby where his banket is exhibited, where it is ſerued, and whence it is receaued.

We are not now occupied in ſpiritual prayer alone, but also in corporal eating and drinking. If the euerlaſting meate of Chriſtes ſupper be only ſpiritual, and only receaued in mind by faith, let the howſe be thought only to be ſpirituall, the parler to be ſpiritual, and the boord to be ſpiritual. Let vs deny that any of theſe things were natural and real. but if all the reſt be confeſſed real, ſeing al they are prouided for the meates ſake which ſhalbe eaten from the table, what an impudent folly is it to ſay, the body and blood of Chriſt (whiche only is the euerlaſting meate of this banket) are taken neither in hand, nor in mouth, nor be not at all vppon the material boord, whence Chriſt viſibly deliuered them to his Apoſtles own handes, bidding them take and eate.

If ỹ table be reall, muche more the meate.

The nynteuch circumſtance of the taking bread and wine.

Luc. 6.

OVr ſauiour ſitting down at the table toke bread, and the cup of wine, and he toske it, who neuer touched the thig which he did not ſanctifie, becauſe vertue went forth of him, euen by touching his garmentes.

Thebread ỹ Chriſt toke was already hallowed.

Moreouer it is to be thought he toke ſuch bread, as the preſent feaſt of Eaſter (which was begũne) might ſuffer: Vnleauened I meane, and ſuch as preſently was vpon the table at the eating of ỹ Paſchal Lamb. The which ſurely was already figuratiue bread, it was already a token of Chriſt, and already was partake of the diſci-

disciples. Shall we think then that Christ goeth about to do that which was already done? No, no, this taking of his goeth to an other end, as we shall perceaue anon.

Thirdly, by taking bread and wine into his hands Christ meaneth vs to looke for the mystery (that shalbe made) withim the forms of those cratures, which he toucheth. He now pointeth not to his Apostles, as though he would only consecrate somewhat in their breasts (as Talum dreameth), he taketh bread and wine. there we must seeke the first work of his supper. The work of Christes supper is made in bread and wine.

Last of al, by this kind of taking bread & wine he putteth vs in mind of that great Priest Melchisedech, who brought forth bread and wine, and blessed Abraham. As therefore Melchisedech toke bread and wine to offer them first vnto God, next to communicate Abrahã with them: so doth our true king of righteousnes intend to offer to God and his Father the present bread and wine which he taketh. Gen. 14.

And because the thing sacrificed is to be changed (one way or other) euen in substance from the former nature which it had, as being sometymes killed, sometymes burnt, and sometymes eaten, when Christ as the high Priest of God, for so it appeareth in the end, toke bread & wine, he toke them to offer, & cõsequently to change them in the most perfit maner that euer could be deuised, as who is the most perfit Priest. And into what substance shall he chãge them, but into the sede of Abraham, his own body, who came to fulfil the law, and gather all things into him selfe, and so to bring them again vnto his Father? For which cause S. Cyprian sheweth, that as Melchisedech first brought foorth bread & wine, that so the blessing might duely be celebrated about Abraham: so Christ fulfilling the truth of the prefigured image offered bread & wine, suum scilicet corpus & sanguinem, that is to say, offered his own body & blood. This great mystery could not be throughly Leuit. 1. 2. &c. All things that be sacrificed be changed. Matth. 5. Cypr. ad Cæcil. li. 2. epi. 3.

hãdled in a whole booke, much lesse I am able to cõclude it within the cumpasse of a circumstance. it is now sufficient to touch the chefe points of so long a matter.

¶ The tenth circumstance of blessing.

Blessing. Psal. 148

OUr chefe Bisshop did not only take bread and wine, but he blessed also. Benedictio, blessing, is as it were a blessed saying: and because God sayth, and it is done, in him blessing is doing. and in Christ who is both God man, blessing is most properly of all, a doing by the meane of saying or signifying. for not alwayes when he blesseth, he nedeth to speake: but if he blesse as man, he maketh at the least some outward token of the good dede, which he is about, either by lifting vp his eyes or hands to heauen, or by making the signe of the crosse, or by speaking certeine words. Howsoeuer it be, it cã not be well imagined that blessing should be in God or in Christe without a doing, otherwise it should not differ from a simple saying, yea it should be the saying of man, rather then of God. But now it is called the blessing, as if we should say, a beneficiall saying, which in God always importeth a doing.

Ioan. 6.

Marc. 6. Luc. 24.

The blessing of god is a doing

The word blessing sheweth y intent of Christ.

In this place it sheweth also, what intent and purpose Christ had. For whereas Christ might haue spoken in the way of exhorting, or of prophecying, or of threatening, or of comforting, when it is writē, he blessed and sayd: we may learne, that he speake in y way of doing, of worcking, of bestowing some real benefit, and of geuing vertue and strength vnto his word for that effecte. which being so, we can not now with any pretense of honestie imagine. that those words are in the substantial parts of them figuratiue, at the pronouncing whereof the Gospell hath rehearsed the word and vertue of blessing. For as a figuratiue saying is an imperfect speache

speache, and therefore lesse then a common kind of speaking: so is blessing farre more thē any speaking, and therefore a true doing. what repugnance then were it to say, that Christ blessed at such tyme, as he not only did no great miracle, but also did lesse then the ordinary nature of speaking requireth? For ordinarily men use proper words.

Well, that blessing in this place is to be referred to the words: This is my body and this is my blood, it is the doctrin of the most antient fathers. For S. Ambrose calleth this mystery benedictionem verborum cœlestium, the blessing of the heauēly words. and S. Cyrillus commonly nameth the blessed Eucharist, benedictionem Christi, or, mysticam benedictionem, the blessing of Christ, or the mysticall blessing. The like doth S. Chrysostome writing vpon S. Paule. Now for so much as blessing standeth here betweue taking of bread, and saying, this is my body, the which bread and body cā not be truely verified of the same thing at once: the blessing so declareth the working and making present of Christes body, that it doth intimate withal, the bread to be changed into his body. For as all blessing doth geue some benefit, so when a creature taketh a benefit, it is chaunged into a better state. For which cause both, S. Gregorie of Nyssa, and S. Ambrose attribute the chaunging of the nature of bread and wine into Christes body and blood, to the vertue of his blessing. It would passe ẏ describing of a circumstāce and become a whole booke, if I should prosecute any of these matters so largely as the thing would beare, which at this tyme I may not doe.

Amb. de ijs qui init. myſ. cap. 9.

Cyril. li. 4. in Ioā. c. 16. 17. 19. & lib. 11. ca. 22.

Chryſ. in 1. Cor. hom. 24.

Nyſſe. in orat. cathechet.

Amb. de ijs qui init. ca. 9.

¶ The eleuenth circumstance, of geuing thankes.

Blessing.

God blesseth his creatures in bestowing some benefite vpon them, and the creatures blesse God by praising and rendring thanks vnto him. Blessing therefore in a diuerse

Thanks geuing.

sense is cõmon to God and man, but thanksgeuing is the proper duety whiche man oweth to God. As Christ by blessing at his supper shewed his intent of changing bread and wine to a better nature, then they before had: so by geuing thanks, he declareth his change to appertein to the honoure of God, and that after such speciall sort in this Sacrament, that the whole mysterie taking thereof his name, is called, as Iustinus the martyr doth witnesse, Eucharistia, that is to say, the geuing of thanks.

Iustin. in Apol. 2. Euchar.

Whereas thanks be geuen by words alone, or dedes alone, or in both together: it can not be denied, but those are best thanks, wherein most excellent dedes are ioyned with most true and realL words. And who can dout but it is a more worthy dede, to make present the body of Christ vnder the form of bread, ỳ God may thence be glorified & thanked, then to make bread, stil tarying bread, to be an effectuall signe of Christes body?

The best kind of thanks.

Who can dout but ỳ words of thanking are more true, which say, this is my body, and meane the same, then those which name ỳ body of Christ, & meane the figure of his body? The Catholikes belene that Christ gaue thanks to his Father with most true words, and with most perfit dedes: in so much that we deny any perfiter worke to be any where done vpon any creature in the whole world, then that was, wherein Christ wrought his body present vnder the form of bread, to thend it should be a sacrifice of thanksgeuing to God. And consequently we confesse with S. Ireneus, eum panem, in quo gratię actæ sunt, corpus esse domini. that bread, wherein thanks were geuen, to be the body of our Lord. And therefore he addeth: iam non communis panis est, sed Eucharistia. it is not now common bread, but the Eucharist, or sacrifice of thanksgeuing.

True words be most thãk full.

Iren. lib. 4. ca. 34.

The Sacramentaries on ỳ other syde make thanks to be geue of Christ in bare wheaten bread and wine. They make also the

words

[illegible] signification, and thereby buttreſſe vp their [illegible]. The like [illegible] by their auncetours before, as [illegible] doth witneſſe, whoſe wordes Theodorus allegeth Theod. Dial. 3.
[illegible] Eucharistias & oblationes non admittunt, quòd non confitentur Eucharistiam eſſe carnem ſaluatoris noſtri. They admit no ſacrifices of thankſgiuing nor oblations, becauſe they confeſſe not the Euchariſt to be the fleſh of our Sauiour. But hereof I ſhall ſpeake againe hereafter.

¶ The 5th. Circumſtance, of breaking.

By the fact of breaking the Proteſtants thinke them ſelues to haue one circumſtance making for their opinion, for what can be broken (ſay they) at Chriſtes ſupper, beſide common bread? But if we take the bread to haue bene broke before the conſecration thereof, they haue no more aduãtage by the fact of breaking common bread, then they had by the fact of taking common bread. For we confeſſe it to be ſtill common bread, vntill Chriſt hath ſaid of it, this is my body. After which wordes if we thinke the breaking to haue bene vſed (which is farre the more probable opinion) we muſt needes confeſſe the Euangeliſts not to haue reherſed all things in ſuch order as they were done in, & we muſt interpret the wordes in this wiſe: Chriſt tooke bread, bleſſed or gaue thanks, and ſayd, this is my body, and then brake, and gaue to his diſciples. the which interpretation is confirmed both by S. Paule, as I haue ſhewed in an other place, & by the daily practiſe of the vniuerſall churche. neither haue the Sacramentaries any iuſt occaſion to triumphe hereof, that we graunt a figure in changing the order of the wordes. for the figure is not in Chriſtes wordes (of which only we contend) but in the wordes of the Euangeliſtes, who knowing that, before the tyme of their writing, the order of Chriſtes ſupper was taught & practiſed in a great num-

The order of doing and ſpeaking.

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ber of Christian churches, doo rather attend to knowe the substance of the matter (as in most other thinges they haue done) then curiously to note the ceremonie and order of the doing & speaking.

Christes supper diuided into dedes and words.

And therefore he that will, may obserue, that they ioyne together all the dedes of Christes supper, belonging to the kind, and afterward place the words appertayning to the same, not because none of the wordes came not betweene some of the dedes, but to make short, and by diuision, made into dedes & words, to set like to his like. That is to say, to ioyne only dedes with dedes, and only words with words: the dedes were, taking bread, blessing, thanksgeuing, breaking, deliuering, which stand together, the words are, take, eate, this is my body, doe and make this thing for the remembrance of me. and those be placed altogether. Let it then goe for a truthe (howsoeuer our aduersaries are now pleased withall) that Christ did breake and geue after the words of consecration. yet shal it euen so make more for the reall presence of his body vnder the forme of bread, the against it, because y^t dede breaking doth shew the substance of flesh (whereof Christ saith this is my body) to be so really and miraculously present, that it was contained whole vnder euery peece and fragment of that which stil appered bread. otherwise euery Apostle could not haue receaued one and the same whole substance (without more and lesse) which an other did receaue. but the contrarie was figured in manna, of the which some gathered more and some lesse, but neither he that gathered more had more, nor he that gathered lesse found lesse, when it came to the trial of measure. the which thing S. Hieroym sheweth to be verified of y^e Sacrament of Christes supper. and yet it were not so neither externallie nor spiritually, if it were the substance of wheaten bread which the Apostles toke after y^e breaking. for then one should haue the greater peece of bread, an other the lesse, neither could any balance or measure

Manna. Exod. 16

Hieron. aduersus Iouinia. lib. 2.

measure do not make them exactly equal.

Againe if (it being bread which was broken and taken) Christ be only eaten by faith and spirit, surely seing the faith and deuotion which euery man hath, is in a diuerse measure from that which an other hath (according as Christ or the holy Ghost diuideth his gifts to one after one sort, to an other otherwise, as he listeth to euery man) neither by that meanes one should haue as much as the other. And that especially, because some receaue life euerlasting by eating that, which was broken to them, and other eate their own damnation. And how is it (I pray you) all one measure to them? Or is it one, to be saued & to be damned? S. Hierom hauing spoken of the equall measure of Manna, saieth Et nos Christi corpus æqualiter accipimus, vna est in mysteriis sanctificatio, Domini & serui, &c. Quanquàm pro accipientium meritis diuersum fiat, quod vnum est. And we also take the body of Christ equally, there is one sanctification in the mysteries as well of the seruant as of the master. Albeit according vnto the merits of the receauers, that is made diuerse, which is one. The meaning of which words must of necessitie be, that one substance of Christes body is receaued in the mysteries, to wit, vnder the forme of bread, as well by the poore as by the riche: although the deuotion be diuerse, wherewith it is receaued. To one it is more meritorious in effect, and to an other lesse meritorious: but in substance it is one sanctification to all men. So that the breaking and the peeces, which are made, certifie vs of such a mysticall presence, that (as Eusebius Emissenus witnesseth) Corpus hoc sacerdote dispensante tantum est in exiguo, quantum esse constat in toto. And again: De hoc verò pane cum assumitur, nihilo minus habent singuli quam vniuersi; totum vnus, totum duo, totum plures sine diminutione percipiunt. This body (when the Priest ministreth) is as great in the small

Ephes. 4. Rom. 12. 1. Cor. 12

1. Cor. 11

Hieron. aduersus Iouinia. lib. 2.

Homil. 5 in Pasch.

peece, as it is great in the whole (loaf). of this bread when it is taken, euery man hath no lesse, then altogether haue. One hath all, twaine all, moe haue all without diminishing.

These words I say can be vnderstanded neither of materiall bread outwardly broken, and deliuered, the peeces whereof are vnequall: nor of inward grace and faith, the measure whereof is diuerse, but only of the substance of Christes body, which is conteined wholy vnder euery fragment of that which is broken, hauing with it none other substance, which may cause any man to haue more or lesse then his fellow. Of this kind of breaking S. Ignatius sayeth: Vnus panis omnibus confractus est. One bread is broken to all, one bread of life he meaneth. As for materiall loaues they were diuerse (euen in the same Church) and not always one. But the bread of Christes supper, to wit, the substãce of his own body is one to all. But the eating by faith is not one to all. It is the body which is one. Therefore Germanus the Archebishop of Constantinople writeth: Post eleuationem statim partitio diuini corporis fit. Verum enim verò tametsi in partes diuiditur, indiuiduus & insectus in singulis partibus sectorum totus agnoscitur & inuenitur. After the elenation (which among the Grekes was done immediatly before the communion) by & by a partition of the diuine body is made. But truly although he be diuided into parts, yet he is acknowleged and found vndiuided, vncut, and whole in euery part of the things, which are cut. what is this to say, but that the forme of bread is only broken, and the substance of Christes body tarieth whole vnder euery peece of the sayd forme?

Ignatius ad Philadelphienses.

In Theoria rer. Eccles.

But what speake I of the Fathers? S. Paule sayeth: The bread which we breake is it not the communicating of our Lords body? Because we being many, are one bread, one body. For so much as we all partake of the one bread. If the bread be broken,

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how

how partake we all of one bread? That which is broken, is not according to the course of nature one in number. And surely the Corinthians had more then one loaf, which was broken among them. And yet S. Paule hauing shewed that we breake a litle of bread, sayeth: Be we neuer so many we partake all of the one bread. How is that? but because the bread which we breake, is no materiall bread, but how many loaues so euer there were before, after it is once sayd ouer them, This is my body; euery one of them is turned into that one bread, which is Iesus Christ. And that bread is distributed vnder the formes of comun bread, and so is the scripture iustified, which sayeth: The bread which we breake is the communicating of Christes body. And therefore that body being one bread it self, maketh all vs one bread, which partake of that one bread.

The one bread is Christ, who after breaking tarieth whole.

¶ The xiij. circumstance, of geuing.

IT is not to be thought that Christ deliuered first the fragmēts of bread vnto his Apostles, and then sayd the words of consecration, for then he had not deliuered them a Sacrament, but only had geuen them the matter and element whereof the Sacrament should be made. but seing S. Paule sayth, ỹ bread which we breake is the communicating of Christes body, we must rather iudge, that he had consecrated his body, before he brake: as who intended by breaking to distribute the Sacrament, which was already made. And consequentlie as the Sacrament was made being yet in Christes owen handes, so lying vpon the table before him: so it was deliuered with his owen hands and by none other way (that euer I can reade of) vnto his Apostles. but Christ had willed them before, not to worke the perishing, but the euerlasting meate, which the sonne of man should geue them, ỹ which he shewed afterward to be his flesh, and now fulfil-

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Christ gaue with his hands

Ioan. 6.

ling his promiſe, he geueth the ſame euerlaſting meate with his own handes: which could not be ſo, except the ſayd euerlaſting meate were vnder the ſorme of bread or in the chalice, which only the Apoſtles doe ſee in Chriſtes handes. therefore it is inuincibly proued by the word of God, that Chriſtes body, which is the euerlaſting meate, was and is geuen to them, that communicate vnder the formes of bread and wine.

The meat of Chriſtes ſupper came from his handes.

Whatſoeuer is ſayd of ſpirituall meate comming down from heauen (as to be a part of Chriſtes ſupper) it is vtterly voyd and without all ground of Chriſtes inſtitution, wherein, ỹ Apoſtles are bound to reſt vppon that only: which Chriſt doth corporally geue. and when he is readen to geue (the which was done with his handes) for vs at the ſame tyme to looke beyond him, as if an other way more might be had then at his own handes, it is a horrible blaſphemie and a repyouing of his gift, as inſufficient. He ſayd, I will geue you the euerlaſting meate: the Ghoſpell ſaith, he gaue at his ſupper ſaying, this is my body: the Catholikes beleue, that he thē gaue the ſame euerlaſting meate, which he had promiſed, to wit, his own fleſh and blood: the Sacramentaries ſay, he gaue it not with his own handes. I ſay there is none other way of geuing mentioned in the ſupper, and yet there only was the fleſh of Chriſt to be geuen, as the Sacrament it ſelf declareth, being called the body and blood of Chriſt.

26.14.22
1.Cor.11

I allege S. Mathew, S. Mark, S. Luke, S. Paule, where it is writen, that Chriſt brake and gaue. I think our aduerſaries will not denie, that gift of his to haue bene made with Chriſtes corporal handes. therein I beleue his promiſſe to haue bene fulfilled, therein the ſpiritnall and euerlaſting meate to haue bene deliuered. S. Iohn witneſſeth, that Chriſt ſaid: dabo, I wil geue. the which is not meant only of a geuing by faith (for ſo Chriſt had alreadie geuen his fleſh to diuerſe men) but it was meant of

Chriſtes gift in S. Iohn is meant of an externall gift.

geuing

The Papistes Sacramentaries can not shew when Christ fulfilled his promise.

The vse of wordes.

The necessitie of wordes.

3. The wordes of God.

these woordes are moste carefully to be weighed, which come from God, and belong to matter of religion.

And yet in the same euery thing is moste obscure: so are woordes more darke for the opening of it. All mysteries by their very name require a secret, and an obscure knowledge. Among all the mysteries which were left vnto the Church by Christ, none hath obteined that name so peculiarly, as the Sacrament of Christes supper, whereupon it followeth that woordes are most necessarie of all for the declaring of the Sacrament. Therefore no man ought to wonder, then with so many deedes of sitting down at the table of eating the paschal Lamb, of washing the Apostles feet, of taking bread and wine, of blessing, thanksgeuing, breaking & geuing, woordes at the length be ioyned, which may shew plainly the meaning, wherefore all those deedes stand. Let vs not therefore follow the Sacramentaries in this behalf, who looke only to this, that Christ toke bread, and will not consyder his promise (going before his present performance in geuing that, which he promised) his blessing, and his woordes, wherein he plainly sayth: This is my body. But because bread was taken and still bread is tasted and seen (doe and say Christ what him list) they will trust their eyes, and not his woord. But S. Mathew, S. Marke, S. Paule witnesse, that Christ did these things, & sayd. S. Luke writeth he did them, saying. All meane that saying is a principall part of the supper. And that not without a cause.

4. Mysteries.

5. The mysterie of Christes supper.

6. The Sacramentaries trust not Christes woords.

26. 14. 1. Co. 11. 22.

For whereas deedes may haue many and diuerse interpretations (as it appeareth by the figures of the law) except woords be ioyned withall to make them certein and plaine, we shall not know how to vnderstand the deedes, and therefore we can not tell how to beleue them. For this cause S. Chrysostom sayd, that whereas Christes woords ought in al things to be more credited then our senses, yet he addeth: Quod præcipue in mysteri-

7. Deedes be doubtfull.

Chryso. in Math. Hom. 83.

rijs

rhe ſacramus, the which thing let vs do ſpecially in the myſte-
ries.

Wonder then, I pray you, whether Chriſt did expound one pa-
rable by an other. For the dedes of his laſt ſupper ſeme to me
vnlearned parables. Who could tell what the taking of bread
meant after ſupper, or to what end the bleſſing and geuing of
thankes wolde goe, except Chriſtes own wordes had interpreted
his myſticall doings? For whereas all Chriſtes doings are our
inſtruction, it can not be denied, but when he toke bread, bleſſed,
gaue thanks, brake and gaue, thoſe dedes were a certein admer-
tiſement or darke leſſon to his Diſciples. Of the which ſome vn-
derſtode more, ſome leſſe, according as they had grace and wit.
Now the wordes of Chriſt come to theſe dedes, as it were a plain
expoſition added to an obſcure parable. And yet ſhall we thinke,
that the wordes alſo are parabolicall? Shal we ſay, the thing that
is ſpoken to geue more light, bringeth more darkneſſe? Or did
the comment of Chriſt nede again an other comment?

He did certain things, and to ſhew what he did, He ſayd: this
is my body. If theſe wordes be figuratiue, it had bene better he
had ſayd nothing, but only, doe this for the remembrance of me.
For by that meanes we might haue done as he did, and ſo haue
referred obediently the meaning of the dede to his wiſedom. But
he in wordes expounded the ſecrete meaning of the dedes, & ſayd:
This is my body. What reaſon can now excuſe vs, why we ſhould
not reſt in the authoritie of the ſpeaker, ſith he ſpake as an expo-
ſitour or interpreter of his own doings? This reaſon alone
ought to perſuade any man. But now I will bring a greater.

Not only the interpretatiō of Chriſtes dedes dependeth vpon
his wordes, but alſo the whole ſubſtance of them. For he being
the word of God hath ordeined, that no Sacrament ſhalbe made
without wordes. Yea, that wordes ſhalbe the chief part of euery

8. The dedes of the ſupper were parables.

9. The wordes of the ſupper expound ỹ parable of the dedes.

10 Were figuratiue wordes expound nothing.

11. The wordes of ỹ ſupper geue ſubſtance to ỹ dedes

Ioan. 3. Matt. 28. Sacramēt. This appereth in baptisme where the washing with water is the lesse part, and the pronouncing of the wordes is the chefe part. Hereof I haue spoken before, and haue declared out of S. Chrysostom, S. Ambrose, & S. Augustine, that ỹ Sacraments haue their verie chefe being through wordes. As therefore water, breade, wine and oile, whiche are the inferiour elements, and the baser part of the Sacraments, be most commonly knowen and most easily gotten: so the wordes (which are the higher part of the same Sacraments) must be such, as be most common & easy.

In ỹ secõd booke ca. xiij.

11. It is no signe whiche is not knowen.

For euery Sacrament is a signe, & euery signe is to geue knowledge of a thing whiche otherwise had bene secrete. Now if the token it self be secrete, what knowledge can rise thereof? Seing therefore Christ making a Sacrament, said, this is my body, we must think either no signe at all to haue bene made, or els we must beleue the wordes as they sound outwardly.

The fiftenth circumstance, of taking.

SEing Christ willed all the twelue Apostles (among whom Iudas also was (to take that one thing which he gaue: we must understand such a taking, as may agree to Iudas no lesse, then to the other Apostles. Againe whatsoeuer taking be understanded, it must appertein to corporal apprehēsion whereof only Christ sayd: take. The thing therefore which was taken either was bare bread being a bare figure of Christ, or the body of Christ vnder the forme of bread. For in bothe these ways Iudas might take that, which all the other toke. As for any effectual signe (whereof Caluin vseth to brag) no man corporally toke, sith it is clere that Iudas toke none such, & yet it was sayd to him no lesse then to the other, take. Now if the Apostles toke only a bare signe of Christes body, Christ gaue no more with his hands but a bare signe, sithens they toke that which he gaue, but Christ was not

not sent to geue bare signes (which thing was the imperfection of the old lawe) therefore it bring false that he gaue a bare signe, it must nedes be true, that the Apostles toke at his hãds his own body vnder the forme of bread. Neither will it serue here, if a Sacramentarie say ỹ Christ gaue spiritually more thẽ bare signes, and likewise that ỹ good Apostles toke more spiritually: for if we speake of spirituall gifts, they wanted not in ỹ tyme of nature and of the old law. The obiection. The answere.

Abraham beleued God, and it was reputed to him to iustice. Elizeus receaued the dubble spirit of Elias, & king Dauid beseching God to restore him ỹ ioye of his comfort, & to strengthen him with his cheefe spirit, doth signifie that both he had once the holy Ghost, and loked again for greater comfort of him. Seing then the good men always receaued spiritual gifts, the differẽce betwene Christ and the old law doth not stand only in spirituall gifts receaued in the soule, but in this, that Christ in his mãhod which he toke for that purpose, left vs such corporal meanes and instruments of grace, as might work also vpon our soules. And therefore Christ denyed manna to be the true bread, not because it was not a signe of true bread, neither because who so deuoutly receaued it, should not be deliuered frõ euerlasting death, of God: but because it selfe had not in it any thing, which being corporally taken might saue a man (otherwise good) from euerlasting death: whereas the true bread which the Apostles toke into theyr hands (through Christes gift) was that very flesh, which by the power of the Godhead whereunto it is annexed, kepeth our soules that they dye not by synne, and reiseth our bodies to liue for euer. S. Augustine sayth: Dominus sinit Iudam accipere inter innocentes discipulos, quod fideles nouerunt, pretiũ nostrum. Our Lord suffereth Iudas to take among the innocent disciples our price, which the faithful know. See what kind of Ioan. 6. In Epi. 162.

taking S. Augustine speaketh of. surely of that which was common to Iudas, and which was made with hands. See what Iudas toke, precium nostrum, our price. Is bread and wine our price? we are then derely bought in dede. But if the reall substãce of Christes body and blood be only our price, when Christ sayth take, he meaneth, take ỹ real substance of my flesh into your hãds, that thence it may come afterward vnder your harts.

The sixteenth circumstance, of eating.

CHrist sayd: eate ye, once only, and he sayd it of that one thing only, which he deliuered to his Apostles corporally, and they so toke it. but Christ meant they should eate it as wel in soule, as in body, as wel by faith, as by mouth. For he had sayd before, worke ye the euerlasting meat which the sonne of mã wil geue you, and he declared the worke of God to be this, that they should beleue in Christ, who is the bread of life, and who said his flesh to be meat in dede. therefore when Christ sayd, eate, this is my body, he meant eate bodily that I geue you, and eate it also spiritually, because it is a heauenly kind of bread, and a meate which neuer perisheth.

Eating belongeth to the body & soule.

Neither doth the verbe, eate, by this meane stand vnproperly, because eating belongeth naturally both to the soule and to the body. but yet, concerning the cause of eating, principally to the soule, as the which alone geueth power to the body to eate, and concerning the meane of eating, principally to the body, as the which only hath conuenient instruments to receaue corporall meat. For neither a dead body can eate at al, neither a soule which lacketh a body can eate properly. Now when the soule and body may both not only eate, but also be nourished by the eating, that is the truest eating which can be deuised.

Christ then in saying eate, meaneth, eate ye as ye are men, who

consist of soules and of bodies, eate in both, and feede them both together. For this is my body, which hath in it the Godhead corporally dwelling. Eating this, you eate a food both spirituall and corporall. This feedeth the whole man, this is it which Tertullia saith, Caro &c. The flesh is fed with the body and blood of Christ, that the soule may also be made fat of God. Note the pertin eating. the flesh is fed, and ꝑ soule is made fat. The Catholikes upon this ground beleue, the flesh which must be eaten spiritually, to be vnder the forme of bread, which is eaten really, and that Christ saying to a reasonable man: eate, this is my body, saith by the reason of that kind of meat which he nameth, eate in body and soule my body, Tertul. de resur. carnis.

The Sacramētaries teache a dubble substance to be eaten in a dubble maner, of which ꝑ one is present corporally: ꝑ other absent. they teach bread & wine to be eaten & drunken corporally, as things present, but the flesh of Christ only to be eaten spiritually, as thing absent in his own substance. they diuide the worke of our bodies from the worke of our soules. But the word eate ye, can not be so meant, sith it only pointeth to ꝑ which the disciples had taken into theyr hands. none other literal meaning can be of this word, eate. eating by faith, hath no part in Christes supper, neither is at al commanded, if the thing eaten be not in the hāds of the Apostles.

¶ The xviij. circumstance, of these words, this is my body.

I will speake of these wordes, not al that may be sayd, but rather no more then the nature of one circumstance (among so many as Christ vsed in his supper) will conueniently beare. who taking bread after blessing and thāks geuing, sayd: this is my body. If ꝑ meaning be, this bread is ꝑ signe of my body, he gaue thāks

A bare signe.

for the institution of a bare signe: for so I must needs call it, seing bread remaining still in his owne nature, can neuer be any more then a bare signe, so long as it is not the body it self, which it doth signifie. For euery figure, image & token whiche differeth in substance from his originall, is always bare and naked in respect of that truth, which it representeth, & hath not the same in it selfe. So was Christ a bare mã to ỹ Ebionits, because they denied ỹ substãce of God to be in him, howsoeuer they extolled him otherwise.

Epipha. her. 30.

Is Christ come thẽ to leaue naked & bare signes to his Church: and is he so glad of that promotion, that he thanketh his father for it: was this the ioy he had of eating the new passoner, wherein he would geue vs only bread and wine mixed with water, in stede of bread, wine, herbs, and flesh, which were geuen vnder the law of Moyses? is not his outward gift at the least defaced by this doctrine?

Verily seing with thanksgeuing Christ ioyned, this is my body, presenting in effectuall wordes that, whiche his hart intended before to consecrate vnto God: we must no more say, that he substituted a bare figure of his body in these wordes, then that he presented a bare signe in his hart when he gaue thanks. For who can think that Christ, who had said by God and by his prophet Dauid, Sacrifice and offring thou wouldest not, but thou hast framed me a body, meanig that none other sacrifice pleased God beside his vnspotted flesh: who can thinke that he now expressly naming that his body, yet presenteth to his father bread & wine only, as figures & signes of his body and blood, and that he gaue thanks for them?

Hebr. 10

Christ presented no externall sacrifice beside his own flesh

Gen. 14.

Melchisedech ended the mysterie of his bread and wine in the blessing of Abraham him self: and doth Christ after bread & wine taken end his blessing only in a figure of the sede of Abrahã: that, whereof Moyses said, this is the bread which our Lord hath geuẽ

Exod. 16

you

ynto eare, was in dede a more excellēt bread then he could name, and doth Christ name more then is really present? Surely the signe of Christes supper is so bare, if that which he pointeth vnto be not in dede his body, if in words he meaneth greater thinges of God his Father, then in his dedes. For his word soundeth this (whereunto he pointeth) to be in substaunce his own body, but his dedes persuade only a signe of his own body, as the Sacramentaries teach.

May I not now say to the Sacramentaries the like to that, which Malachie the Prophet sayd to those couetouse hypocrites among the Iewes, who offered in the temple of God blind, lame, and feint, or sicke oxen and sheepe: Offer illud duci tuo, si placue- Malac. 1.
rit ei, aut si susceperit faciem tuam. Offer such halting presents to thy Lord or capitain, & tel me whether it wil please him, or whether thou shalt be welcome to him, or no.

If one should come to a greate personage, and with solemne thinks make him a present in words of a fat oxe, or of a couragiouse horse, and when the noble man were come forth to accept the present, he should geue him a peece of paper wherein it were written, this is a fat oxe, or a couragiouse horse, would the noble man take it well?

Now come these new preachers, and whereas they confesse y Christ gaue thanks to his Father, and sayd in words: This is my body, yet they feare not to teache, that he offered more to him in words, then he performed in dedes.

Yea they doubt not to teache, that the words wherewith he maketh his present, are vtterly vnproper and figuratiue, notwithstanding that S. Ambrose speaking of the Sacrament of Christes supper, sayth: In cōsecratione diuina verba ipsa domini Saluatoris operantur. In the diuine consecration the selfe words of our Lord and sauiour doe worke. The words doe worke how

wo̱rking wo̱rds cā not be fi=guratiue.

the are thei figuratiue? A figuratiue wo̱rd, is like a paired image, which may be somewhat, if the thing meant thereby be real and true; but otherwise it is an idole and nothing at all. But as an image of neuer so liuely a crauft, absent in substance frō it, can not it selfe worke or doe any thing (because it is dead) no more can wo̱rds grammatically figuratiue worke of them selues, for that they are dead, as not hauing they̱r meaning (which is they̱r life) p̱resent with them.

Chryſ. homi. de prodit Iudæ.

S. Chrysostom likewise writeth: hoc est, ait, corpus meū: hoc verbo proposita consecrantur. This (saith he) is my body: with this wo̱rd the things set fo̱rth are consecrated. And yet can this wo̱rd, whiche doth so wonderfull an act, can it be in the meane time so weake, so feble, so dead, that it hath not in it self so much as the naturall p̱ro̱pṟietie of common wo̱rdes? Commonly wo̱rdes do meane as they sound, and those whiche do not so, be, concerning the vse and seruice of wo̱rds (which is to vtter a mans minde) of baser condition, then other wo̱rdes are. But Christes wo̱rds be so liuely, that they haue power to wo̱rk and make that which they sound, in so much that he called them in S. Iohn, life and spirit. therefo̱re it is vnreasonably said, that they are figuratiue.

Ioan. 6.

Hoc est corpus meum, are but foure wo̱rds, of which foure they leaue neuer a one in his own significatiō, and some of them they pluck from his gender, other they pluck from their case, which they were put in. hoc, this, is the neuter gender with his nowne substantiue, corpus: body. they draw it to the masculine gender, that it may agree with panis, bread. Est, is a verbe substantiue, signifiyng the substance of that nowne substantiue, with whom it is ioyned. They draw it from ỹ signification to signifie an accident in bread, which in these wo̱rds is not named. They put corpus meum (which is by Christes setting the nominatiue case) into

How the Sacramētaries rack Christes wo̱rdes.

somtyme

sometime the accusatiue, sometime the genitiue case. for they say this doth signifie my body. & then is it in ỹ accusatiue case: or this is the figure of my body, and then it is the genitiue case. what miserable talking is this of so heauenly words? but hereof I think to say more vpon those words, this is my blood, least I now ex-ceede the measure of a circumstance.

Yet this one thing I can not but warn ỹ Reader of, although it may seeme to some man of no great weight. But I thinke with S. Chrysostom, no syllable or prick in the word of God to be superfluously placed. S. Paule reciting the words of Christes supper placeth them thus: τοῦτό μου ἐστὶ τὸ σῶμα. hoc mei est corpus, this of me is the body. For where as the other Euangelist had written the pronoum ἐμοῦ in the last place, as we likewise in latin put meũ last, the holy Ghost foreseing the heresy ỹ now should rise, caused S. Paul to ioyne that pronoum belonging to Christes person, vnto ỹ other pronoum τοῦτο, hoc, this. For although ἐμοῦ be ruled of the noun body, and in sense must nedes follow after it, yet it pleased God to place the same pronoum, with τοῦτο this: shewing thereby that τοῦτο must finally be referred vnto the noun corpus, body, as wel as the other pronoum meum mine. as if it were in latin, hoc mei est corpus, this of me is the body. Chryso. in Ioan. Hom. 35. How S. Paul hath placed Christes words.

That ioyning I say, of this, and of me together, doth geue such coniecture (as in the order of words may be had) that as of me is the genitiue case coming after ỹ noun body, so this likewise appertayneth to the noun substantiue body, and only resteth and endeth his signification in that word. Whereas on the other syde if this were only referred vnto bread, no reason could be brought, why S. Paule should ioyne the word ἐμοῦ, of me vnto it. This bread of me is the signe of body, iudge what a hard speache it were.

Let noman wonder if I so narrowly scan euery syllable. For you

you ſhall ſee before all is done, that God hath cauſed the words of his laſt ſupper by ſo many circumſtances of writing and ſpeaking to be opened vnto vs, that when the reſt is all heard, it will ſeme probable enough, not ſo much as the ſetting of τοῦτο with τοῦτο, to haue bene ſuperfluouſe.

¶ The .xviij. circumſtance, of theſe words: Which is geuen for you.

ALthough S. Mathew, and S. Mark thought it ſufficient to report that Chriſt ſayd: This is my body, as the which words both were plaine enough, & able to make the myſterie of Chriſtes ſupper: yet the holy Ghoſt ſtirred vp S. Luke, to adde the other words which Chriſt had alſo vſed, to th'intent the literall meaning of Chriſtes words might be moſt certainly confirmed, and therefore he writeth that Chriſt ſayd: This is my body which is geuen for you. In all the which words there is none other noume ſubſtantiue named, beſides the only ſubſtance of Chriſtes body. with it agreeth Hoc, This, with it, quod, the which. It cometh after the verb eſt, is, and goeth before the verb, datur, is geuen.

There is but one noun ſubſtantiue in Chriſtes words.

If now we interpret the noun corpus body, by figura corporis the figure of the body: Looke what place corpus did occupy, the ſame figura corporis muſt nedes occupy. And therevppon it followeth, that the pronoun hoc muſt be ruled by the noun figura, likewiſe the relatiue quod: and it muſt follow the verb eſt, and goe before the verb datur. And ſo the ſenſe is, Hæc eſt figura corporis mei quę pro vobis datur. This is the figure of my body, the which (figure) is geuen for you. Thus the Sacrametaries haue brought vs not only to a figuratiue preſence of Chriſtes body, but alſo to a figuratiue death and ſacrifice thereof.

By the Sacramentarie doctrine a figure was crucified for vs.

The obiection.

I know they will ſay, that albeit by the noun corpus body, they

they understand figure corporis, the figure of the body, yet they wold not the relatiue quod, which, to be ruled by the noun figura, but by the genitiue case corpus, body. As if it were sayd, this is the figure of my body, the which my body is geuen for you.

This shift will not serue, because after that sort the noun substantiue corpus, body, is take two ways, that is to say, first vnproperly, and then again properly. Vnproperly, when it standeth for the figure of Christes body: properly, when it is sayd to be geuen for vs. Now seing that noun substantiue is but once named in all, how so euer it is taken at one tyme, it must be taken likewise at the other tyme, for so much as it is not twise repeted, but once only mentioned. The answer.

This (sayeth Christ) is my body, which is geuen for you. I ask, how ye take the word (body) which is but once named in the whole sentence? If ye take it to stand for the signe of Christes body, mark well that you take it vnproperly. And remember that you euer continew in taking it vnproperly after the same sort, therefore if it be Christes body vnproperly, it is geuen for vs vnproperly. If to stand for the signe and figure of Christes body, when it is ioyned with the verb est, is, how can it but stand for the same signe and figure, when it is ioyned with the verb datur, it is geuen? One word can not haue at once a proper & vnproper meaning.

Can the relatiue, quod, take half of that signification, which was in his noun substantiue, and lay alyde the other half? You say, corpus doth signifie two things, to wit, the figure of Christes body. be it so. Then the one peece of the signification is in the noun figure, the other in the noun body. To which word, so consisting of two parts, when a relation is made, that relation can not respect the one half of the word, and neglect the other half. But howsoeuer the word is taken, so must the pronoun relatiue, quod, repete him again. The relatiue must repete his whole antecedent.

In, this is my body (say you) the body standeth for the signe of Christes body: therefore (say I) in these words, which is geuen for you, it must nedes be vnderstanded, the which signe of my body is geuen for you. And seing they say ỳ this pointeth to bread, it followeth that bread is geuen for vs. This later sense is so blasphemous, that the very Lutherans, Zuinglians, Caluinists, and Anabaptists abhorre from it, therefore they ought likewise to abhorre from the former sense, where they take the noun body for a figure of Christes body. For doubtlesse as they take ỳ word in the one place, they must nedes take it in the other, sith it is one simple proposition, hauing but once in it the word, body.

By the Sacramentarie doctrine bread is sacrificed for vs.

This thing is yet more plainly sene in the Greke text, where S. Luke writeth thus: τοτο ἐστι τὸ σωμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον. which is to say word for word, as nigh as our tonge may attein to the phrase: This is the body of me geuen for you. Or rather, presently geuen for you. And yet more expresly, this is my body, the same body, I say, which is presently geuẽ for you. Two of the which Greek words can hardly be expressed in the Latin tong. The one is the participle διδόμενον. which being of the present tense, hath no like in Latin answering to it. But we are constrained to put for it, these two words, quod datur, which is geuen. The other is the article τὸ, which repeteth again ỳ noun σωμα, body: Geuing an vndoubted witnes, that the thing geuen for vs is the same body, which is pointed vnto and affirmed to be present.

διδόμενον.

τὸ.

There is but one verb in the Greek text.

This is my body. This is the same body, I say, which is euen presently deliuered to be sacrificed for you. But in Greek all this sense is without any other verb, sauing the verb substantiue, est is. As if it were sayd in Latin, Hoc est corpus meum datum pro vobis, this is my body geuen for you. In which proposition corpus is the noun substantiue to the participle datum. And therefore

bye one and the same body is both pointed vnto vnder y forme of bread, and presently geuen, that is to say, offered to be sacrificed on the Crosse, and to be pearced and crucified the next day for vs.

I require and humbly beseche him y shuddereth me to be detected in this point, as he loueth God and his neighbours, to shewe me wherein I misconstrue these words, or by what meanes the argument, which I now make for the realle presence of Christes body may be possibly auoided. For it seemeth to me that noman of good conscience, who will not wilfully be damned, is able to auoide, but that Christ affirmeth, this (which he poynteth to) really to be the same substance of his body, which was betrayed and offered vpon the crosse for vs. He that sayth, this is a figure of Christes body, sayeth a figure of his body to haue bene geuen for vs. I can deuise no maner of escape bey be wilfull malice. An obtestation to the Reader.

It may be, some ignorant man will say, that the noun corpus body standeth not for the signe of Christes body, but that the verb est is, rather standeth for the verb, significat, doth signifie. and so the sense to be, this doth signifie my body. and so the noun body standeth still properly. who so maketh any such obiection, vnderstandeth not that it is all one to say, this doth signifie my body, and this is the signe of my body. therefore either of both being confuted, both are confuted. for the cause why the verb est should be resolued into the verb significat, must nedes come from the word corpus body: sithens, this, doth therefore signifie the body, because it is made the signe of Christes body. But if it be not the signe thereof, surely it doth not signifie it, in so much that this proposition, hoc significat corpus meum being resolued into this hoc est significans corpus meum (as the rules of good reason and of the arte of logik require) the word, which appertained to the signe shalbe found à parte prædicati, rather then à parte copulæ, that The obiection. The answer. To signifie and to be a signe is all one. Significat, est significás.

le, that is to say, it shalbe found that the reason of signifieng consisteth in the noun body, rather then in the verb est is, for which cause Oecolampadius admitted aswell the one as the other, making no difference whether est is stand for significat, to signifie, or corpus body, for signum corporis, the signe and figure of ỹ body, so that the reall presence might be taken away.

But (as I have now proued out of the word of God) seing ỹ body is pointed vnto, which died, & the true substance it self died for vs, the true substace is pointed vnto vnder the form of bread, and so pointed vnto, that none other construction of those words can be made. for if corpus body doth not stand properly, when it is ioyned with the verb est is, it is not possible that it standeth properly, as it is the noun substãtiue to the participle δ ἰδόμενον, datum, geuen: or as it is antecedent to the relatiue quod, which. In dede if Christ had sayd expresly, this is the figure of my body, it might wel haue followed, the which body is truly geuen for you. for of the two antecedents the relatiue might haue bene referred to the next. But now there is but one antecedent in all, and it is taken vnproperlie (as the Sacramentaries say) therefore in that vnproper signification it must be antecedent to the relatiue following. all the grammarians in Christendom can find none other construction of these words. If the Sacramentaries can excuse the matter, let them bring it to light.

¶ The vi. Circumstance, of the verb facere, to doe, or make, or to offer sacrifice.

ALthough the verb facere doth signifie most generally all making and doing, yet because the most excellent dede that can be made, is to offer a true internal and external sacrifice vnto God: therefore it is come to passe, that facere in his most principall signification is vsed sometimes to signifie the offering of a sa-

of a sacrifice. neither doth it skill, whether it stand alone, or be ioyned with an other word in the accusatiue, or in the ablatiue case. for it is the circumstance of deedes and wordes, which principallie make it so to signifie. 3. Reg. 18 Leuit. 15

That facere in this place doth betoken the offering of a sacrifice, it appeareth by al the circumstances of the supper. first, in that Christ hath now in the fourteenth day of the first moneth at euening tyde begon the blessed sacrifice of his passion: next, he hath offered the old paschal Lamb the chief sacrifice of the law: thirdly, he hath taken bread and wine the materiall parte of the sacrifice of Melchisedech. fourthly, he blesseth, & geueth thus externally to God in a fact, wherein he consecrateth his owne body the only sacrifice of mankind, yea farther he so consecrateth it, ỹ he douted not to say, ouer ỹ bread: this is my body which is geuen for you. straight vpon which words, he addeth hoc facite, doe ye, or, make ye this thing. Exod. 12 Gen. 14.

what other sense now can this verb haue, but doe: that I haue done, who now haue exercised my priesthood according to the order of Melchisedech?

So did S. Cyprian take this verb facere, when he said of this verie matter: Iesus Christus Dominus et Deus noster, Ipse est summus sacerdos Dei patris, & sacrificium Deo patri ipse primus obtulit, & hoc fieri in sui commemorationem præcepit. Iesus Christ our Lord and our God, him self is the highest priest of God ỹ Father, and first hath offered sacrifice vnto God the Father, and hath commaded the same to be done for the remembrance of him. Cypria. lib. 2. Epist. 3.

If Christ offered sacrifice, and commaded the same to be done, he commanded sacrifice to be offered of his Apostles, and therefore it foloweth in S. Cyprian concerning a priest of the new Testament: & sacrificium verum & plenum tunc offert in ecclesia Deo patri, si sic inciperit offerre, secundum quod ipsum Christum videat The Apostles were commanded to offer sacrifice.

deat obtuliſſe, & he then offereth a true and full ſacrifice to God the Father in the Church, if he ſo begin to offer, according as he may ſee Chriſt him ſelf to haue offered.

If now Chriſt hath willed his Apoſtles to offer that which he hath offered, it is moſt certain ỹ Chriſt offered none other thing in the whole earth, beſyde his own body, the which he toke to offer to God in ſtede of al other oblations, as Dauid & S. Paule ſay, therefore that body of his he both offered himſelf, and willed his Apoſtles to offer it. but what ſoeuer he offered in his laſt ſupper he had it in his hands or vpon the table before him, and gaue it vnder the forme of bread and wine to his Apoſtles: therefore the reall ſubſtance of Chriſtes body and blood was vnder the ſayd formes, that it might ſo be offered vnto God, according as Melchiſedech had before ſignified. This argument were able to recaue a great deale of matter, but it wold be aboue the compaſſe of a circumſtance.

Pſal. 39. Heb. 10.

The body offered was at Chriſtes table.

¶ The xv. Circumſtance of the pronoun hoc, this thing.

CHriſt ſayd not only facite, doe ye or make ye, but, hoc facite doe ye & make ye this thing. The which words as they commaund bread to be take, bleſſing, breaking, geuing, taking and eating to be vſed, and the words of Chriſt to be duely pronounced: ſo beyond all theſe things they commaund one ſpeciall thing to be made, which is the body of Chriſt. for none other thing in all the ſupper can particularly diſcharge and fulfill thoſe words beſyde the body of Chriſt.

As for bread & wine they be not commaunded to be made, ſith they were made before the ſupper began. taking, bleſſing, breaking, & eating partly are not this one thing, but manie things: partly they be not ſuch as may be in all degrees repeted & done ſo, as

so, as the precept of doing or making this thing requireth. For the taking and breaking of other bread, is a doing of a like thing to this, whiche Christ hath done, & not the doing or making this thing. But Christ said not, Sic facite, Do as I haue done, but hoc facite, Do or make this thing.

This thing is more then such an other thing.

If we shal kepe the propriety of Christes wordes, the meaning must nedes be, make this body of mine. For he sayd: this is my body, which is geuen for you, make this thing, which thus thing, but that only thing whiche was named: for more other speciall thing or substance was named beside the body of Christ. Hor, is the neuter gender, and either it must be referred to the noune, Corpus, body, as to his substantiue which went before: (and the sense is, facite corpus meum, make my body) and so doth Haimo construe it: or els it must stand substantiuely, and so it meaneth, this thing, that is to say, the thing which is the body of Christ.

Haimo in 1 Cor. 11.

I doe not without great cause stand so long about euery litle point. I know the peruersation of them that misse-pound the word of God, who although they will sooner be confounded, then amended, yet the more particular my reasoning is, the more it ought to moue them earnestly to looke to the wordes of God, and not to contente them selues with the bare shewes therof. For my exposition, beside the very order and conference of Christes supper, hath for it as auncient a witnesse, as Iustinus Martyr is, a man within the first two hundred, not only within the 600. yeres: whose workes Robert Stenes printed in greke at Paris, An. Dom. 1551. Thus he writeth: The Apostles in their commentaries, which are called gospels, haue deliuered, that Iesus gaue them thus in commaundement, who when he had taken bread & geuen thanks, said: do and make this thing for the remembrance of me. τοῦτό ἐστι τὸ σῶμά μου, id est, corpus meum. That is to say, my body.

Iustin. in Apol. 2.

Thus I reade the wordes, & thus they are vnderstanded, make this thing. That is to say, make my body. They that haue translated Iustinus, haue turned τουτέστι, Hoc est, whiche wordes may be Englished, as if the cause had bene, This is. But they also may signifie, hoc est, that is to say. For so the compound τουτέστι, is taken in greke, in the way of interpretation or of exposition, when the wordes that went before are expounded by the wordes that follow. The same phrase is vsed in S. Matthew, where after the Hebrew wordes were writen, which Christ said vpon the Crosse Eli, Eli, Lamalabacthami, it followeth τουτέστι θεέ μου, &c. That is to say: my God, my God, why hast thou forsaken me? Therefore albeit the Latins can not distinct betwene, hoc est, whiche signifieth, this is, and hoc est, whiche signifieth, that is to say, yet the grecians write the first τοῦτό ἐστι, (which thing Iustinus also hath obserued in the wordes belonging to the blood putting in euery letter) The last they write leauing out ϛ last letter of τοῦτο, by an Apostrophe, in pronounciation making one word of both.

τουτέστι.

Matt. 27.

Hoc est.

And this sense is proued true by the processe of Iustinus, who after that he had said: we are taught, the meat whiche is consecrated by the praier of the word (whiche we take of Christ) to be his body and blood, he would proue it to be still so, because the Apostles dyd witnesse, Iesum sic sibi mandasse, Christ to haue geue the such a precept. Hoc facite, make this thing: what thing? my body. Now if this thing, were not meant to be ϛ body of Christ, Iustinus had proued no commandement thereof, and consequently no flesshe of Christ present; whiche yet he affirmeth most plainly. Therefore straight after he had rehearsed the commaundement: Hoc facite, make this thing, he sheweth what thing it is, saying: that is to say, my body. whereunto we must nedes vnderstand (to make vp the full sense) make my body, or make this thing, which is my body. Therefore as well by the force of the letter of

the

the Gospell, as by the authoritie of S. Iustinus, these words can be verified of no signe or figure, nor by any other way, then by that we make the self body of Christ, which always is, this thing, because it always tarieth one and the same in number & person: whereas the taking of bread and breaking or eating it, is alwais such another thing, but neuer this thing.

The xxi. Circumstance, of the words, in meam commemorationem, for the remembrance of me.

The finall cause of instituting this new passouer was to make the remembrance of Christes death, which so effectually and profitably for vs could be made in nothing els, as in the same flesh, that dies for vs: and being made therein, it moueth vs by al meanes through the presence thereof to remember him whose flesh it is. If now he that hath a busines to doe with thole the beast meanes he can to bring it to passe, if Christ came into the world to redeme vs by his death, and if in beleeuing and following that death our life consist: seing no meane possibly can be deuised so effectuall to make vs remember and partake his death, as if the thing which died be it self made present with vs, and it self deliuered to vs: a wise man may easibly iudge, whether Christ hath not rather left his own body to vs, for an vndoubted token of his death (seing his words doe sound so) then that he hath left a peece of bread and a litle wine, which neither be spoken of in the deliuery of the mysticall tokens, nor be apte enough to worke the matter, for which they are sayd to be left.

1. Cor. 11

A thing is the remembrance of it self.

Therefore S. Chrysostom shewing the difference betweene other figuratiue remembrances and this truthe, sayth: Tibi quotidie, ipse ne obliuiscaris proponitur. Christ is euery day him self put before thee, least thou shouldest forget him. Note, that Christ him self in this Sacrament is a remembrance of him selfe dying for vs, euen as Manna was kept in the tabernacle of God to be a re-

Exo. 16. a remembrance of it ſelf. Kepe it, ſayth God: Vt nouerint filii Iſrael panem quo alui vos in ſolitudine. That the children of Iſrael may know the bread wherewith I fed ye in ỹ deſert. So likewiſe the ſelf body of Chriſt is kept as it were, and preſerued in the tabernacle of this bleſſed Sacrament, that we may know (by that knowlege which is meete for faithfull men) that our Lord hath died for vs.

¶ The xvij circumſtance, of theſe words: Drink ye all of this.

Matt. 26. Luc. 22. After the cup was taken and thanks geuen, Chriſt gaue to his diſciples and ſayd, bibite ex hoc omnes, drink ye all of this. In S. Luke it is ſayd, take and diuide among you. By theſe words Chriſt meaneth literally, that all the twelue ſhould drink of that one cup, and S. Marke witneſſeth this precept to haue bene fulfilled, ſaying, Et biberunt ex illo omnes, and all drank thereof. This interpretation S. Dionyſius ỹ Areopagite confirmeth, ſaying, that one chalice was diuided among them all. And as S. Cyrillus witneſſeth, Circumtulit calicem, dicens, bibite ex hoc omnes. He caried about the chalice, ſaying, drink ye all of this. By caryng about, he meaneth all the twelue to haue receaued the drink out of that one cup in order.

Marc. 14 De eccl. Hierar. cap. 3. In Ioan. li. 4. c. 14

Chriſt then would, that his twelue Apoſtles ſhould al drink of the ſame cup. The reaſon, why he would haue it ſo, followeth. For (ſayth he) this is my blood, as if he ſayd, I haue conſecrated this cup only, and none other, therefore drink ye all of this. For if two or three of the twelue ſhould haue drunk vp all that was in that cup, either Chriſt muſt haue conſecrated the cup again, or the reſt muſt haue receaued a drink not conſecrated. But it is not the will of Chriſt, that one perſon ſhould conſecrate in one ſolemne any more then once the kind of the Sacrament, becauſe Chriſt died but

Why al the Apoſtles drunke of one cup.

once,

one, and then he ought to consecrate both kinds together, because Christes blood and soule must be signified apart from his flesh and his body.

It is not therefore according to the mind of the Gospell, that (as now they doe in England) when one cup is drunken vp, another should be filled out of a prophane pot that standeth by, as though al were one, so that wine be drunken with a remēbrance of Christes death and resurrection. it is not so. All must drink of one chalice, that is to say, of ỳ one blood of Christ which is consecrated at one tyme, though the chalices which hold it were diuerse, as sometymes they haue bene, when a great multitude of people did receaue at once. The abuse of the English ministers.

This circumstance doth shew, that it is more then wine which is drunke. This doth shewe that these words, This is my blood, work somewhat in that one chalice, whereof all must drink. And consequently that Christ speaketh to bread and wine at his supper, and not only preacheth to the audience, as Caluin most ignorantly and impudently affirmeth. This is the cup whereof S. Ignatius writeth: Vnū poculum vniuersis distributum est, one cup is distributed to the whole company. and he meaneth not so much one cup in number, as that the drink is al one in euery cup, to wit, the blood of Christ. Ignat. in epist. ad Phi.

This cup was so throughly communicated to all the twelue, that Iudas one of the twelue drank thereof, and that to his own damnation, because he made no difference betwen the blood of Christ and other drinkes. And now the Sacramentaries be in the same case, concerning that they teache the substance in Christes chalice, to be the substance of common wine, and not the blood of Christe. Matt. 10. Iudas drank.

As our Sacramentaries in England by geuing the faithfull people drink (they care not whence, so it be wine) doe by that

 facte

facte ſhew them ſelues to beleue, that the blood of Chriſt is not preſent in the cup of the holy table: ſo Chriſt by willing his Apoſtles that all ſhould drink of that one cup, becauſe it was his blood, geueth vs a greate warning to beleue that cup to haue had really his owne blood in it. For contrary doctrines haue contrary vſages.

¶ The xvij circumſtance of theſe wordes: This is my blood.

I muſt nedes touch in this place ſomewhat ſpoke of before, but I will doe it for a farther purpoſe and to an other effect. whereas the Sacramentaries teache, the wine to be made a figure of Chriſtes blood, wine is neither named at the conſecration tyme (as it is euident) nor pointed vnto, becauſe the article hic this (which only pointeth to all that is pointed vnto) can not agree with wine, but differeth from it in gender, for ſo much as in Latine hic this, is of the maſculine gender, and vinum wine is of the neuter. Again in Greeke the articicle τοῦτο, is of the neuter gender, and οἶνος wine, is of the maculine: ſo that if the pronoune hic this be not a noune ſubſtantiue it ſelf, but do point vnto a certain ſubſtance, and yet that ſubſtance by the rules of grammar can not be wine, and withall it both may be blood, and of Chriſt is ſayd to be his blood: there can be none other literall, proper, and hiſtorical ſenſe of theſe wordes, but that, This which is ſhewed by pointing vnto it, is the ſubſtance of Chriſtes blood.

The grāmaticall ſenſe of Chriſtes wordes.

I chooſe rather to ſay this much vpō theſe wordes, then vppon ỹ other, This is my body. Becauſe though in them alſo, ỹ pronoune hoc this doth only agree with the noune body, & not with bread, yet I know that the Sacramentaries would ſtriue therein, & ſay impudently that hoc ſtandeth ſubſtantiuely, for this thing, and ſo would reſolue it into this thing which is bread. But in the conſecra-

ſecration of Chriſtes blood they can not pretend ſo much. for it is not ſayd, hoc eſt ſanguis meus in the neuter gender, but, hic eſt ſanguis meus in ỹ maſculine gender, where the pronoune hic may only agree with ſanguis, blood. By the which words we are certified alſo, that in hoc eſt corpus meum, the pronoune hoc this, may only agree with the noune corpus body, and neither with bread, nor with any other acte, which at the ſupper tyme is a doing.

It can not now be ſayd that (eſt) doth ſtād for ſignificat, ſeing there is no nominatiue caſe at al to go before the verbe ſignificat. for hic this can not ſtand neutrally, but is of the ſame caſe, gēder, and number, that his ſubſtantiue ſanguis blood is of. It can not therefore be ſayd, Hic ſignificat ſanguinem meum, this doth ſignifie my blood, becauſe in that ſpeache (this) doth lack a noune ſubſtantiue, to whome it may be referred, and conſequently the verb ſignificat lacketh a noune ſubſtantiue to be the nominatiue caſe vnto it. By which meanes the Sacramentaries leaue no congruitie of ſpeach at all. And ſo (as S. Hieroū wel noteth, of their forefathers) they build a roofe without walls or foūdation. For what ſenſe can they make without congrue words? or what congruitie of words, is, in hoc panis and hic vinum? what propoſition will they haue without a nominatiue caſe? or what nominatiue caſe without a noune ſubſtantiue, or without an other thing, which may ſtand ſubſtantiuely? Or how can hic this in the maſculine gender ſtand ſubſtantiuely?

Eſt cā not ſtand for ſignificat.

Heretiks build with out a foundation.

The words of S. Hierome are: Debemus ſcripturam ſanctam primùm ſecundum literam intelligere, facientes in ethica quæcunq; præcepta ſunt. Secundò iuxta allegoriam, id eſt intelligentiam ſpiritualem. Tertiò ſecundum futurorum beatitudinem. Vos autem primam, inquit, & ſecundam contemnentes diem, ſpiritualia vobis quædam figmenta componitis, ſine fundamento &

Hieron. in Amos proh. c. 4.

Three ſenſes of holy ſcripture.

parietibus, tectum deſuper imponentes. We ought firſt to vnderſtand the holy ſcripture according to the letter, doing whatſoeuer things are commaunded concerning morall vertues. Secondly according to the allegory, that is to ſay, according to the ſpirituall vnderſtanding. Thirdly according to ỹ bleſſednes of the things to come. But you (ſayth God) contemning the firſt and ỹ ſecond day, dõ frame you certain ſpirituall imaginations, putting a roof thereuppon, without a foundation and walles.

The litterall ſenſe is the foundation.

Euen ſo the Sacramentaries tel a goodly tale of eating and drinking by fayth, and of ſpirituall feeding, but they take away the meat and drinke whereupon we ſhould feed. they take away the litterall ſenſe of Chriſtes words, which being once gone, all that is buylded vppon the words, is the putting vp of a roofe without walles or foundation. Theſe three propoſitiõs are found, hic eſt ſanguis meus, hæc eſt caro mea, hoc eſt corpus meum. In all three it is euident, that the pronoume agreeth only with the noume folowing the verbe. The Sacramentaries pull hic from ſanguis, blood, & ioyne it to vinum wine. They pul hæc from caro fleſh, and hoc from corpus body, and ioyne hæc and hoc to panis bread. Is not this to play with Gods word, to elude the ſcriptures, and to deſtroy the whole written Goſpell?

Cypr. de cœna do. hæc eſt caro mea.

¶ What the new Teſtament is, whereof the holy Scripture ſpeaketh.

For as much as in conſecrating of the blood, S. Mathew, S. Mark, S. Luke, and S. Paule make mention of the new Teſtament, it is neceſſarie for the vnderſtanding of the circumſtances which folow, to declare what the new Teſtamẽt is. A Teſtament is the ſolemne ordeining of a thing by words, which is wont to be confirmed by naturall or violent death. For

A teſtament.

neither the last will of any man is of strength and force, vntil the testatour dye: For any truse or conenant is perfit, vntil it be dedicated with sacrifice, wherein some liuing creature is wont to be offered vnto God bloodily. Hebr. 9. Gene. 31

Of Testaments, one is old, an other new. For it was of old tyme couenanted with the Iewes, that in case they kept the law of Moyses, they should haue a temporall inheritance for keping it. Galat. 4.

Christ made a new truse, that if we kept his law, we should haue forgeuenes of synnes, and enioye the euerlasting inheritãce of God. The old truse was dedicated (as S. Paule speaketh) by the blood of calues or oxen, which were offered for the confirmation thereof. The new truse is dedicated by Christes own blood, which was shed for the confirmation of his new law and promise. The blood of the old truse was put into basins, and so sprinckled with hysope vpon the people. The blood of the new truse is put into a cup or chalice, and thence it is drunk by the people of God. They that kept the old truse enioyed the land of promise: and they that kepe the new truse, enioye the kingdom of heauen. Ierem. 31 Hebr. 9. Exo. 24.

Now because there are many things requisite to a Testamẽt, first a law, conenant, or promise, next a bloodshedding to confirm the promise, thirdly an application of the blood that was shed, for to be as a witnesse and a remembrance to all them, who bound them selues to kepe the conditions agreed vpon: it may so be, that either all these things, or some one of them alone may be called the new Testament. Three things in a solemne Testamẽt

When God sayeth by Ieremie: consummabo Testamentum nouum, he meaneth all together. For he will as well publish his true law, as confirm it by blood, and distribute the blood wherewith it is confirmed, to the faithfull, when Christ sayeth: Ierem. 31. Hebr. 8.

This is my blood of the new Teſtament, he meaneth the firſt part of the new Teſtament, which is the law and promiſe it ſelf of
Math. 26 forgeuing ſynnes. And therefore it foloweth, the which ſhalbe ſhed for many, for the remiſsion of ſynnes. In which words he ſheweth, how this is the blood of the new Teſtament. Verily becauſe it is the blood, which ſhall obtein and merite the for-
Ierem. 31 geueneſſe of thoſe ſynnes, which the new law promiſeth to take away.

Chryſo. in Math. Hom. 83. He called it (ſayth S. Chryſoſtom) the blood of ꝯ promiſe of ꝯ new law. And again: Teſtamentum nouum hoc ipſo confirmatur. The new Teſtament is confirmed with this very blood.

Li. 4. cōt. Marci. Tertullian ſayeth of Chriſt: Teſtamentum conſtituens ſanguine ſuo obſignatum. He eſtabliſheth the Teſtament, that is to ſay, the law, ſealed with his own blood.

But when S. Luke and S. Paule report Chriſt to haue ſaid: This cup is the new Teſtament in my blood, they ſeme to take the word Teſtament for the ſubſtance of the thing, which doth confirm the new Teſtament, or witneſſe it to be confirmed, and not properly for the new truſe and promiſe thereof. For this that is in the chalice, is not the promiſe of remitting ſynnes, but it is the new Teſtament in Chriſtes blood, that is to ſay, it is the thing that confirmeth the new law, or that witneſſeth it to be confir-
Sedulius in. 1. Co. 11. med. So doth Sedulius very well expound the words of S. Paule, ſaying: Ideo autem calix Teſtamentum vocatur (for ſo I think the true reading to be, and not Teſtamenti) quia teſtatus eſt pòſt paululum paſsionem futuram, & nunc teſtificatur factam. The chalice is therefore called the new Teſtament, becauſe it did
The chalice beareth witneſſe. beare witneſſe (at Chriſtes ſupper) that the paſſion ſhould be a litle after, and now it doth beare witneſſe, that ꝯ paſſion is made or done.

Thus we ſee, that whereas a Teſtament hath a law, a confir-

mation,

mation, and a witnesse of the confirmation: the blood of Christ is not the law it self, but it is both the thing which confirmed the law, and the thing which doth witnesse it to be confirmed. The which if it be well remembred, I trust the circumstances of greatest importance, whereof I shall speake hereafter, wilbe the better vnderstanded.

¶ The .xxiiij. circumstance, of the blood of the new Testament.

THis is my blood of the new Testament, sayth Christ, that is to say, the blood, wherewith the new Testament is confirmed and sealed, as S. Chrysostom, Tertullian, Theophilact, and the other auncient Fathers declare. But the blood of Christes new Testament was reall and true: Therefore this which Christ doth point vnto, is the true & reall blood of Christ, and not the substance of wine, which the Sacramentaries imagine to be a figure of this blood: And so construe the words, this is the signe of my blood of the new Testament.

1. i Math. Hom. 83. 2. l. 4. cō. Marci. 3. in Lucę. 22.

But their interpretation is proued false by conferring the old Testament with the new. For as the old Testament had none other thing to signifie the blood thereof beside ꝑ self same blood of the calues, which was shed to confirm the old conenant: so much more the new Testament must haue none other thing to signifie the blood thereof, beside the self same blood of Christ, which was shed to confirm the new law. For if it be a perfection not only to haue the truse and law confirmed by blood, but also to haue the confirmation thereof witnessed by sprinkling ꝑ blood which was shed vpon the people: it is not possible that the old law should in that point passe the new. For as S. Chrysostom sayth, the figure neither is cleane different from the truth, & yet if it kepe the condition of a shadow, minor erat veritate, it was

The same blood which confirmeth doth also witnesse ꝑ Testamēt

Chryso. in Ioan. Hom. 13.

lesse then the truth. And yet the basin of calues blood were more then the truth, if the substance of common wine were set to shew, that the new truse is confirmed.

Again S. Paule and S. Luke so euidently expound these very words, by reciting them otherwise, that no reasonable man cõferring the words together will say, that in these words, blood may stand for a figure of blood. They write thus: Hic calix nouum Testamentum est in meo sanguine. This cup is ꝑ new Testament in my blood. but the new Testamẽt is not in the figure of Christes blood, but in his true blood. Therefore the name of blood, which Christ vsed in consecrating the liquor in the chalice, is not vsed figuratiuely.

The blood is not meant the figure of blood.

For ꝑ same blood, whereof S. Matthew, & S. Mark do speak, is also meant of S. Luke. and of S. Paule. but as S. Paule and S. Luke take the noun blood, it can not possibly be taken figuratiuely. except any man wilbe so desperate, as to say, that the new promise and Law of Christ is established in a figure of blood, or in the substance of common wine.

Which if it were so, we are in worse case then the Patriarches and Iewes, who at the least had true blood to cõfirm their temporall truses, Testaments, and promises (as it may be sene both in Genesis & Exodus) although it were the blood of beastes. & it must nedes be, that the heauenly things them selues be cleansed with better sacrifices, saith S. Paule. If then the name of blood being put in these words, this cup is the new testament in my blood, be taken for the substance of Christes blood, which is that better sacrifice whereof S. Paule speaketh, without al question, in these words, this is my blood of the new testament, it standeth likewise for the substance of Christes blood.

Gene. 31. Exod. 24 Hebr. 9.

It is one supper, one Sacrament, one parte of the supper, and one part of the Sacrament, yea one self same thing, whereof all foure

toure do speake. If new do answere to new, testament to testament, this to this, is to is: how can it be, that blood should not answer to blood? But, this cup is the new testamẽt in my blood, can not be meant in ꝑ figure of my blood (least ꝑ signe of blood, and not the truthe thereof, be that which establisheth the new truse) therefore in these words, this is the blood of the new testament, the noune blood standeth not for a figure and signe of blood, but for the real substance thereof.

¶ The xxv. Circumstance, of these words: this cup or chalice.

AS euery Apostle or Euangelist wrote later then other, so he made the supper of Christ more plain, geuing vs euidently to vnderstand, that the words of Christes supper are so far of from figuratiue speaches, that rather the propriety of them is by all meanes fortified. I haue shewed before how the name of cup or chalice doth not hinder any whyt, why all ꝑ rest of Christes words may not be proper, and literally true: but now I affirm also, that it increaseth much the reason of their propriete. why so? Because the cup is named to shew the maner of fulfilling of the old figures. Luce. 22. 1. Cor. 11

why the cup is named.

In the old Testament the blood of the oxen was put in crateras, into great cups or basins, and so the people were sprinkled therewithall. Now to bring the Apostles and all vs in mind thereof, Christ nameth the cup or chalice: Declaring thereby, that his own blood is now to vs, as the blood of oxen was to the people of Israel: His in the chalice, as the blood of oxen was in the basins: His presently dronk, as that other was presently sprinkled. Erat autem veteris Testamenti calix, &cæt. There was a cup or chalice (sayth S. Chrysostom) of the old Testament and sacrifices, and the blood of brute beasts. For after sacrifice (the blood being taken in a chalice and cup) they made after that sort Exod. 24

Chryso. Hom. 27 in. 1. Co.

libations (or offerings of that which was liquide and renning.) Cū igitur pro ſanguine brutorum ſanguinem ſuum induxiſſet, ne quis his auditis perturbaretur, illius veteris ſacrificij meminit. Seing therefore he had brought in his own blood in ſtede of the blood of brute beaſts, leaſt any man hearing of theſe things ſhould be troubled, he maketh mentiō of the old ſacrifice. Oecumenius alſo writeth thus concerning the naming of the chalice or cup: Pro ſanguine irrationalium Dominus proprium dat ſanguinem. Et bene in poculo, vt oſtendat vetus Teſtamentum antea hoc delineaſſe. Our Lord geueth his own blood in ſtede of the blood of vnreaſonable creatures. And he doth well to geue it in a cup, to ſhew that the old Teſtament did ſhadow this thing before.

Oecum. in. 1. Co. cap. 11.

Behold why the cup is mentioned. Verily to ſhew Chriſtes blood to be as really in the cup of his own ſupper, as euer the brute beaſtes blood was in ỹ cup of the old teſtament. yea much more alſo. For the blood of the oxen was really put into that old cup, to ſhew that Chriſtes blood ſhould be really preſent in the cup of his ſupper. the old blood did not ſhew, that wine ſhould be in Chriſtes cup (for that had bene leſſe then the old teſtamēt it ſelf, becauſe the blood of oxen is better then wine of the grape) but that blood in ỹ baſin did ſignifie, that Chriſtes blood ſhould be in our chalice, not only as in a figure (for ſo it was in the baſin alſo of the old teſtament) but euen in very dede vnder the forme of wine. It is not now ſufficient to ſay, we drink Chriſtes blood in hart or by faith: it muſt be drunken really out of the chalice and cup of Chriſtes ſupper. thence the hart muſt take it at Chriſtes ſupper, thence it muſt be receaued both in faith and truthe.

Chriſtes blood really in the chalice.

¶ The xxvi. Circumſtance of the verb eſt, left out in S. Lukes wordes.

It is

IT is the custome of writers in the Hebrew tonge, to leaue out many tymes the verb sum, es, fui, which is latin, to be: and that, because common sense and vse doth easily teache vs to supply that verb, as being both most necessarie of al other, and most frequent in common speache. The verb substatiue left out.

S. Luke writeth thus: This cup is the new testament in my blood shed for you. this sentence is imperfit for lack of a verb which may knit the parts thereof together. I ask what verb we shal vnderstand, to make it perfit. The Sacramentaries say, that Christ meaneth, this cup doth signifie the new testament in my blood. will ye then vnderstand the verb, significat, doth signifie? if ye do so, I wil shew that as well the noun cup, as ἡ διαθήκη testamentum are both put in the nominatine case. but if S. Luke had meant to vnderstand the verb significat, he wold haue put one of them in the accusatiue case. The verb significat can not be vnderstanded.

If ye supply the verb est is, to make the sentence perfit, that verb must nedes be take in the same sense, wherein it is wont to be supplied: but it is comonly supplied as a comon verb whose nature is to declare the substance and not the figure of the thing, which is spoken of: therefore so it must be taken at this tyme. Otherwise, what a folly were it, whē a verb is at ỹ first left out, to call it of purpose into the speache, and as sone as it is placed there, to say it stādeth not properly, but to remoue it again, & put an other verb for it? what? was the verb est, being once left out, wrought in for this intent only, ỹ as sone as it was in his place, it should be immediatly cast out, & chāged into ỹ verb significat? The verb est must nedes be supplied.

If ye say ye were compelled to cal it in, I agree with you, and say further, ye are to blame to cast it out. For the holy Ghost would not haue compelled you in vaine to call it in. God meant ye should cal it in, and kepe it in. For in ỹ he left it out, he would shew to your hard harts, how that verbe, which when ye had it The necessitie of the verb est in Christes wordes.

present

present in other Euangelists ye disdanied, and scornefully remoued, that it was not only well placed, but it was so necessary to the meaning of his words, ꝑ whē it was left out, ye should be forced to cal it in. And wil ye be so forgetful, as not to note these secret inforcements of God? Know ye not that one iota or one
Math. 5. title of the law (and much lesse of the Gospel) passeth not away, vntill all things be fulfilled? And yet dare you take away the verbe substātiue it self from Christes own words, the same verb, I say, which he cōpelled you to take in, when it was omitted by S. Luke? See how farre Christ is from your mind. when it is but once left out, he will haue it euen then put in, and when it is expressed in the words of Christes supper seuen tymes, you will euery tyme put it out.

It is the custome of the Hebrew tonge to leaue out the verbe substātiue sum, es, fui, when it signifieth properly. But how is it left out, when (if you say true) it was neuer meant to be in? Or how was it meant to be in, when being put in, it is by you remoued as not meant properly by him that spake? And yet it is so necessarily meant to be put in Christes words, that when it is left out, the Sacramentaries can not chose but supply it and put it in. therefore Christ meant to haue it stand in his proper and vsual signification. For, seing the verbe est, is vsed to be left out, because it may easily be supplied, and may be taken as expressed (though it be not expressed in deede) then the vse which maketh it to be leaft out, as a verbe easily supplied, must by the same reason make it signifie that thing, which it vseth commonly to signifie, sith it is supplied by the only force of the vse of speaking. and surely the vse of the verbe est, is to signifie the substance of that noune substantiue which hath a peculiar substance, and consequently in the words of Christes supper it must signifie the substance of his body and of his blood really present.

The

¶ The xxviij. Circumstance, of these wordes: whiche is shed for you.

THis cup is the new Testamẽt in my blood (saith S. Luke) whiche is or shalbe shed for you. The relatiue, which, in these wordes is not ruled (as some perhaps would thinke) of the noune blood, which went last before: but of the noune, cup, or chalice. which thing is most plain in the Greke text: τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. Hoc poculum nouum Testamentum in sanguine meo, quod pro vobis effunditur. This cup is the new Testamẽt in my blood, the whiche cup is shed for you. For seing the Greke participle ἐκχυνόμενον, which signifieth shedding, is in the nominatiue case with the noune cup, and not in the datiue with the noune blood, no escape can be had, but it must be referred to that word, wherewith in grammer it may agree: otherwise, if we shall neglect the literal sense, which ariseth of the right construction of the wordes, we build a rooſe (as I alleged before out of S. Hierom) without walles or foundation. Quicalix, The which cup In Amos cap. 4.

What meaning then haue these wordes, the whiche cup is shed for you, or as the latine copies reade, which shalbe shed? For it was both presently shed in a mystery at the holy table of Christ, & should the next day be naturally shed vpon the crosse. The substance of blood was one in both places, the maner of shedding only differing. But, as I sayd, how is the cup sayd to be shed for vs? The word for vs importeth a sacrifice made in the shedding: and therefore S. Mathew sheweth it to be shed in remissionem peccatorum, for the remission of synnes.

What, good Reader, the maner of shedding the cup is shed, that is to say, the thing conteined in the cup. For we all agree herein, that the name of, cup, standeth to meane the liquour in it,

as continens is vsed to be put pro contento. the thing which holdeth a liquour is vsed to be put for the liquour it selfe, which it holdeth. we say, he dranke vp a great bolle, who dranke the ale, bere, or wine that was in it: and that is a figuratiue speach by exacte rules of Grammar, but a speach made as proper through vse and custome. Therefore to say, the cup is shed for vs, doth signifie, that the liquour in it is shed for vs. what liquour was that?

It is the greatest marueyle in the world, if any man be so impudent as to affirme, that material wine was shed for vs, or that wine obteined vs remission of our synnes: and yet it can not be denied, but the liquour conteyned in the cup of Christes supper was shed for vs, as Christ sayth. Therefore I say, the liquour conteyned in the cup of Christes supper could be no wine, but only the blood of Christ. Is this a plaine argument, or no? the liquour in the cup of Christes banket was shed for vs to obtein the forgeuenes of synnes: but only the reall blood of Christ was shed for the remission of our synnes: therefore the only real blood of Christ was conteined in the cup of Christes banket.

A demonstration of Gods worde.

what answer can be framed to this argument, if Hell were let loose? what probable solutiō were it able to bring? The first part is in S. Luke, the second is in S. Paule: who affirmeth it to be the blood of Christ (who offered him self by the holy spirit vnspotted vnto God) which cleanseth our cōscience frō dead works to serue the liuing God. After these two partes the conclusion will folow, that Christes real blood is in the cup of Christes supper. in the cup, I say, which Christ shewed & pointed vnto saying: this cup, that is to say, the thing herein conteined is the new Testament in my blood. the which thing conteined in the cup is shed for you.

Hebr. 9.

Luthy. in c. Luc. 22.

Euthymius wel perceauing this ca be ỹ meaning of S. Lukes wordes

wordes, writteth thus: Quod verò dicitur, quod pro vobis effunditur, ad poculum referendum est: porrô poculum est sanguis eius. whereas it is sayd, the which is shed for you, it is to be referred vnto the cup. Now the cup is Christes blood. God graūt our deceaued brethren may once perceaue this Grammaticall & literall sense of Christes wordes.

¶ The last circumstance, of the Hymne sayd at Christes supper.

WHen Christ had ended his banket, he renounced to eate or drinke any more with his Apostles, vntil the kingdom of God came, geuing thē an euident watchword therein: that he would presently offer him self to death, and so depart from this world, vntill he should arise the third day. And straight he sang an hymne, and with his Apostles went forth of the parler, where they had supped. Although the hymne or song of praise, whereof S. Mathew speaketh, doe not alone proue the real presence of Christes body and blood: yet it helpeth thus far toward it, as to shew and expresse a singular banket to haue bene made: after which so rare and solemne a praise was geuē to God, as again is no where els mentioned. For albeit no man may doubt, but Christ did always geue thanks vnto God after his meate receaued: yet we neuer reade of an hymne sayd or song after any other feast, beside this. And yet I doubt nothing atall, but that Christ gaue him self by faith and spirit euen at the supper tyme to some of his Disciples before this night, and namely to the blessed Mary, which at Bethany oyned his feete at supper tyme. but that geuing of him self to Saincte Mary or any other to be eaten of by faith was not this dreadful gift of Christs supper. The hymne which was externally song or said, was due to this externall worke of God, wherein he with his

Matt. 26.

An hymne said only at Christes supper.

Ioan. 12.

own hands gaue his own body and blood to his disciples.

To conclude at the length cõcerning all these circumstances of this heauenly supper: I beseech the Reader, to accompt & weighe them all together, and not only to consyder them a part albeit many of them alone are not able to be answered. but a circumstance is not a perfit thing of it self, but is a part of that whole thing, about the which it hath his being and place. If all these circumstances ioyned together doe proue the real presence of Christes body and blood, vnder ỹ formes of that bread and wine, which Christ toke, and sayd thereof, this is my body, and this is my blood: I haue my purpose and intent. but he dealeth vnhonestly who diuiding them a part, cauilleth at one or two, and wil not looke to al at once. If al these ioyned together proue not my purpose, let him who thinketh so, either shew me so many & so strong for his contrary assertion, or let him yeld to ỹ Catholik faith.

The x. Chapiter.

The real presence of Christes body and blood, and the proper meaning of his words, is proued by the conference of holy scriptures taken out of the new Testament, and speaking of our Lords supper.

EVery place in holy scripture hath not another place like, or in apparance cõtrarie to it, whereby the more light may be taken for the vnderstanding thereof: but when there are any such places, they helpe marueilously toward the vnderstanding of holy scripture.

Christ one yere before his last supper said at Capharnaũ: The bread, whiche I will geue, is my flesh: & my flesh is meat indede. At his supper he toke bread, and hauing blessed, said: Take eate, this is my body, and this cup is the new Testament in my blood:

Ioan. 6.
Math. 26
1. Cor. 10

S. Paule speaking of the self same mysterie, writeth thus: The cha-

chalice of blessing, which we blesse, is it not the communicating of Christes blood? And the bread which we breake, is it not the communicating of the body of our Lord? Let vs now conferre euery word together. The places which are to be conferred.

That whiche was promised in S. Iohn by these wordes: The bread whiche I will geue, is discribed in the supper presently by these wordes: Take, eate (this) and this cup. not that I make (this) the accusatiue case to the verbe eate, but only to shew, that these thee wordes agree with the first wordes in S. Iohn. And afterward in S. Paule it is called, The bread which we breake: so that these foure particles belong in effect to one thing: The bread, whiche I will geue: The bread, whiche we breake, and, take, eate, (this) or drinke ye this cup. By which conference we learne, how the pronoune (this) may be particularly expounded in Christes supper: for of his generall signification, whiche is to shew vnder a visible forme an inuisible substance, I haue spoken before sufficiently. (This) then is as much to say, as: this meate, drink or food, which is now broken and geue, and willed to be taken and eaten or drunken, is my body or blood. It hath bene euidently proued vpon the sixe of S. Iohn, that ỳ bread which he promised, was not meant of wheate bread (whereof Christ spake not in ỳ place) but of the meate and foode of euerlasting life. Therefore, when Christ sayth (this) in his last supper, he meaneth none otherwise, then this eatable thing, or this which is to be drunken, this kinde of meate or drinke and food, which I now geue, is my body or blood: otherwise, if it were not his flesh and blood, but material bread and wine, it were not the euerlasting meate, which Christ at Capharnaum promised to geue, and now at his supper doth geue. Iohan. 6. Math. 26 1. Cor. 10 This. The bread promised is not materiall bread.

So that whereas Christ both brake and gaue, (after blessing said) take, eate (this) therewith beginning to consecrate the

This is expoſided by ẏ other places.

Sacrament of his laſt ſupper: we haue it expounded what (this) doth meane, by three diuerſe ways: by the tyme to come, when it is ſayd: the bread that I wil geue, which out of queſtion is vnderſtanded the food which Chriſt wil geue. For Chriſt him ſelf calleth it before the meate which tarieth to life euerlaſting. Agayne, the pronoune (this) may be wel expounded by the dede exercyſed about the Sacrament after conſecration, when it is ſayd of S. Paule: The bread which we breake. for the breaking is vſed after conſecration in the ſigne and forme of bread, to ſhew the death of Chriſt, wherein his fleſh was in dede broken, and to diſtribute the merites thereof by the holy communion.

The third way is, by conferring together the very words of the conſecrating the two kinds. For as he ſaid of the bread, this alone, ſo he ſayd of the wine this cup. geuing vs to vnderſtand, that as this cup muſt of neceſſity be reſolued into ẏ thing within the cup: ſo in the other kind we ſhould reſolue the pronoune this into that, which is within this viſible forme. Thereby declaring that (this) generally meaneth, the ſubſtance vnder this: and particularly meaneth, the food vnder this.

All is in effecte to ſay, The meate that I will geue, the eatable thing that we breake at Maſſe, that, whereof Chriſt ſayd, take and eate, that which is conteyned vnder the apparant formes: that is it, which in the ſupper is termed by the pronoune (this)

The verb Is.

The next word is the verbe (is) which can very hardly be expounded by any other word in any tonge: becauſe it being the verbe ſubſtantiue, is in all tonges ſet alone, to ſignifie ẏ being or ſubſtãce that euery thing hath, and no other one word is equal to it, which may expound it. Yet I may boldly ſay, the holy Ghoſt hath done ſo much to expound this verbe, as may ſuffiſe to any reaſonable creature. For Chriſt ſayd, before any ſigne of his body was made: The bread which I wil geue, is my fleſh. what Chriſt

what is doth mean by conſe-rence.

Christ made that promise, there was nothing in ỹ whole world, whereof the verbe (is) might be verified in the present tense, but only that substance of Christes flesh, which he had in his natural body. The outward gift of the supper was then to come, & yet Christ sayd of the substance of his gift, The bread which I will geue, is my flesh. I say not only that it shalbe my flesh, but I say it is my flesh at this tyme: because the substance that I will geue, is now present with you, although the manner of deliuerance be to come. Let vs therefore so expound the verbe (is) in the supper, that it may agree with the verbe (is) in S. Jhon: where it cannot be taken for a bare significatiue being, because then there was no signe of his body made.

Moreouer S. Paule writing after the supper was past, doth interprete the verbe (is) as plainly, as can be deuised: to signifie a substantial, and not an accidentall being. for he sayth: The bread, which we breake, is the communicating of Christes flesh, it is ỹ communicating, as though he sayd: it is so truely Christes flesh, that no differēce is betwene it, and the being of substance of Christes flesh. All thing is common betwene it, and Christes flesh: no diuision, no separation, no distinction cōmeth betwene these two. All this the word communicating doth signifie, and more ouer. For the bread, which we breake, is so farre Christes body: that it maketh vs also the body of Christ. The bread which we breake, is so farre distant from being a bare signe: that it hath Christes body made common to it by consecration, and it maketh Christes body common to vs by communion: so that for est, is, S. Paule putteth, communicatio est, it is the communicating, or the hauing, or making common Christes body and blood. The communicating

Chryſ. in 1. Cor. hom. 24.

S. Chrysostom so vehemently prefferth the word cōmunicating, & union, whereof ỹ Apostle speaketh: ỹ he sayth, S. Paule would not leaue so much as a little difference betwene the men, which

doe communicate, and that, which is communicated: and yet if that, which is communicated, were materiall bread, it would so much differ from Christ our head, and the mysticall body, which we are in Christ, that it should be an other nature and substance cleane diuerse from it, not only not communicating in one and the same mẽber of a mystical body, but neither in the whole kind of things, which the Logicians call speciem, or genus proximum.

Let vs adde hereunto, that if we take, est, for significat, in these words, hic significat sanguinem meum: the verb shal lack a nowne substantiue to be his nominatiue case. And that S. Luke, by leauing est, to be vnderstanded by common reason, doth shew it signifieth properly, as men commonly are woont to vse that verbe.

Body. Thus much being said for (this) and (is), the worde (body) remayneth, to be declared by the conference of holy scripture. In S. Matthew it is called supersubstantiall breade. In S. John it is called my flesh, whiche I will geue for the life of the world. In S. Matthew and Marke my body. in S. Luke, my body whiche is geuen for you. in S. Paule, my body which is broken for you, or shalbe betraied for you, the body of our Lord: this bread, & the one bread. Likewise concerning the blood, it is called the blood of the sonne of man: my blood, the blood of the new Testament, the new testament in my blood. The chalice of blessing whiche we blesse, the blood of Christ, the blood of our Lord, and the chalice of our Lord. Of the body it is said take, eate: of the blood, take & diuide among you, and drinke ye all of this. Of both together it is said, to the Apostles, make, and do ye this thing. Of euill men it is said, that they eate this breade, and drinke the chalice of our Lord vnworthely, not iudging rightly our Lordes body: And last of all, he that eateth me, shall liue for me. If now we will expound body, for the signe of body, it will folow, that the signe of Chris-

Matt. 6.
Ioan. 6.
Matt. 26.
Mar. 14.
Luc. 22.
1. Cor. 11
1. Cor. 10
1. Cor. 11
Ioan. 6.
Matt. 26
Luc. 22.
1. Cor. 10
1. Cor. 11
Matt. 26.
Luc. 22.
1. Cor. 11
Luc. 22.
1. Cor. 11
Ioan. 6.

tes

hes body was geuen for vs. And when it is sayd, He that eateth me shall liue for me: it must be expounded: He that eateth the signe of me, shal liue for the signe of me.

To conclude, as (this) belongeth not to the substance either of bread or of wine, wherewith it can not agree in gender: as the verb est, is, can not stand for significat to signifie, least it lack his nominatiue case: as the cup shed for vs, can not stande for wine shed in sacrifice, or els for the signe of blood shed, but only for the substance of blood shed on the crosse: so corpus body can not stand for a figure or a signe of the body, because hoc est corpus meum datum pro vobis (accordingly as the Greeke hath) can not be interpreted, this is ỹ figure of my body which is geuẽ for you except with Valentinus, Marcion, Manicheus it shalbe sayd, ỹ figure of Christes body was geuen to death for vs. wherefore I may boldly cõclude, that stubburnly to defend, that the words of Christes supper are Grammatically or Rhetorically figuratiue (cõcerning the substantial parts of the chefe propositions) is extreme ignorance in the rules of Grammar and of Logicke, palpable blindnes in the studie of diuinitie, and a malice inexcusable at the day of iudgement, if the party repent not.

Now on the other syde, conferre Scriptures, whether Jhon Baptist be Elias: it is euident, that it is not so. There was betweene them in tyme aboue fiue hundred yeres: Jhon Baptist was killed, Elias lineth yet. The Angel sayd by Jhon Baptist, He shall goe before our Lord in the spirit and vertue of Elias: He sayd not, in truth and person. And Jhon Baptist being asked, whether he were Elias or no, answered plainly: Non sum, I am not. It is plaine enough, that Jhon Baptist is not Elias in person: but only in like office and function. Thus you may see (good Reader) what odds is betwene those places, which our aduersaries wold haue like, and wold make you beleue that Luc. 1. Ioan. 1.

theſe woꝛdꝭ (This is my body) be no moꝛe pꝛoperly ſpoken, then theſe (He is Elias.)

Exod.17 Num.20 The like may be ſayd of the rock, which meaneth two diuerſe natures, twiſe geuing water: as it is deſcribed in the boodes of Moyſes, and well knowen to be neither Chriſt by nature, neither by cõuerſion of any rok into Chriſt. Foꝛ neither Chriſt euer ſayd of the rock (This is my body) neither did he commaund vs, to ſay ſo.

Acto.17. What ſhall I ſay of that vnſenſible obiection, that God dwelleth not in Temples made with mans hand? Foꝛ we now ſpeaking of the body of Chriſt, ſpeake not of the dwelling, which belongeth to God: but of that, which belongeth to his humane nature, which it ſelf alſo is not a Temple made with the hand of man, oꝛ begotten by the ſeede of man, but foꝛmed and conceaued of the holy Ghoſt in the wombe of the Virgin, in the which manhod of Chriſt, the fulneſſe of Godhead dwelleth coꝛpoꝛally.

Colloſ.1.

Marc.14 &.16. Luc.24. Rom.8. As foꝛ thoſe places where Chriſt ſayth: Poore men ſhall ye haue with you always, but me ye ſhall not haue: And, he is ryſen, he is not here: And, whiles Chriſt bleſſed his Diſciples, he went from them, and was caried into heauen, there ſitting at the right hand of his Father vntil the end of the world, with ſuch like: they are not to be conferred with theſe woꝛdꝭ (This is my body) becauſe they ſpeake of a naturall being of Chriſt, and not of ſuch a being, as is peculiar vnto the Sacrament of Chriſtes ſupper. Neither is it poſſible, that one of thoſe kinds of being ſhould impugne ꝑ other: ſith Chriſt hath oꝛdeined both, & the Church did beleue always both together.

Actor.1. &.2. Chriſt aſcended into heauen there ſitting at the right hand of his Father, and leauing vs the beleefe thereof as a chief article of our faith, Chriſt made his own ſupper, ſaying: This is my bo-

Luc.22. dy, and commaunded his Apoſtles and their ſucceſſoꝛs to make the ſame

the same, saying: Doe and make this thing, for the remembrance of me. Therefore neither the making of Christes body, neither the beleefe thereof, can be contrary to the sitting of Christ at the right hand of his father. Agayne, sith nothing is impossible to God (albeit that which implieth cõtradiction in it self, be therefore impossible, because it repugneth to the truth it self which is in God) it is not possible to God, ẏ ẏ body of Christ should both be in heauen after one visible sorte, and in the Sacrament after a mysticall sorte. It were in dede impossible for the body of Christ both to be in heauen, and not to be in heauen. Or, to be in the Sacrament, and not to be there in the same respect: but to be in heauen and in the Sacrament, or to be in many places at once, that maketh no cõtradiction, but onely sheweth an almighty and infinite power in him, who worketh it.

The presence of Christes body is not impossible.

Of this minde all the Church of God hath bene hitherto, and therefore it hath beleeued as well the sitting of Christ at his Fathers right hand in heauen: as the reall presence of his flesh and blood in the Sacrament of the altar. Yea it hath beleeued the one, because of the other. For in so much as Christ is so almighty, as to sit at the right hand of God: he is able to performe his owne word and gift in the Sacrament of the altar. And therefore in the syxte of S. Jhon when he spake of eating his flesh, and of drinking his blood, which he wold geue: he also declared, that he wold goe vp into heauen in his manhood, where he was before in his Godhead. And that thing he spake (as S. Cyrillus hath noted) to declare, that he was God, and therefore able to worke that, which he spake of, in so much as his words were spirit and life. For this cause Chrysostom cryeth out: ô miraculum, ô Dei benignitatem. Qui cum Patre sursum sedet, in illo ipso temporis articulo omnium manibus pertractatur, ac se ipse tradit volentibus ipsum excipere ac complecti. O miracle, O goodnes of God.

The sitting of Christ in heauen is a help to his reall presence in the Sacrament.

Chryso. de sacer. lib. 3.

He that sitteth aboue with the Father, in the same very moment of tyme is touched with the hands of all men, and delivereth himself to those, that will receaue and imbrace him. Num tibi ista contemptu ac despectu digna esse videntur? Seme these things to thee worthy to be despised & neglected? Sacra nostra non modò mira esse videbis, sed etiam omnem stuporem excedentia. Thou shalt perceaue, our holy things not only to be wonderfull: but also to excede all wondringe, and astonyng of the mynd.

Christes supper passeth all wõdering

Yf then we understand, that only a great wonder is wrought in our Lords supper, and no contradiction at all to any other partes of our belefe: we may be sure, that none other article of our crede doth driue vs to miscredit the reall presence of Christes body and blood in his owne supper.

And therefore where we dispute of his last supper, we must examine ỹ meaning of ỹ words, which were spokẽ there, according to other places of ỹ Scriptures, which belong vnto ỹ last supper.

The places apperteyning to Christes last supper, according to the interpretation of ancient doctors, are these: the later part of the 6. Chapiter of S. John. the supersubstantiall bread in the 6. of S. Mathew. and the supper it self in the 62. of S. Mathew, in the 14. of S. Marke, the 22. and the 24. of S. Luke. certain sentences in the 10. and 11. chapiter of the first epistle of S. Paule to the Corinthians: in the 5. to the Ephesians, in the 2. chapiter of the first epistle to Timotheus. in the 13. to the Hebrewes. in the 2. 13. and 20. chapiter of the Actes of the Apostles. In all which places & other (if there be any like) we finde much to confirme the reall presence: but nothing to leade vs to a figuratiue meaninge. These wordes, which be in S. John: the flesh profiteth nothing, it is the spirite which quickeneth, my wordes be spirit and life, be declared in the former booke, when we disputed of the sixt chapiter of S. John.

The places belonging to Christes supper.

why

¶ why the Sacrament is called bread after consecration.

The xj. Chapter.

NO man ought to mistrust the real presence of Christ in his Sacrament, for that it semeth in many places to be called bread euen after consecration, and that aswell in S. Iohn as in S. Paule, and in the Actes of the Apostles: no man (I say) ought vppon this slender argument to change his belefe otherwise grounded vpō so plaine scriptures, & the faith of ꝑ Church so generally receaued: but rather he ought to lern the cause, why the body of Christ is most iustly called bread in this Sacramēt.

The custome of speaking in holy scriptures came chefely from the Hebrew tonge, wherein the old Testament was writen: as also S. Mathewes Ghospel with the epistle of S. Paule to the Hebrewes were. The residue of the Apostles and Euangelistes, albeit they wrote in Greeke, they very often kept the Hebrew phrase in their wordes. Bread in the Hebrew tonge his called Lehem, and commeth of the verbe Laham, whyche signifieth to eate: so that al which man may eate, is meant by the Hebrew worde Lehem, as wel bread, as flesh or fruytes, in so much that sometyme it signifieth only flesh, as the Hebrew Doctors haue noted out of the sixte and seuenth chapiter of Iob. Now ꝑ Apostles and Euangelistes writing also in Greeke haue put for the Hebrew word Lehem, the Greeke worde ἄρτος: and they that translated the scriptures into latin, haue turned it into panis, and we in our vulgar tonge name it bread: by which meanes it commeth to passe, that the Greeke, Latine, and English worde must be take in holy scriptures according to ꝑ Hebrew worde Lehem: which betokeneth all what soeuer is to be eaten of man, but espe nally bread, as being the chief fruite of the earth.

All foode is in Hebrew called bread.

Vide Pagninum, in verbo Laham.

After which sorte when Christ saith in ꝑ Ghospel: man lyueth not by bread alone, but by euery worde, which procedeth from

Deut. 8. & Cath. 4.

the mowth of God, he meaneth by the name of bread, al kinde of natural nourishment, which man taketh by mouth. without all whiche he may live either by naturall bread, as Manna was: or, if it so please God to say the worde, without any meat at all, as Moyses and Elias fasted fortie days. according to which generall taking of bread, we aske in our Lordes praier, our daily and supersubstantiall bread: that is to saye, all necessary sustenance for body and sowle.

Math. 6. Luc. 11.

It is further to be noted, that in holy scriptures, when one thinge is conuerted into an other, the later thinge is many times called by the name of the first thing: not because it is still the first, but because it was made from the first. As when it is sayd, that the rod of Aron deuoured the rods of the Coniurers of Pharao: where that is called a rodde, which was in dede a serpent, and not then a rod: but it is named a rod, because from a rod it was turned into a serpent. Likewise Adam is called earth, because he was made of earthe.

Exod. 7.

Gen. 1. 3.

Thirdly a thing is called in holy scripture not only as it is, but also as it semeth outwardly to be. so the Angel, which the godly wemen sawe at the sepulcher of Christ, is called a yonge man, because he appered so, although in dede he were not so. which things being wel pondered, it is easie to satisfie them that saye, the holy communion is bread still, because after consecration it is called bread: To whome I answere, first that it is called bread, because it was bread, and still semeth bread: but that notwithstanding, it is flesh and was made flesh from of the substance of bread, being conuerted into flesh by the almightie wordes of Christ: who taking bread, sayd in the way of blessinge, & of thanks geuing, this is my body.

Marc. 16.

That may be called bread which was bread and yet semeth bread.

Secondly I answere, that in dede after consecration it is a kinde of bread and foode (not that whiche it was before) but mysti-

inestimably better and of more price, and more worthy of ỹ name of true bread, then it was before: that is to say, it is the true flesh of Christ which nourysheth the bodies and soules of the faithfull men to life euerlasting. And to proue this answere true, it may please the Reades to remember, that Christ called himself the bread of life: and named the gifte of his supper the meate which Ioan. 6.
tarieth to life euerlasting, & the liuely bread which came downe from heauen. After which meaning he saith, and the bread which I wil geue is my flesh. Behold ỹ kind of bread. Agayne S. Paule 1. Cor. 10
saith: The bread, which we breake is it not the communicating of our Lords body? For we being many are one bread, one body all we that partake of the one bread. all partake of the one bread, and it be the bread which we breake, surely that, which is broke, can not be any material bread, but is only the body of Christ the bread of life.

And least any man should thinke, that in saying the name of bread in Christes supper standeth for meate & for flesh, I speake without sufficient authoritie, beyde the authoritie of ỹ scriptures already alleged, which can not be otherwise taken: let him also weigh together wt me, how cõformably ỹ aunciẽt Fathers taught the same doctrine. S. Ignatius sayth: Panem Dei volo, quod est caro Christi. I desier the bread of God, which thing is the flesh of Christ: which thing in the neuter gender, is none other to say, then which substance. Ignatius in 2. epi. ad Rom.

Iustinus the Martyr affirmeth first that the Deacons geue to euery man the bread, wine, and water which are cõsecrated with geuing of thankes. where he calleth them by the names which they had before consecration: And straight expounding ỹ names of bread, wine, and water, which they haue by consecration, he writeth thus: Hic cibus apud nos Eucharistia nominatur, This foode is called wt vs ỹ Eucharist, wherefore for all three names, he put- Iustinus in Apol. 2.

First. Bread, wine, and water.
2. Consecration.
3. Food.

he putteth this one name of food, wherein they all meete. And therfore conſequently he ſayth yet againe: For we take not theſe things as common bread and drink, but we haue learned, the meat which is conſecrated by the words of prayer taken of him, to be the fleſh and blood of Chriſt. So that firſt he declareth him ſelf by bread, wine, and water, to meane the matter of the Sacrament. Secondly, he confeſſeth the conſecration, to make them a more heauenly food. Thirdly, he denieth them to be now common bread and drinke. Fourthly, he affirmeth it to be that kind of foode, which is the fleſh and blood of Chriſt.

4 Fleſh and blood.

Of the ſame very Sacrament S. Hilarie ſayth: Nos verè verbum carnem cibo Dominico ſumimus: We take the word to be fleſh, in our Lords meate, where he calleth the thing, which is geuen at Chriſtes ſupper, cibum Dominicum, the meate which our Lord geueth, meaning it not to be any more common bread, but that kind of bread, which is alſo called meate or food. S. Cyprian ſayth, Chriſt offered bread and wine, ſuum ſcilicet corpus & ſanguinem: that is to ſay, his own body and blood. Mark the kind of bread. S. Ireneus ſayth: It is not now (to wit after conſecration) common bread, but the Euchariſt.

Libro. 2. Epiſt. 3. ad Cecil. 2.

Ireneus. l. 4. ca. 34

S. Ambroſe aſketh, why after conſecration we ſay in our Lords prayer: Geue vs this day our daily bread? And him ſelf anſwereth: He calleth it bread in dede, Sed ἐπιούσιον, hoc eſt, ſuperſubſtantialem: That is to ſay, as S. Hierom expounded it, qui ſuper omnes ſubſtantias ſit, ſuch a bread which is aboue all ſubſtances. And yet farther S. Hierom ſayth, Panem illum petimus, qui dicit: Ego ſum panis viuus, we aſke that bread which ſayd: I am the liuely bread. But to return againe to S. Ambroſe, he concludeth: Non iſte panis eſt, qui vadit in corpus: ſed ille panis vitæ æternæ, qui animæ noſtræ ſubſtantiam fulcit. It is not that bread, which goeth into the body, but that bread of euerlaſting life, which

Ambroſius de Sacram. li. 5. ca. 4.

Hieron. in Math. cap. 6.

which holdeth vp the substance of our soule. Gregorius of Nyssa speaking of the Sacrament of the altar, saith: Panis est absque semine, absque aratione, absque alio humano opere nobis paratus. It is bread prouided for vs without seed, without plowing, and without any other work of man. S. Augustine saith: whē would flesh vnderstand this thing, that he called bread flesh:

Nyssen. in vita Moysis.

Tract. 26 in Ioan.

Hesychius nameth the bread, whiche S. Paule saith is eaten vnworthely, nutritorem substantiæ nostræ intelligibilis: the nourisher of our intelligible or spirituall substance. Sedulius speaking of the bread whiche Christ gaue to Iudas, saith: Panem cui tradidit ipse, Qui panis tradendus erat. to whom Christe himselfe gaue bread, the whiche bread was to be betraied. See, the bread that Christ gaue, it was not euery bread, not the substance of cōmon bread: but euen that bread in substance, which was betraied for vs to death. For Christ is bread, & geuing himself to Iudas, he gaue the same bread that was betraied, except any other thing was betraied for vs beside Christ.

In Leuit. c. 22. l. 6.

In opere Paschal.

The bread geuen to Iudas was betraied for vs.

I might surely bring a maruelouse number of suche testimonies, all which declare the name of bread (whiche is attributed to the body of Christ after consecration) not to signifie materiall or wheaten bread (as it was before the blessing and pronouncing of the words) but to describe that meat, that food, that true Manna: which is only the flesh of Iesus Christ eaten vnder the forme of common bread. And that kinde of bread is neuer named without an article or pronoune ioyned with it: whereby the excellency of the bread is witnessed, & the difference of it from common bread. It is called in S. Mathew supersubstantiall bread, & in S. Iohn the bread which is flesh, and in S. Paul the bread, which who so eateth vnworthely, he is guilty of the body of Christ: which is as much to say, as that kind of bread is the body of Christ.

Math. 6. Ioan. 6. 1. Cor. 11

The xij. Chapter.

¶ The presence of the body and blood of Christ in his last supper is proued by the conference of holy scriptures taken out of the old Testament.

Euseb. Emissen. Hom. 2. de Pasch.

Num. 21. Ioan. 3. Ionæ 2. Math. 12.

From Adam to S. John Baptist, all the faithfull people of God was both in continuall expectation of the coming of Jesus Christ: & partly foreshewed in dedes by holy figures and pagents: partly foretolde in wordes by the spirite of prophecie, what should afterward be done by Christ him self, and be obserued in his kingdom the church. After which sort the brasen serpent betokened the death of Christ, and Jonas his resurrection. The figures by the way of doing, commended the same truth to ẏ eyes, which ẏ prophecies by the way of speaking dyd set forth to the eares. which two senses are the chief meanes, whereby we atteine to knowledge in this life.

And because both figures and prophecies are obscure, darke, and vnpleasant, vntill they be fulfilled: I thought best, not to speake of them, before I had declared the true meaning of that gift, whiche Christ made at his last supper. Now it remaineth, ẏ we briefly conferre the one, with the other, shewing that sense of Christes wordes, which the Catholiks defend, to be agreable to suche old shadowes, figures & prophecies, as apperteined to the

1. Co. 10. Sacramẽt of the altar. For to the Iewes (as S. Paul affirmeth) all things chanced in figures. And Christ saith, all things must

Luc. 24. Gen. 4. nedes be fulfilled which are spoken of him in the law, Psalmes and Prophetes.

De mira bil. sacrę scriptur. cap. 3. Hier. in quęst. Hebr. in ge.

¶ The figure of Abel.

Abell the first shepherd, Priest, Martyr, and perpetuall virgin, made a sacrifice of the first begotten of his flocke, and of the fat of them: which God shewed him self to accept by sending down fier from heauen. Abel then hauing first offered him

him self vnto God vnder the shape of other thinges, afterward went forth to be offered in his owne person and shape, being traiterously put to death by his brother Cain, w̄ a deadly stripe of a wodden club or stake: whose blood the earth (opening her mouth) receaued into her bowels, and from thence it cryed to God. Didym. in epist. Ioan. 1.

The prince of shepherdes, the chief Priest, greate martyr and witnesbearer to al truth, the flower and garland of all virginitie is Jesus Christ God and man. whose flocke the faithful men are. The first begott̄e and fatte of them, is the flesh and blood, which Jesus toke of the virgin Marie: which flesh and blood he first offered to God by wil and affection, when he toke into his hands bread and wine, within a certaine parler vpon mounte Sion, where he did eate the Paschal lambe with his Apostles. And God shewed him self to accept that intent of the sonne of man, by working with the consuming fier of his Diuinity that marueilouse grace: which turned the substance of bread and wine into ẏ substance of Christes own flesh and blood. And from that place Christ went forth ouer the brook of Tedron, to be offered in his owne person and shape, betraied by Judas, and put to death vpon the wood of the crosse by his own brethren the Jewes: whose blood the Church, called forth from among both Jewes and gentils, with al due honour receaueth into her mouth, & bowels: whence it geueth a better crie, then the blood of Abell did from the earth, where it lay. Ezech. cap. 24. Math. 26 Ioan. 18. Aug. ad quęst. Orosij 4. 9. Prosper de promissis & prædict. Dei He. 11. 12

Abel vnder the signe of his Lambes did by will and affection consecrate the same truth of his body and soule to God, which at ẏ tyme of his death he actually rendred and gaue vp into the handes of his maker. And surely if he had bene able to haue made the substance of his owne body and soule present in his owne handes, when he offered, he would much more hartily haue offered, If any good man were able to offer vp to God his owne body in his owne hāds, he wold do

red it, then ỹ dead flesh of lambes, which he vsed for a signe of it. For who would content him selfe with a bare signe, if he were able to offer the truth it selfe? He was not of such power, as to change the lambes into him selfe, thereby working that in his handes outwardly, which his hart inwardly offered. But yet he shewed his desier to haue a change made, in that he slew ỹ lãbes, taking from them theyr former substance, to thintẽt by consecration they might obteine a more holy and sacred being.

Abel by sleying his Lãbs shewed himself to haue desired an other sacrifice.

God also looked vpon his gifts, as wel accepting the mind of his Priest, as the maner of his doing. But that which lacked in Abel (who was faine to shew outwardly the consecration of his owne hart by a thing of an othere substance) that thing Christ fulfilled, making the same substance of his owne flesh present in his handes, which he dedicated to God in his hart: For taking bread and blessing he sayd, This is my body.

Marc. 14

Abel offered his gift, before he went forth into the field, where he was slaine: The Sacramentaries denie Christ to haue offered his giftes in his last supper, before he went forth to his passion. Abel contented not him self with the former substance, which his lambes naturally had: They teach, that Christ contented him self with the former substance of bread & wine. Fier from heauen inflamed the external giftes of Abel: They deny ỹ fier of the word of God to swallow vp the substance of bread and wine which Christ toke. Abel consecrated his own body and blood, as farre as he was able, vnder the outward signe of his lambes: They deny Christ to haue consecrated his owne body and blood vnder the formes of the bread and wine which he toke, although they must nedes confesse, that both Christ was able really to do it, and by ỹ way of blessing to haue sayd, this is my body: which words all the Fathers haue called the words of consecration. The reall blood of Abel was taken into ỹ mouth of ỹ sensible earth: They deny

Gen. 4.

Aug de Trin. l. 3.

deny the Church (which is the earth of God) to take the blood of Christ into her sensible mouth, whereas S. Augustine sayth: Terra quæ ore accepit sanguinem, Ecclesia est. The Church is the earth, which hath taken the blood in her mouth. The blood of Abel cried from the bowels of the earth to God: They deny the blood of Christ to crie to God out of our bowels. Abel figured both the supper and passion of Christ: They deny Christ to haue fulfilled the figure concerning his supper. Abel offered him selfe two ways, once vnder a signe, and again in the visible truth of nature: They deny Christ to haue offered him self vnder any signe, but only in ỹ visible truth of his nature. The deuil had the more power vppon Cain, because he came to the high office of sacrificing vnworthely: They graunting that Satan entred into Judas at the banket of Christ, yet deny Christ to haue made a sacrifice there. And so cõfessing that Judas did eate vnworthely, they will not confesse the worthines of the thing eaten. To be short, the Sacramentaries (who teach bread and wine, which are fruites of the earth, to remaine in theyr owne earthly nature, not hauing the body and blood of Christ offered vnder the formes of them and accepted) make the supper of Christ to be like the earthly fruites of Cain: who neither him selfe went about to change them, neither obteined to haue ỹ earthly grossenes of thẽ purged with fier from heauẽ, neither offered his owne body and blood vnder the outward signes of them: but keping backe that, which was of most price, he offered only a few base fruites of the earth, geuing an example for his part, what a base and earthly communion heretikes would set vp directly against the blessed sacrifice of Abel: which in all pointes Christ fulfilled, & the Catholikes doe kepe and folowe. If I should haue handled euery member of this comparison at large, thou maiest iudge, good Reader, how great a booke it would haue made. In matters of

Aug. in Psal. 39.

The Sacramentaries make the supper of Christ like to the doings of Cain.

Cain did beare a figure of ỹ English cõmunion

the old Testament I had rather be short, then tedious. Which excuse I desire thee to accept throughout euery part of all this whole chapiter.

¶ The figure of Melchisedech.

Gen. 14. THe Sacramentaries deny, ỳ Christ exercised any Priestly office after the order of Melchisedech in his last supper: As though Melchisedech did not bring forth bread and wine, and Christ likewise did not take at his last supper bread & wine. Melchisedech did blesse, and Christ blessed. Melchisedech gaue thankes to God, and Christ gaue thankes. The thing blessed by Melchisedech was Abraham: And the thing made by Christes blessing was his owne body the seede of Abraham. Melchisedech gaue thankes to God for the victory of Abraham, by cõsecrating the person him self, who was the conquerour, saying: Blessed be Abraham to the high God. So did Christ make his Eucharist, ỳ is to say, he gaue his thankes to God for the victory obteined at his death, by consecrating the selfe same body, which died, and wherein he wan the field, saying: This is my body which is geuen for you. And yet did not Christ at his supper fulfill the whole order of Melchisedech?

Math. 26 Gen. 14. Marc. 14 Gen. 14. Math. 26 Gen. 14. Math. 26 Galat. 3. Gen. 14. Luc. 22.

The weakest and basest thing that Melchisedech had in all his Priesthod, was the bringing forth of bread and wine. At ỳ which he staied not, but went forward to blesse Abraham, the end of his sacrifice. And now the Sacramentaries make Christ to staie vpõ the substance of bread and wine, without going forward by blessing, to make thereof his blessed body, the seede of Abraham,

Gen. 14.

Clemens Alexãd. Strõ. l. 4. Christ passeth Mel-

Melchisedech gaue his bread to Abraham, to the ende it, being eaten of him, might be made a better substance in his flesh, then it was in it selfe. But Christ geueth not vs the naturall substance of common bread (for cõmon bread profiteth nothing) but Christ changeth

changeth it into a better substance, verily into the substance of his owne flesh: to the ende we eating his flesh might be made a better and more holy substance, whiles we abide in Christ whom we eate, and to whom we are vnited.

Melchisedech by turning the bread, which he brought forth, into his owne body.

The Sacramentaries, who confesse Melchisedech to haue had Abraham really present, as it were, in his handes at the time of blessing and consecrating him to God, deme Christ to haue had his owne body and blood present in his handes at the time of his blessing and consecrating, which he made in his last supper: As though Melchisedech were the figure of Christ, because Christ, who is the truth, should haue lesse, then he had. Melchisedech in the shew of bread and wine, shewed an image of the supper of Christ. But vnder his image he had not present the reall truthe: because an image of a liuely thing made in a dead kind of stuff or matter, differeth from the chief paterne in substance. But Christ acknowleging his owne image in the sacrifice of Melchisedech, kept the formes of bread and wine (because they were images and formes of the priesthod, which he exercised in his supper) but he changed the inward substance of them: for so much as the substance of bread and wine were not the substance of his priesthod. And in dede an artificiall image of a liuely thing made by man, neuer can haue the truth it selfe vnder it, whose image it beareth: but when Christ had put the substance of his owne flesh vnder the formes of bread and wine, then was the image and shadow of Melchisedech fulfilled with the truthe, which it signified. And so is the whole Catholike faith perfitly shadowed, by conferring the figure of Melchisedech with the supper of Christ.

Cypria. ad Cęcil. li. 2. ep. 3.

Euthy. in panoplia.

Christ hath set his owne true substance vnder those formes of bread and wine, which Melchisedech vsed.

The

¶ The figure of the Paschall Lambe.

Exod. 12. Gregor. Nazian. in Pasch. orat. 4. Leo de pass. domin. se. 7 Theod. in 1. Co. 11. Ioan. 1. Ioan. 12. Luc. 22.

THe paschall Lambe was taken vp ỹ tenth daie of ỹ first moone, & ỹ fourtenth daie at night it was, after ỹ rosting thereof, wholy offered and eaten with vnleauened bread, the blood being sprinkled ouer and vpon both postes of the doze. Christ is the Lambe of God, who in his owne person came to Hierusalem the tenth daie of ỹ first moneth, being receiued with great triumph, in somuch ỹ daie tooke thereof the name of Palme sondaie. The fourtenth daie at night (which was maundy Thursdaie) he offered him selfe to God by consecrating his owne body and blood, turning the substance of common bread & wine by the fier of his diuine word, into the pure substance of his heauenly flesh, which him selfe tooke of his mother: and he gaue the same selfe body of his to be eaten vnder the forme of vnleauened bread, sprinkeling with it as well the post of our mouth, as of our harte, in token that we receiue the same selfe blood into our mouth, which our harte beleueth.

Gregor. Paschal. Hom. 22

In which supper Christ must be vnderstanded to be as truly offered, rosted, eaten, and his blood as really sprinkled (after a mysticall sorte) as all this was visibly done about the Lambe. The mysterie, we speake of, taketh not away any truth from the thing: but sheweth the maner of the doing to be spirituall. For the offering is made without slaughter, the rosting without operation of sensible fier, the eating without cõsuming of the meat, the sprinkling without diuision or losse of the blood.

A mysterie conteineth the truth, but it conteineth it after a secret manner,

But as the incarnation being wrought without the seede of man, did not cause the flesh of Christ to be the lesse true: euen so the inuisible changing of the substance of bread and wine into his body and blood, the vnbloody offering, the Sacramental eating and drinking, doth rather shew to all faithfull people the worker

worker of so high a mysterie to be true God, then any whyt hinder the reall presence of his flesh and blood vnder the formes of bread and wine.

¶ The Prophecie and figure of Manna.

GOd sayd to Moyses: Behold, I wil raine bread to thee frō heauen. Christ sayd, worke the meate abyding to life euerlasting which the Sonne of man will geue you. This is the bread, which came downe from heauen: And the bread which I will geue is my flesh for the life of the world. The Israelits said, Manhu, What is this? For they knew not, what is was. The Capharnaits strined, saying, How can this man geue vs his flesh to eate? Moyses pointing to Manna, sayth, This is the bread, which our Lord hath geuen you to eate. Christ pointing to that true Manna coming down from heauen which him self made, sayeth: Take, and eate, this is my body, which is geuen for you. Moyses sayd, this: and Christ, this. Moyses sayd, is: & Christ, is. Moyses, the bread: Christ, my body. Moyses, which our Lord hath geuen: Christ, our Lord, sayth, which is geuen. Moyses, to you: Christ, for you. Moyses, to eate: Christ sayd, take and eate. The bread, which Moyses shewed, was not the substance of wheaten bread, but heauenly. Neither the bread, which Christ geueth, is the substance of wheaten bread: but the true bread, which by the mysterie of the incarnation came from heauen. The bread, which Moyses shewed, was made by Angels of such earthly stuffe and vapours, as they found in the vppermost part of the ayer: And the bread of Christ was made by the Angell of great Councel, of such earthly stuffe, as he found vppon the table of the Paschall Lambe, which was bread and wine, willing also his Priestes (who are his Angels in earth) to doe and make the same. The

Exo. 16. Ioan. 6. Exo. 16. Ioan. 6. Exo. 16. Ioan. 6. Matt. 26. Luc. 22.

See how ỹ words of Moses and of Christ agree.

Exo. 16.

Ioan. 6. Psal. 77

Mala. 2. Luc. 22.

Exo. 16. bread, which Moyses shewed, was truly eaten of the Israelites
Matt. 26. within the cumpasse of that white and cleare dew which they ga-
The bread whiche Christ geueth is both a signe and a truth. thered: And how much more is the body of Christ eaten of the Apostles and of other Christians within the cumpasse of ỹ forme of bread, which they receaue from the altar of God? The bread,
Exo. 16. whereof Moyses (him self bearing but a figure of the truth) at
Luc. 22 this tyme spake, was a signe, & not the truth. The bread which Christ (being the truth it self) geueth, is both a signe & the truth.
Exo. 16. The bread which Moyses shewed was perfect in his own na-
Hieron. aduersus Iouin. l. 2 ture, before the Israelites did eate it: Euen so the meate which Christ geueth is perfect in the Sacrament it self vnder the forme of bread, before we do receaue it. whether more or lesse were gathered of Manna, one measure was always found in the ende: to signifie that, sith whole Christ is vnder euery part of ỹ forme of bread, whether you take a greater peece of the forme or a lesse, euer the same substance of Christes body is wholy receaued of euery Communicant. Neither is it sufficient to fulfil this figure if we say, that euery man hath the vertue and grace of Christes body geuen him by faith and spirit. for the measure of that grace is, as S. Paule teacheth, diuers in diuers men, according to the measure that Christ geueth it in. Some haue greater giftes, and some lesse, and no one member is the whole body. But Manna was in one measure to all men. Euen so the substãce of Christes body vnder the forme of bread is geuen to all, that receaue the sayd forme, in one measure and equally concerning the body it self: For euery man receaueth the whole. As wel the good men, as the euil did eate Manna: But the euill did eate with disdaine, but to the good it gaue the taste of all swetenes. Right so ỹ body and blood of Christ, which is vnder the forme of bread and wine, is as really taken of the euill, as of the iust: But they take it to their damnation, these to their saluation. He that marketh these

The whole substance of Christ is vnder euery peece of the forme of bread.

The figure of Mãna is not fulfilled except the reall flesh of Christ be geuen vnder ỹ form of bread.

1. Cor. 12
Ephe. 4.

All that come to ỹ sacrament receaue ỹ body of Christ equally.

Sap. 16.

compa-

comparisons shall easily perceaue, that the holy Ghost both by the figure and by the truth, condemneth their false doctrine: who teache the reall body of Christ not to be geuen vnder the forme of bread and wine, after consecration is once made.

¶ The figure of the old Testament.

MOyses hauing offered oxen to God, powred one halfe of the blood vpon the altar, the other halfe he powred into basins. And after he had readen the booke of couenaunt betwene God and the Israelites, and the people had promised to kepe the conditions thereof: he sprinkled them with ỹ blood saying: This is the blood of the Testament, which our Lord vpon all this talke hath made with you. Christ intending to offer him self vnto his Father, and certaine yeres before publishing to his people the conditions of his new Testament, at the last, in his supper he geueth his own blood, the very same blood which confirmeth the new agreemēt made with vs: And in stede of sprinkling vs with it, he toke the chalice and gaue thanks, and gaue to his Disciples saying: Drink ye all of this, for this is my blood of the new Testament: Which shalbe shed for many for the remission of synnes. The figure and the truth answer marueilously, as they may finde, who will conferre the partes. It is sufficient at this tyme to note, that as the blood of the old Testament was in the basin or cup really, whence it was sprinkled: so the blood of Christ, which is the blood of the new Testament, is really in the chalice, whence it is receaued. As the noune blood in the old Testament, which is but a figure of the new, yet was not taken figuratiuely but properly for true naturall blood: so much more the noune blood in Christes wordes, which appertein to the new Testament it self, may not be taken tropically, but euen as the

The figure of ỹ old Testament. Exo. 24.

The toke of couenāt Heb. 9.

Matt 26. The blood of the new testament to geuē in the chalice as the old was geuē in basins.

word most literally doth sound. As the substance of blood which Moyses spake of, was shewed vnder the accidents of the naturall blood of calues: so the substance of the blood, whereof Christ spake, was shewed vnder the accidents of wine. For (as Iacob had Prophecied) Christ washed his garments and cote in wine, because he tooke the forme of wine to couer his owne humane nature: which was his garment, in respect of his Godhead, as S. Paule sayeth, Habitu inuētus vt homo. Found in his apparell as man.

Gen. 49.

Philip. 2.

¶ The prophecie and figure of Iob.

The prophecie of Iob applied to Christ. Iob, 31. Hieron. in hunc locum. Greg. in Iob li. 22 cap. 11. Matt. 26.

THe men of the tabernacle of Iob sayd: who might genus of his flesh, to the intent we may be filled? The tabernacle or household of Iob (whome some of his seruants hated, some loued) was the figure of the Church, wherein are good and bad. The bad wish for one that might geue them Christes flesh, to fill their hatred vpon it: as the proude Pharises bought Christ of Iudas, and now a daies the Iewes wil geue any mony for the blessed body of Christ in the forme of breade: that therevpon they may shew their malice against Christ, whom the Heretikes of our age folow in ỹ point. Therefore these souldiours of darknes, when they can finde Christ visible or inuisible, shewe all the spite they can against him.

Chrys. hom. 45. in Ioan. Luc. 22.

But on thother side good men that be in the tabernacle of Iob, with loue and reuerence wish for his flesh, and desyre to be filled with it, to their inestimable comfort. Christ gaue his visible body to the handes of the Pharisees and Iewes: wherein hauing their desires satisfied, they nailed it to the crosse. And how much more is Christ to be thought, to haue fulfilled really the desyre of good men, who long for the inuisible substance of his owne body? especially seing his owne desire was so vehement to eate this

this passoner of his owne body with his Apostles, at which tyme he sayd to them: Take and eate this is my body, which is geuen for you. If we had not as really ỹ flesh of Christ geuē to our handes and mouthes, as the Pharisees had the same deliuered to their cruell handes: it might seeme, that the worse parte of the tabernacle of Job had obtined more truth, and more fulfilling of their desire, then the better. which is a thought vnworthy of Christen men. Matt. 26.

The iust men of the tabernacle of Job loued him so well, that they desired to be filled with his flesh, euen for the loue they bare to him: which loue the greater it is, the greater vnion it wisheth and coueteth. Christ fulfilled to his people that, which the seruantes of Job figured in their vehement affection, which they had to be filled with their maisters flesh. They of the tabernacle of Job wished not only to see him, or heare him speake, nor they wished not at all to feede vpon him in spirite and vnderstanding (for they knew well he was not God) but they would fill their flesh with his flesh, and their soule with his soule, and so make a perfite vnion: for so much as them selues consisted as well of body, as of soule.

Loue desyreth as great a toyning & vnion as may be had.

This vnion Christ hath truly graunted vs, making vs one with his very flesh, saying his flesh to be meate in dede: which who so eateth worthily, tarieth in Christ, and Christ in him for euer. That is the vnion of reall flesh, which was prophecied of in Job, and which is made betweene Christ and vs, when we receiue worthelie his naturall flesh vnder forme of bread, into our naturall bodies and soules, and are made one with it re ipsa, in dede it self: as meate is made one substance with him, that eateth and digesteth it well. Ioan. 6. Chrys. hom. 83. in Matth. & 45. in Ioānem.

¶ The prophecies of Dauid and Salomon.

Psal.22. Prophecies taken out of the Psalmes, and prouerbs of Salomō. Prou.9. What supper wisedō prepared. Cyp. lib. 2. epist. 3.

THou hast prepared a table (sayeth Dauid to God) in my sight, against them, who afflicte me: And my chalice, which maketh me drunke, how excellent is it? Wisedome hath offered his sacrifices, set foorth his table, and sayeth to the innocent and simple: Come, eate my bread and drink my wine, which I haue mingled vnto you. They falsyfie the holy Scriptures, who teache the substance of common bread and wine to be by Christe prepared at his last supper: But his preparing was to conuert the substance of them into his flesh and blood. And those were the sacrifices, which wisedome made. That was his bread & his wine: which if it were only receaued by faith and spirite, how sayeth the Prophet, that the table was prepared in his sight? No man is able to see that, which is only spirituall: But, according to the word of God, the Catholikes beleue that their meate is prepared, set, and layed vpon the table, before they receaue it: and it is set foorth in their sight in that visible forme of bread, which is consecrated.

The supper of Christ is set vpon the table.

Christ hath but one table. Aug. in Ioā. tractatu 50.

Againe the table is but one, come good, come bad: They eate the same meate, and surely none other at the supper of Christ, besydes yͭ, which is vpon his table. Judas did eate the same meate that Peter and Jhon did, although diuers effectes came of it: because them selues were not like affected. But the Sacramentaries make Christ to haue two tables: one, where the good men receaue Christ him self with bread and wine (as they teach) an other, where only common bread and wine is geuen to the wicked men. And yet Dauid, Salomon, and S. Paule speake but of one table, and it is prepared and set foorth not by faith and spirite, but in our sight. It is not only drunk of, by mind and vnderstanding, but the very chalice of it is of strength, to

The Sacramentaries assigne two tables to Christ. 1. Cor. 10

make

make vs drunk, because it conteyneth the blood of life and saluation.

¶ An other Prophecie of Dauid. Psal. 21.

ALl that be fatte vppon earth haue eaten and adored, which thing the Prophete spake, thereby to shew, as it may appeare in the same place, that all the nations of the world were by faith subduced to Christ. And he bringeth a most vndoubted token thereof, in so much that they adore that, which they eate, which thing is peculiar to Christians, because none other people doth eate the reall flesh of God, which only may and must be adored. This propertie and token of the true faith they take away, who say, we eate in our Lords supper the substance of cõmon bread: forbidding vs to adore the blessed Sacramẽt of the altar, the footestole, wherein the fulnes of Godhead corporally dwelleth.

An other prophecie taken out Dauid.

Only Christiãs adore that they eate, because they only eate the flesh of God.

Bread not eatẽ at our Lords table.

Augu. in psal. 98.

Coloss. 2

¶ Many figures and prophecies ioyned together for breuities sake.

WHat shall I say, that Noë being made drunke with ỹ wine of his owne planting, lieth naked & is lawghed to scorne of his own childe, to shew that Christ hauing drunke in his supper of the same blood, which he planted for him selfe in the virgyns womb, hangeth afterward naked vppon the crosse, and is lawghed to scorne, not only of the Iewes for his nakednesse: but also of the Sacramẽtaries, for so grosse a dede, as they repute it to be, that he drank his own blood vnder the form of wine.

Gen. 9. Cypr. li. 3. epist. 3. ad Cæcilium.

what shall I reherse, that Abraham did set cakes made of fine wheaten meale before the Angels, & they allowed his dede: not for the meate, which they neded not, but for the excellency of the mysti-

Gen. 18.

mysticall cake, which was come in Christes supper? That Isaac
Gen. 27. hauing stablished his sonne Iacob with corne and wine, sayth to
Esau demanding his blessing: what more can I doe now to thee?
as who should say, al goodnesse is already figured in that, which
I haue assigned to thy yonger brother: which betokeneth ỳ faith-
full people of the Gentils, whose greatest mysteries be made of
Gen. 49. corne and wine? That Iacob prophecied of the fat bread of Aser,
which should geue spirituall delicats to the faithfull kings of
Christes Church: and yet how cā any bread be fat, except it be the
bread of life, which is the flesh of Christ, which is made fat with
the presence of his Godhead?

Who seeth not, that God promiseth, as the highest reward in
Exo. 22. earth, for keping his cōmandements, to bless the loaues of his
Leuit. 2. people, and to geue abundance of bread and wine? That wheate
Iustin. in meale is appointed for fit matter, to make a sacrifice of? that the
Triph. shew bread must stand continually in the temple before the face of
Leui. 24. God? That Priests shall offer the loaues of their God, & there-
Leui. 21. fore shalbe holy? Or what is the loaf of God beside the flesh of
Christ?

And who would not wonder to consyder, that euen the chief
1. Reg. 2. Priests of the Iewes (whose lips kept once the law of God) af-
Mala. 2. ter the comming of the faithfull Priest Iesus Christ (to whome
Aug. de God hath built a new Church, which shal neuer be vnfaithful to
ciui. Dei him) are constrained to aske a morsell of mysticall breade at the
li. 17. c. 5. hāds of those Priests, which God hath appointed ouer the faith-
full Gentils, if they wil haue any part of the euerlasting heritage
in the house of God? so that all the sacrifices of the law must be
supplied, fulfilled, and made perfit by the Priests of the new tes-
Luc. 22. tament in that cake or peece of the liuely bread, which is the body
1. Reg. 21 of Iesus Christ geuen for vs.
secūd. 70 Dauid flying from Saul king of the Iewes, to king Achis a
Gentile,

Gentile, changeth his countenaunce, appearing like a foole or mad man to the vnfaithfull courtiers, driueling on his beard, stambling, and being caried in his own handes: to shew ỳ Christ should appere vnder an other forme to the conuerted Gentils, thē he had commonly appered in among the Iewes. For now he semeth contemptibly vnder the forme of bread and wine, who appereth daily of great authority to the Iewes in the natural forme of his true manhod: but at his last supper he driueled like a child to their seming, that be wise in the world: he offended euen his own Disciples at Capharnaum with the promise of geuing his flesh to eate: he changed his countenaunce, & caried him self after a sort in his own handes: when holding and geuing to be eaten that which semed bread, he by his almighty Godhead, dowted not to say, as the thing was, This is my body which is geuen for you. Aug. in Psal. 33. Ioan. 6. Luc. 22.

The same kingly Prophet had great ioy in his harte considering the increase, that came by the fruit of corne & wine: he prayseth the bread that strengtheneth, and the wine that maketh mery the faithfull hart of a spirituall man: The goodly chalice that maketh true Christians drunke: The remembrance which God hath made of his maruelous workes, geuing meate to them, that feare him. Psal. 4. Psal. 103. Psal. 22. Psal 110.

How can it be thought a smal mysterie, that Elias is fed from the ayr with bread and flesh: that he walketh forty daies in the inward strēgth of a peece of bread, very weake & feble to see vnto: that Esaias saieth: the wheat corn of the Church of God shall no more be geuen to her ennemies: and that the vine, wherein she hath laboured, shall not be the drinke of strange children: That Hieremie calleth the flesh of Christ, the bread, wherein the wood (of the Crosse) is fastened: That Zacharie asked, what good thing there is besides the corne of the elect, and the wine which engen- 3. Reg. 17 3. Reg. 19 Esaię. 62. Hieron. ibidem. Iere. 11. Zach. 9.

dreth virgins? That Malachie complaining how the Iewes had polluted Gods table with vncleane bread, promiseth a pure and cleane oblation made to his name among the Gentils? That God him selfe would be called the bread of Aungels? That Christ hauing taken flesh, would be called through his diuine nature, the true bread which came down from heauen: and through his humane nature, wherein the Godhead dwelleth, meate in dede and drinke in dede? And last of all, that the holy Ghost would cause the preacher to say, and very ofte to repete, none other thing to be good vnder the sonne, besides eating and drinking with gladnes and mirth.

Mala. 1.
Psal. 77.
Ioan. 6.
Eccl. c. 3. 5. 8.

Which saying who so vnderstandeth of the eating common bread or meat, and drinking common wine: he doth not wel to think that the holy Ghoost commendeth voluptuous liuing. Neither doth the Prophet meane such a kinde of eating & drinking, sith in ỹ same booke he saith: It is better to goe to the house of moorning, then to the house of feasting: for there a man is warned of the ende, that all liuing thinges shal haue, and in his life time thinketh what thinges are to come.

Eccl. c. 7
Aug. de ciuitate Dei li. 17 c. 20.

On th'other side, he that so vnderstandeth it onely of spirite, faith, & vertuous meditatiõ, that he leaue no possible meanes to eate and drinke bodily such a kinde of bread and wine, in comparison whereof nothing may be iudged good vnder ỹ sonne: he seemeth without iust cause to deny that Sacramentall eating and drinking there to be meant, whereof the prophete may be right wel thought to speake. For as the holy scriptures by the vsuall manner of attributing to God the passions, qualities and natures partly of other creatures, but especially of man, did thereby geue vs warning, that one time or other God should become trew man himselfe, after that sorte fulfilling those prophetical phrases of speach: euen so the custome of commending so much corn,

The best thing vnder ỹ Sonne may be eaten and drunken.

Origin. tractatu 20 in c. Math. 22

corn, wheat, male, bread and wine, and of eating and drinking, doth declare, that such a thing should at the last be eaten and drunken vnder the formes of bread and wine, as might be called not only good: but euen the best thing absolutely vnder the sonne, except any thing can be better then Christ, or any action more acceptable to God, then the receiuing of that flesh and blood worthely which both maketh al iust men to be one body among themselues: and to be one with Christ through eating his flesh, who is one with his Father in diuine nature and substance. whereby three persons in the holy Trinitie and one God, two natures in Christ and one person, many persons in the Church and one nature, al be made one in a maruelous mysterie.

The custom of scriptures in commending so much bread and wine sheweth that the body & blood of Christ should be geuen vnder their formes. Eph. 5. Ioan. 17.

The Sacrament of which vnitie because our Lords supper is, both in shewing manie graines to be actually molded into one loaf, and in making many persons really to be members of ỹ one flesh, which euery of them vnder the forme of bread worthely receiueth, and is changed into it: therefore in comparison of this eating and drinking none other thing is good vnder the sunne. And he well saith, vnder the sonne, for aboue the Sonne there is (I will not say more goodnes) yet more fruition of the same goodnes: when the forme and couer of bread & wine being taken away, we shal see face to face, eating and drinking vpon the table of God in his kingdome.

How all things are one by the Sacrament of ỹ altar. Eccles. 3. 5. 8. Luc. 22.

¶ These words of Christes supper hoc facite, do not only signifie doe this: but much rather make this thing, whereof it foloweth, that ỹ body of Christ is commanded to be made. The xij. Chapiter,

FAcere, doth more properly stand to make, then to doe, specially when it hath an accusatiue case ioyned with it, whereupon somewhat is to be wrought: as, facere librum, na-

Facere.

Hoc facere.

nem, domum, is to make a booke, a ship, a howse. But when it hath a generall word ioyned with it, as hoc, this thing, is, then it may stand either to make, or to doe, according as the matter spoken of doth require. For if I doe a thing first, and afterward say to an other, hoc fac, doe this thing: if my dede were also the making of a thing (as the making of a chayer, or of a sword) then my word importeth, that he must by doing make this thing. But if my dede were only doing, & not making, as if I did only play vppon a harp: in that case, hoc fac, doth not import make this, but only doe as I haue done.

The supper had both doing & making.

Christ in his supper both did, and made. His doing was to take bread, to breake, to geue: His making was to say (with the intent of blessing and of thanksgeuing) This is my body: For ỳ word so spoken made his body. Therefore when he sayeth afterward to his Apostles, hoc facite, he meaneth, doe and make this thing: Or by doing the like to that, which I haue done, make this thing, which I haue made. That is to say, by taking bread, and by blessing, and saying: This is my body, make my body. Thus doth facere stand most properly and truly.

Creare. Facere.

For making doth first signifie such a work as presupposeth a matter to worke vppon: which is the difference betwene creare and facere, in that creare is to make a thing of nothing: Facere, is to make one thing of an other, according to which sense Christ made bread his body, as Tertullian sayth. And when one thing is made of an other, that, whereof it was made, may either kepe his old substance (as it chanceth in artificiall things which are made, and it is called facere quippiam ex aliquo, to make one thing of an other, as a chayer is made of wood) or els the substance may be changed, and it is more properly called facere aliquid de aliquo, to make one thing from an other thing, that is to wit, so to make it, that the thing, whence it was made remaineth

Cont. Marc. l. 4

Facere ex aliquo

Facere de aliquo

neth not in his former nature. And so S. Ambrose sayeth, De pane fit caro Christi, from of bread the flesh of Christ is made. De Sacr. li. 4. c. 4.

Moreouer facere (which is in Greke ποιεῖν) doth differ as S. Basile noteth from θεωρεῖν, speculari, and πράττειν, agere. Speculari is an action of the mind, exercised by thinking or studying, without any outward working at all: Agere, is to worke with the body, not leauing any worke behind, as he that daunceth can not shew what part of his dauncing remayneth, after that it is past. But facere, doth signifie the doing of a worke, which remayneth to be seen or vnderstanded after the working of it. As God made heauen and earth, not only to tarie for the tyme of working them, but also to remaine still as a witnesse of his handy worke. The Greke word ποιεῖν, (whereof S. Basile writeth) is the same, which S. Luke and S. Paule haue vsed to expresse the commaundement geuen in Christes supper by these words τοῦτο ποιεῖτε, hoc facite. Basilius hom. 1. in hexame. specular. Agere. Facere. ποιεῖν.

If the body of Christ were not meant to be made by this commaundement: what thing is it, that Christ will haue made? wil he haue bread and wine to be taken, eaten, and dronken, for his remembrance? No surely. For he had sayd before, Take, and eate, and drink ye all of this, which notwithstanding, he sayd hoc facite, clerely certifying vs, that he now cõmaundeth an other thing beside eating and drinking. And that is verily ỹ making of his own body and blood from of bread and wine, by blessing & speaking the words of consecration.

Let vs now consider also the persons, to whome this commaundement was geuen. They were those twelue Apostles, whome Christ at his last supper taught the new oblation of the new Testament, as S. Ireneus writeth, geuing them authoritie by this precept, to consecrate, to make present, and to offer to God his body and blood. As for bringing of bread and wine to Ireneus li. 4. c. 32. The method of the new testament.

the table, it is a kind of doing, which may be perfoꝛmed by other as well, as by the Apoſtles. eating and dꝛinking belongeth not neceſſarily to them alone, but to all that cõmunicate with them. But when it is ſayd namely to them, Make this thing, ſuch a thing is commaunded, which none other man may doe beſyde them, and their ſucceſſoꝛs. And that is not only to eate and to dꝛink, but to make the body of Chꝛiſt.

All ſauing ỹ body of Chꝛiſt is rather a like thing then this thing.

That body is the only thing, which is ſo pꝛeciſely appointed vnto in Chꝛiſtes ſupper. Foꝛ whatſoeuer els is done at the ſupper, which may conſiſt in any action, whether it be taking, bleſſing, bꝛeaking, eating oꝛ dꝛinking: it is rather the doing of a like thing to that, which Chꝛiſt did, then the making of this thing.

Ioan. 13.

When Chꝛiſt had waſhed his Apoſtles feete, he ſayd not, hoc facite, make this thing: But I haue geuen you an example, that as I haue done, Ita & vos faciatis, euen ſo you alſo may doe. In which place the woꝛd facere doth ſignifie to doe, & not to make. And theꝛefoꝛe Chꝛiſt doth not ſay, doe you that thing, which I haue done: but ita faciatis, doe ye ſo, as I haue done. But ſtꝛaight after that he had ſayd: This is my body, he then ſayd not, ita facite, doe ſo as I haue done: But hoc facite, make this thing, to wit, my body.

Pſal. 110. A memoꝛie is made.

Moꝛeouer as it is heꝛe ſayd, Hoc facite in meam commeratio-nem: ſo in an other place Dauid in the ſpiꝛit of pꝛophecie did ſay, concerning this veꝛy facte of Chꝛiſt, Memoriam fecit mirabilium ſuorum miſericors & miſerator dominus, eſcam dedit timentibus ſe. Our meꝛcifull Loꝛd and takeꝛ of pity hath made a memoꝛy of his maꝛuciloule woꝛkes: he hath geuen meate to them, that feaꝛe him. Behold, as it is ſayd in the Goſpell, Make this thing foꝛ the remembꝛance of me: ſo it is ſaid in ỹ Pſalme, He hath made a memoꝛy of his miꝛacles. And euen as he hath made a memoꝛy: ſo hath

hath he willed this thing to be made for his memory. Making then can not be excluded from these words, hoc facite: which hitherto being proued by the proper nature of the word facere, by ỹ circumstance of the words, this is my body, & make this thing, ioyned together, by the word hoc this thing, which is ioyned with facere, by the conference of a like place in holy scripture, and by the condition of the persons to whom it was spoken: I will now proue the same truth more plainly out of ỹ old Fathers.

S. Iames (of whose Masse mention is made in ỹ sixth Generall councell) when he was effectually working and fulfilling the commandement of Christ, when he was doing, yea rather making that, which Christ bad him make, thus he praieth vnto God: Spiritum tuum &c cæt. Send downe (o Lord) thy most holy spirit now also vppon vs, and vppon these holy giftes put before vs: that he comming thereuppon, with his holy and good and glorious presence sanctificet & efficiat, may sanctifie and make this bread ỹ holy body of thy Anoynted. Behold what is to be made. The bread is made the body of Christ. Can you say, that the holy Ghost doth this bread the body of Christ? No verily, that were no English. The trewe English is, that the holy Ghost doth make this bread the body of Christ. Therefore facere in this place is not taken for to doe, but for to make. The like may be noted in S. Clemẽt, S. Basile, & S. Chrysostom: who all haue written Masses and liturgies, wherein the like praier is vsed.

Can. 32.

Iacobus in liturgia.

Clemens li. 8. constitut Apostol.

which thing is confirmed yet more strongly by the auctority of S. Cyrillus Archebishop of Ierusalem, who expounding the order and mysteries of the Greeke Masse, hath these wordes; Deum benignissimum oramus, vt S. Spiritum super proposita emittat, we beseche God, to send his holy Ghost vppon the thinges, which are set before vs, ἵνα ποιήσῃ τὸν μὲν ἄρτον, σῶμα Χριστοῦ, τὸν δὲ οἶνον αἷμα Χριστοῦ, vt panem quidem faciat corpus Christi, vinum

Cyrillus in Cat. myst. 5.

sti, vinum verò sanguinem Christi. that he may make the bread (to be) the body of Christ, & the wine (to be) the blood of Christ. Lo, the holy Ghost is desired of the priest to make bread Christes body, & he is desired so to doe of the priest: who were not otherwise able to make so high a mysterie, if Christ had not commanded him to make this thing.

Dionys. de eccle. hierar. cap. 3.

S. Dionysius Areopagita sheweth, that the priest purgeth and excuseth him self of this great office, saying: Tu dixisti, hoc facite in meam commemorationem. Thou hast sayd, make this thing for the remembraunce of me: after which excuse made, the priest (sayeth Dionysius) desireth that he may be made worthy of this holy sacrificing, or of making these holy things. For so much the word ἱερουργία, doth signifie. It is worth the labor to marke, how S. Dionysius having declared, that the priest maketh his excuse cõcerning the making of that thing which Christ bad him make, consequently sheweth, what the priest doth make, saying: The priest τὰ θεῖα τελεῖ, and again, ἱερουργεῖ τὰ θειότατα. Diuina perficit, diuinissima consecrat, seu sacra operatur. He maketh the diuine things, and worketh holy or cõsecrateth the most diuine things. He saith not, ἀγιάζει, id est agit: sed perficit, operatur, consecrat. He saith not, that the priest, doth holy things: he saith, he maketh them, he worketh them, he consecrateth them. Manifestly witnessing, that facere in these words (hoc facite) is to make, to worke, to consecrate, and not only to doe.

The most diuine things be made.

Iustinus in Apol. 2.

Iustinus Martyr is of the same mind, who rehersing Christes words, make this thing, consequently addeth, that is to say, my body. As if he sayd, make my body. whereof I spake before.

Ireneus aduersus hæres. l. 5

The Eucharist is made.

S. Ireneus hath these words, Quando mixtus calix & fractus panis percipit verbum Dei, fit Eucharistia corporis & sanguinis Christi. when the chalice mixed with water, and the bread being broken taketh the word of God, then the Eucharist of the

body

body & blood of Christ is made. The it is made, saith Irenæus, it cã not there be Englished, ẏ Eucharist is done, but only is made.

Likewise Tertullian saith: Acceptum panem & distributũ discipulis, corpus suum illum fecit: the bread taken and distributed to his disciples, he made it his own body. fecit panẽ corpus suũ, he made the breade his body. It were no English to saẏ, he dyd bread his body. Tertul. aduersus Marcionem li. 4. To make bread his body.

S. Ambrose hath these words, Sacramentum istud, quod accipis, Christi sermone conficitur. And again, Hoc, quod conficimus corpus, ex virgine est. This Sacrament, whiche thou receauest is made by the worde of Christ, and this body which we make, is of the virgin. The Sacrament then is made, and we make the body of Christ. By what other authoritie, then by the worde of Christ, who sayd: make this thing? For if these words, hoc facite, do not conteine facite corpus meum, make my body: S. Ambrose in vaine saith conficimus corpus Christi: we make the body of Christ. But so wise a man saith not so in vaine, because he well knoweth, that hoc facite, doth signifie thus muche, make this thing, to wit, make the body of Christ. See now what is facere, and see what is hoc: Facere is to make, hoc is this thing, whiche is the body of Christ. Amb. de iis qui initiãtur myst. c. 9 The body is made. we make Christes body because he said: make this thing. Hoc.

According to the whiche meaning S. Hierom said: Absit, vt de ijs quicquàm siniſtrum loquar, qui Apostolico gradui succedentes Christi corpus sacro ore conficiunt. God forbid ẏ I should speake any thing amisse of them, who comming in place of the Apostles degree, make the body of Christ with their holy mouth. If they make it with their mouthes: surely it is because Christ after ẏ he had made it with his owne mouth, said vnto them: hoc facite, make this thing. Hiero. in Epist. ad Heli. The body of Christ is made by the priests mouth.

S. Chrysostom writeth thus: Sacra ipsa oblatio, siue illá Petrus, siue illam Paulus, siue cuiusuis meriti Sacerdos offerat, eadem, est, Chryſ. in ca. epi. 2. ad Tim. lib. 2.

The prieſt maketh the holy obla-tion.

quá dedit Chriſtus ipſe diſcipulis, quamq; Sacerdotes modo quoq; confeciunt. That ſelf holy oblation, it is the ſame, which Chriſt him ſelf gaue to his Diſciples and which the Prieſts now alſo doe make. Again in an other place: Operantibus Sacerdotibus, Sacramenta hæc quæ dico initiantur perficiũturq; when the Prieſts work, the holy things, which I ſpeake of, are begun & ended or made perfit. And ſhewing that the Prieſt doth not this in his owne, but in Chriſtes perſon, he ſaith: Non homo eſt, qui corpus Chriſti facit & ſanguinem, ſed ille qui crucifixus eſt pro nobis Chriſtus. Sacerdotis ore verba proferuntur, & Dei virtute propoſita conſecrantur & gratia. Hoc eſt enim, ait, corpus meũ, hoc verbo propoſita conſecrantur. it is not a man which maketh the body and blood of Chriſt, but Chriſt who hath beue crucified for vs. the words are ſpokẽ by the Prieſts mouth, & the things which are ſet before vs are cõſecarted by the power & grace of God. for this, ſayth he, is my body. with this ſaying the thigs put before vs, are conſecrated. Thus much Chryſoſtom. S. Auguſtin affyrmith that our bread and chalice certa conſecratione myſticus fit nobis, non naſcitur: is made myſticall vnto vs by a certein cõſecration, & not born: is made, I ſay. Therfore hoc facite ſignifieth, make this thing. Theophilact ſayth, Inefficabili operatione μεταποιεῖται, tráſformatur, etiam ſi nobis videatur panis. although it ſeme bread to vs it is made an other thing, or tranſformed by an vnſpeakeable working.

Man maketh not Chriſtes body by his owen vertue.

Chry. de ſacerdotio. li. 3.

Chryſ. hom. de prodit. Iudæ.

Aug. cõtra Fauſt. Man. lib. 20. ca. 3.

Our bread is made vnto vs myſticall.

Theoph. in Math. 26.

Damaſcence reaſoneth after this ſorte. If the word of God be liuely and of efficacy, and all things, what ſoeuer it wold, it hath made: if it ſayd, Let light be made, & it was made, let the firmament be made, and it was made: If the heauens be eſtabliſhed by the word of God, and all the vertue of them by the ſpirit of his mouth: if heauen and earth, water, fier, aier, and all the decking of thẽ, and man himſelf a lyuing creature ſpred and made com-

Damaſc. de Orth. fide li. 4. ca. 14.

Pſal. 113. & 134.

Ge. ca. 1.

Pſal. 32.

mon

mon euery where, were made perfecte with the word of God: If God the word him self of his owne wil was made man, and hath vpholden and staied in his own person flesh without seed of mā, out of the most pure and vndefiled blood of the holy virgine: is he not able to make bread his own body, and wine and water his blood? He said in the beginning, let the earth bring forth grene spring, & to this day (reyne being made) it bringeth forth springs holpen and strengthned with the commandement of God. God hath sayd: This is my body and this is my blood, and make this thing for the remembrance of me, Et omnipotenti eius precepto, donec veniat, efficitur, and by his allmighty commandement it is made, vntil he come.

God was made mā.

Christ maketh bread his own body. Gen. 1.

Marke whether Damascene doth not ground all his authorities vppon making, and the authoritie of Christes supper vpon these words, make this thig. Euthymius expoūding these words, Hoc facite, sayth: Hoc, inquit, nouum mysterium, & non illud vetus, make this new mysterie (sayth he) and not that old. Haymo sayth: Hoc facite, id est, hoc corpus sanctificate, sanctifie this body: that is to say, make holy and consecrate this body.

Euthy. in ca. 26. Matt.

Make this mysterie.

Anselmus Archbyshop of Cantorbury, although he sheweth first that by this word (Hoc facite) eating and drinking for the remembrance of Christes death is commanded to al Christians: yet declaring also a farther sense of ỹ same words, he sayth: Aut corde vos, qui Sacerdotes estis, hoc facite quod ego nunc feci, id est, calicem vini consecrate, vt fiat sanguis meus, hoc facite in meā commemorationem, vt in hoc facto sitis memores mei & eorum quæ pro vobis passus sum. Or els, ye that are Priests make that which I haue now made: that is to say, consecrate the chalice of wine, that it may be made my blood, make this thing for the remembrance of me, and of those things which I haue suffred for you. Germanus the Archebishop of Constantinople sayth, that

Anſel. in epiſt. 1. Cor. c. 11

Make ỹ which I haue made

Germ. in rerum Eccles. theoria in tract. ad eos qui hæsi.

the holy Ghoste maketh the mysteries by the hande of Priestes and tong. Nicolaus Methonensis sayth, the body and blood of Christ to be those thinges, quæ hoc ritu perficiuntur, which are made perfit with this ryte.

If sanctificare & efficere panem corpus Christi, panem facere corpus Christi & vinum sanguinem: if consecrare & operari diuinissima, fieri eucharistiam, facere panem corpus Christi, confieere corpus Christi, ore conficere, oblationem Christi conficere, pané & calicem mysticum fieri, panem sui ipsius corpus facere, nouum mysterium facere, corpus effici, corpus hoc sanctificare, cõsecrare calicem vini, vt fiat sanguis Christi: If al these phrases and kindes of speache can not be englished by doing, but only by making, and yet the auctority and commandement, that any Priest hath to make the body and blood of Christ commeth only from these

Al authosity of making Christes body cometh frõ these wordes: make this thing.

wordes Hoc facite: it must nedes be confessed, that these wordes do signifie much more make this thing, then doe this. Otherwise, we should not make the body of Christ at al: whereas S. James Dionysius Areopagita, S. Justinus, S. Ireneus, Tertullian, S. Hierom, S. Chrysostom, S. Augustine, Theophilact, Euthymius, Haimo, Damascene, Germanus, Methonensis, yea al the whole Church doth say with one accorde: that Priestes doe make, and are commanded to make the body of Christ.

Is it now possible, that the body of Christ, which is thus made frõ of wheaten bread by ẏ cõmandement of God him self, should not be for al ẏ present with vs vnder the form of the same bread? If when the word was made flesh in the virgins wombe, it was present with vs not only by faith and spirit, but dwelt really in the world, being conuersant among men, and was sene in earth:

Ioan. 1.

likewise when the body of Christ is made from of the creature of bread, by the Priests mouth in the vertue of Christes word, it is present with vs, not only by faith and spirit, but in deede and truth

Baruc. 3.

truth it self, & it dwelleth not only among vs, but euen within vs, as meate dwelleth in him who receaueth it weth a sound stomake, and digesteth it well.

For seing Christ hauing taken bread and blessed, sayd, this is my body, and bad his Apostles make this thing: bread is in such sorte made his body, ỹ when ỹ pronouncing of the words is past, the body of Christe remaineth still (according to the distinction of S. Basill, as the work which was wrought by ỹ sayd words) and it is receaued of the faithfull people vnder the form of bread, to nourish theyr soules and bodies to euerlasting life. Basil ho. 1. in Hex.

What these words doe signifie, For the remembrance of me: & that they much help, to proue Christes reall presence vnder the formes of bread and wine. The xiiij. Chapiter.

IT may be (some man will say) I deale not honestly. for Christ sayd not only, make this thing which I haue most prested vpō, but he added other words thereunto: which declare, that a figure should be made, and not his true body. For he sayd, do this in the remembrance of me. If it be a remembrance of Christ, how is it Christ him self? The remembrance of a man differeth from the man him self. An obiection.

Thus much if any man say against me, I feare nothing, but I shall satisfie him concerning my doing: if now I shewe, that the words of remēbrance (whereof he taketh holde) doth much more help my saying, then his. which that I may the better perform, I beseech him to remember, that Christ said not, hoc agite in cōmemoratione mei, doe this in my remembrance, or in remēbrance of me, but hoc facite in meam commemorationem: which signifieth as wel to make, as to do this thing, not only in, but rather for the remembrāce of me: and yet so haue these words bene commonly Englyshed and expounded by the Protestants, as The answere. The wordes of Christ were not wel Englished by the Protestants.

though he had ſaid only, hoc agite, doe this, & not τοῦτο ποιεῖτε hoc facite, which is, both doe this, and make this thing. Again as though he had ſaid in mea commemoratione, in the ablatiue caſe, in the remembrance of me: and not εἰς τὴν ἐμὴν ἀνάμνησιν, in meam commemorationem, in the accuſatiue caſe, the true Engliſh whereof muſt be, for the remembrance of me.

what the remembrãce is whereof Chriſt ſpake.

Chriſt ſayd, make this thing for the remembrance of me, that is, make my body, which is geuen for you: to thend my geuing of it for you vpon ỹ croſſe may through that your fact and doing be remembred. This is the true meaning of Chriſtes words. for ſo doth S. Paule expound them to the Corinthians: where after he had declared the hiſtory of Chriſtes ſupper, of purpoſe teaching vs what is meant by the remembrance of him, thus he writeth: As oft as ye ſhall eate this bread and drinke the chalice, ye ſhall 1. Cor. 11 ſhew our Lordes death, vntill he come. Lo, the ſhewing of our Lordes death is the kind of remembrance, for which Chriſt willeth his body to be made & eaten, his blood to be made and drunken. wherefore ſaying, make or doe this for the remembrance of me, he ſayth this much: Take bread, bleſſe ſaying, this is my body breake, geue, eate, and all to this ende, that my death may be remembred vntill my ſecond coming.

The remẽbrance of Chriſt is the ſhewing of his death by fact.

Here we learne, that the remembrance, whereof Chriſt ſpeaketh, is the ſhewing of his death, and that not by word only, but by dede and facte, and by making and doing. For the making of Chriſtes body, by chaunging the ſubſtance of the bread into the ſubſtance of his fleſh, is a marueilouſe ſhewing of his death. For as his death was the diſſolution of the ſoule from the body: ſo his ſoule, which (as S. Ambroſe noteth) is vnderſtanded by the Ambroſ. in ca. 11. 1 ad Cor. blood, is ſhewed vnder the form of wine, & his body is ſhewed a part from it vnder an other form of bread. I doe not ſay, that either the body is without ſoule and blood, or the blood without fleſh

flesh and soule: but I say, the shewing of the body vnder forme of bread, and of the blood vnder ꝑ forme of wine (in eche of which whole Christ is conteyned) is the shewing of his death, and also of his resurrection. For at the death in dede the soule and body were a sonder, and at the resurrection they came againe together: Euen as now in figure and shew they are a sonder, notwithstãding that in truth they are together.

Christes body and blood made vnder diuerse kinds doth shew and make vs remember his death.

But if the bread and wine remayned in their old nature still, taking only the name and signe of Christes body & blood: Then should nothing be made for the remembrance, or to shew our Lords death, whereas he sayd: Make this thing for the remembrance of me: That is (sayeth S. Paule) for the shewing of my death, the which death is yet farther shewed, when the same body in a signe is broken and geuen to be eaten, & the blood drunken. For then as Christes flesh was in dede broken vppon the Crosse, so it is in shew & signe broken, first in the Priests hands vnder forme of bread, and next in his or their mouths who communicate with him, by eating and chewing of it. And likewise ꝑ blood is powred or shedde into his or their mouthes vnder the forme of wine, as it was in dede shed vppon the Crosse, and as in dede Christ there deliuered his ghost into his Fathers hands.

The reall body with the signes of breaking is the remẽbrance ꝑ Christ spake of.

But if the breade and wine were not changed into the body & blood of Christ: then that body, which at all were not so much as in signe and shew broken (because it were not present) and that blood, whiche were not so muche as in apparence apart from the flesh, or shed into the mouthes of the receaners, could not shew our Lords death at all, whereas Christ would his own death to be shewed by the making of his own body and blood, with the signes of breaking, shedding, parting and dissoluing. Thou seest now, good Reader, how the kind of remembrance, which Christ required to be had of him, is not only nothing at all against the

reall preſence of his body and blood: yea rather it is ſo ſingulerly ſet forth thereby, that without the preſence of the body & blood it ſhalbe ſomewhat hard to deuiſe, what memorie at all here can be of Chriſtes death. Moſt ſure it is, that though mans wit may deuyſe much, yet can it neuer inuent ſo perfect a meane, to make the death of Chriſt be remembred, as if his own ſelf be preſent to warne vs thereof.

The preſence of ỹ benefactour is ỹ beſt meane to make his good dede remẽbred.

If it hath chaunced to any man, whiles by manly fighting he hath delyuered his frind from perill of death, to take ſome great wound in his owne face: tell me on thy conſcience, is there any way more effectual for that wounded man, to put his frind in remembraunce of that fighting, then if him ſelf come with the ſkar in his face to his frinds preſence and ſight? Is it not more, then if he ſent an hundred letters, an hundred tokens and meſſengers to warne his frinde thereof? Euen ſo fareth it with Chriſt at this tyme, who fighting for vs vppon the Croſſe, whiles he delyuered mankind from the bonde of death, toke a wound which made him geue vp his ghoſt.

Can therefore a more vehement remembrance be ſtirred vp in our harts, then if the ſame Chriſt offer him ſelf preſent to vs with the ſkar vpon his face? Thou wilt, I think, graunt that nothing would moue vs, or make vs more vehemently remembre the death which he tooke for vs. But thou wilt ſay, that Chriſt now cõmeth not before vs, & that we ſee him not. well Sir. Firſt you graunt that the remembrance of Chriſtes death is nothing at all hindered by the preſence of his body: why then ſayd you before, if the Sacrament of the altar be a remembrance of Chriſt, it is not Chriſt him ſelf: why ſayd you, that the remembrance of a thing muſt nedes differ from the thing it ſelf? And now you ſee and confeſſe, that Chriſt preſent with the reſemblance of his woundes, ſhould make you beſt remember his death.

The preſence of a man hyndreth not his remẽbrance.

Beware

Beware hereafter of this kind of reasoning. Christ made a resemblance of his death at his supper, therefore it is not his own body. That argument is not good, yea rather this is good: Christ made a perfecte remembrance of his death, therefore his own body is geuen, to put vs in mind, that he died for vs. Now let vs returne to that you said, Christ was not seene of vs.

A perfect remẽbrãce requireth ẏ real presence of ẏ thing remembred.

If he were seene, your faith should be of small merite, beside that you could not receaue him into your body after that visible quantitie, wherein he walked vppon the earth. He therefore that died for you, hath now geuen you the substance of his naturall flesh and blood vnder the formes of bread and wine: where he is as verily present, as if you saw him or touched him. For (I trow) you vnderstand that eye sight is not necessary, to make a thing present: Otherwise, blinde men were in euill case, and to them nothing should be present: which seing it is not so, the body of Christ is not therefore the lesse present, because you see it not.

A thing may be present though it be not seen.

But if it may please you to beleue Christ, that sayd: This is my body, and, this is my blood, the remembrance of Christes death shall no lesse worke in your mind by reason of your faith, thẽ if you sawe with your bodily eyes ẏ self same body of Christ, which is vnder the forme of bread. For faith is that to Christiãs, which eye sight is to infidels. You must consyder, that Christ geueth this Sacrament only to them, that being already Christened, professe to beleue him in all things. He now telleth ẏ this is his body, and this is his blood: If you beleue him not, you haue denyed your faith, and are become an infidell: But yet ye may repent & recouer your old faith againe. If then you beleue him, now tell me, what his bodily presence doth hurte the remembrance of his death: or contrarywise, what hinderance cometh to the memory of his death by the bodily presence? Doth not one

The faith of Christ his body is as much to vs as the sight of it.

helpe the other, and ſo helpe, that no lyke helpe can be deuiſed by all the world: Doth not his bleſſed body, as it were, crye vnto thy hart: Behold, here it is that ſuffred al the ſcornes, ſcourges, nayles, thornes, ſpeare and death for thee?

The new preachers

And yet come our new preachers and crye: O good people, Chriſt called bread his body by a figuratiue ſpeache: and that appereth, becauſe he ſayd, doe this in my remembrance, In my remembrance, I ſay. It is therefore no body, but a remembrance of his body. Is not this gaye diuinitie? Is not this trew dealing w Gods people? Are not theſe preachers worthy of Biſhoprikes, and the contrary teachers worthy of chaynes? Haue they not found a freſh remembrance, to put the fruyt of Chriſtes death out of all remembrance?

what kid of fruitful remẽbrance the belief of Chriſtes bodily preſence did worke.

Whiles the faithfull people beleued, the body of Chriſt to be preſent: they came with that preparation, with that circumſpection, with that humble and contrite hart vnto this bleſſed Sacrament, that in all their lyfe after, they were the better. They died vnto ſinne, and mortyfied them ſelues, to comme worthely to this high banket: and by thoſe meanes they ſo wel remembred Chriſtes death, that they practiſed it in their owne fleſh, and printed it in their hartes. And this was a great cauſe, why Chriſt himſelf wold put the nature and ſubſtance of his body vnder the forme of bread: to the intent he might ſo be remembred of vs, that for feare of comming to this dreadfull Sacrament vnworthely, we might conforme our ſelues to his death by contrition, confeſſion, and ſatisfaction.

For beſides the panges of bodily death, none other thing in the world maketh vs ſo fruitfully mindefull of Chriſtes death: as the Sacrament of the altar. And this to be one peece of the remembrance, which Chriſt wold haue to be made in our hartes, S. Baſile doth witneſſe: Oportet igitur accedentem ad corpus & ſanguinem

Baſil. de baptiſ. li. 1. cap. 3.

sanguinem Christi, in commemorationem ipsius &c. He that cometh to the body and blood of Christ, must not onely be cleane from all filthy spot of flesh and sowle (that he eate and drinke not to his damnation) but also he must euidently shew the remembrance of him (who died for vs and rose again) in mortifying himself to synne, and to the world, and to himself, so that he may liue to God in Christ Iesu our Lord.

This great lerned and vertuouse man putteth our mortification for a peece of the remembrance, which is made of Christes death and resurrection. And in dede the reall presence of Christ in the Sacrament, & the belefe thereof in vs, causeth vs to mortifie our selues, lest we come vnworthely to such high mysteries. But now Christ is so well remembred in bread and wyne: that neither synnes be confessed, neither amendment mynded, neither faith exercised, neither charitie vsed. Is this the remembrance, which Christ wold haue of his death?

How Christ is remēbred in eating bread & in drinking wine.

Men of worship and honor, when they see death at hand, prouide to haue a goodly tumbe built: whereby their memories may be preserued, as long as it is possible. And the Egyptians wisely considering how the life is very short, and the tyme of being in the graue exceding long, did bestowe much more cost vppon their tumbs, then vppon their houses: Thinking it best, there to buyld most surely, where they should dwell longest.

The tūbs of the Egyptians.

Christ for his part refused not an honorable burying, and a glorious sepulcher: which to this day standeth at Hierusalem. But yet sith he tooke his body for mens sake only, he chose his longer memorie and perpetuall sepulcher to be rather in the body & hart of man, then in the bowels of the earth. Rising therefore the third day from death, he left no more his body in the earthly sepulcher: But the night before he died, he had instituted such a memorie of his death, as became the sonne of God.

The body of a faithful man is the tumbe of Christ.

For such a one in dede no man were able to make.

His memorie is, to haue bread turned into the substāce of his body, and wine turned into the substance of his blood, and the same to be receaued of vs: To th'intent we might be turned into Christ, dwelling in him for euer. Hereby his death is shewed vntill he come to iudgement at the end of the world.

The monument of Christ.

As the noble Actes, which other men haue done, be writē vpō their sepulchers: so in this memorie of Christ, his acts are daily shewed and rehersed. Then his incarnation is betokened most mystically, when bread is made flesh: as the worde was before made flesh, and that incarnatiō is represented in outward shew also, by singing of the Angels Hymne, Glory be to God in the highest. Then the going before of Jhon Baptist is expressed, by reading of the Epistle. Then Christes preaching is represented, by singing of the Gospell. Then the faith of his Apostles and Disciples is betokened, in pronouncing the Crede or articles of the faith. Then the supper of Christ is made with no lesse authoritie, then himself instituted it. Then his Crosse is shewed, by making the signe thereof vppon the holy mysteries. Then his death is inuisiblie wrought vnder the formes of bread & wine, by turning their substances into him self, and shewing them, as if the body were diuided from the blood. Then the fruit thereof is sowen in the hartes of the faithfull people, by geuing them the grace to feare him, to loue him, to come penitentlie vnto him, and to be made one with him. Then ỹ resurrection is outwardlie shewed, because the seuerall formes of bread and wine eche of them conteine whole Christ vnder them. Then the body is adored, which suffred for vs. Then Christ is glorified for the redemption of all mankinde. Then thankes be geuen to God, blessing to the people, and prayer is made for all the world.

What remēbrance is made of Christ at the masse tyme.

Malac. 1. This is the memorie of Christ, whereby his name is greate among

among the Gentils, as Malachias did prophecie: And this is the glorioufe fepulchre, which Eſay ſpake of: this is the memory, whereof Dauid ſaith, Our Lord hath made a memory of his marualons doings. Now is it likely, that al this coſt is beſtowed vppon a peece of bread and wine? Eſaiæ 11. Pſal. 100

Two kindes of ſepulchers we reade to haue bene alwaies, & this day to be in vſe: the one is, where the body lieth preſent, and that is properly the place of buriall: the other, when the body is abſent, and only a token of it is erected, and this later kinde is called Cænotaphium, a voyd monument without hauing the body in it. Two kindes of ſepulchers. Cænotaphium.

Iudge, good Reader, whether it be more ſemelie, ſith Chriſt wold this Sacrament to be made for his remembrance, that it be a void monument, without hauing the body in it: or els a ſepulcher truly conteining his body within it, whoſe name it beareth. ſpecially ſeing himſelf ſayd of this tumb and ſepulcher: This is my body, and this is my blood. Chriſtes remẽbrãce is no void monumẽt.

The body is named of the Greekes τὸ σῶμα παρὰ τὸ σῆμα, that is to ſay, of ỹ buriall or ſepulcher, as though the ſoule were buried therein, as the carkaſe is put in the ſepulcher. And yet it is much more apt, to call the body of Chriſt in the Sacrament of the altar, the ſepulcher of his paſſion: becauſe in it is buried ỹ whole vertue of that glorioufe ſacrifice, and thence it is applied and diſpenſed to the faithfull. The body is ỹ tumbe of ỹ ſoule.

S. Chryſoſtom alſo called the body of Chriſt in the Sacramẽt τὸ πτῶμα a carkaſe: becauſe it is preſent after the ſame rate, as it was dead in the ſepulcher. not in dede without ſoule and life, but yet without ſenſible mouinge, as Epiphanius alſo hath noted. Chryſ. in 1. Corin. Hom. 24 Epipha. in Ancorato.

The holy Martyrs (whoſe death was of great price in ỹ ſight of God) haue leaft their bodies behinde them to our comfort: neither haue they yet receaued the ſecond robe of their fleſh, Pſal. 115.

Heb. 11. pro nobis melius aliquid prouidente, vt non sine nobis consummarentur, God prouiding some better thinge for vs, to the intent they should not be made throughly perfect without vs. euen as the Fathers of ỹ old Testament (of whome S. Paule speaketh) had not the reward of their faith, vntill some of the new Testament were ioyned to them.

Abdias historię Apostol. li. 5.

S. Iohn the Euangelist, although his carkase appered not, yet he was not vnremembred, because manna flowed out of his monument abundantly, as Abdias hath witnessed. And now shall Christ leaue a void memorie without his body, or without Manna in it? Are the reliques of the blessed Martyrs profitable vnto vs, and is not the flesh of Christ, who is Lord of all Martyrs, more then necessary for vs? It was mete ỹ Christ should arise with body and soule, because he is the first fruites of all them that arise from death. But he now sitting at the right hand of his Father, had before instituted a memorie, wherein bread and wine should be conuerted into the substance of his body and blood: that thereby we might both haue his body, & him selfe not lack it. For so it becomned all iustice to be perfectly fulfilled in his person.

1. Co. 15.

Math. 3.

I trust, by this tyme it appeareth, that the remembrance of Christes death is marueloully set foorth by the reall presence of his body and blood. Seing then the sayd remembrance is ỹ end, why the Sacrament is made: it is a better kind of reasoning to affirme that so profitable a meane, as the body & blood of Christ is for the remembrance of his death, was not omitted by Christ then to teache, that because it is a remembrance, therefore it is not the body of Christ. Specially sith Christ sayd, This is my body.

The body of Christ is the best mean to remember his death.

The intent of Christ is furthered by taking the words properly.

For when the thing, which is intended, is the more furthered by taking the words properly, then figuratiuely: as wel the pro-

per na-

per nature of the words, as the scope of the whole matter compelleth vs, to take them as they naturally and vsually sounde, without any farther circuition or seking of figures. Si respicias (sayth Origenes) ad illam commemorationem, de qua dicit Dominus, Hoc facite in meã commemoratione: Inuenies, quod ista est commemoratio sola, quæ propitium faciat hominibus Deum. If thou looke to that remembrance, whereof our Lord sayd: Doe and make this thing, for the remembrance of me: Thou shalt find, that this is the only remembrance, which may make God mercifull to men. Mark this propitiatorie kind of remembrance. S. Augustine also declareth by conferring the Sacrament of the altar with the sacrifices of the law: how it is the remembrance of Christ, saying: In isto sacrificio gratiarum actio atq; commemoratio est carnis Christi, quam pro nobis obtulit, In this sacrifice a thanksgeuing and a remembrance is of the flesh of Christ, which he offered for vs, and of the blood which the same God did shed for vs. Therefore in those (olde) sacrifices, it was figuratiuely signified, what should be geuen vs: But in this sacrifice it is euidently shewed, what hath now bene geuen vs. In those sacrifices it was before hand shewed, that the sonne of God should be afterward kylled for wicked men: But in this he is shewed to haue bene allready kylled for wicked men.

Origen. Hom. 13. in Leuit.

A propitiatorie remembrance.

Aug. de fide ad Petrum cap. 19.

Euidenter ostenditur.

By this writer (whether it were S. Augustine, or as others think, Fulgentius) the whole nature of the remembrance, which we kepe of Christes death, is shewed: wherein the death is in dede past and absent, but the body of him, that died, is present. But in the old sacrifices, neither the death neither the body was present, but only a shadow of both. Therefore those sacrifices are a figuratiue signification, as Fulgentius sayeth: But the Sacrament of the altar is an euident shewing. Marke the wordes of

Mark the difference betwene a figuratiue signifying & an euident shewing.

Fulgentius, and you shall see two words of the old law, answer vnto other two of the new law. By the old sacrifices, he sayeth, figuratè significabatur, it was figuratiuely signified: By the new sacrifice, euidenter ostenditur, it is euidētly shewed. Looke how much difference is betwene shewing & signifiyng, betwene euidence and figures: so much is betwene the old sacrifices, and the new.

If we had not Christes body present, ỹ old shadowes wold shew it; is death better, then bread and wine.

Yet if vnder forme of bread the body were not, and the blood vnder the forme of wine: surely the olde did better shew Christes death, then this. for there was flesh to shew flesh, and blood to shew blood. The blood was both in dede and in shew also shed, and in dede separated from the flesh, and poured vpon the altar: and the flesh in dede eaten by them, that made the offering. Therefore our sacrifice doth not passe that in shewing outwardly the maner of Christes death, but in euidēt shewing that which died. In euident shewing, I say, vnder the forme of bread and wine, which shewing is called euident, not for the seing, but in the certeyntie of the place and circuit: within the which we know by Gods word ỹ flesh and blood of Christ to be vnder the same forme, because Christ him self shewing to vs the foorm of bread, sayd, This is my body.

Concil. Nicenū secūdum

What nede I to bring the Fathers one by one, sith the whole second Councell of Nice doubted not to say: Nemo sanctorum Apostolorum, qui tuba sunt Spiritus sancti, aut glorioſorum Patrum nostrorum incruentum nostrum sacrificium in memoriam passionis Christi Domini Dei nostri, & totius suæ dispensationis factum, imaginem corporis illius dixerit: None of the holy Apostles (who are the trumpet of the holy Ghost) either of our glorious Fathers, hath sayd our vnbloody sacrifice, which is made in the remembrance of Christ our Lord and God his passion, and of his whole conuersation, to be an ymage of that body.

In vnbloody sacrifice in the remēbrāce of Christ.

No

No Apostle, no Father hath called this remembrance an image of the body so, as it should be denied to be ỹ body it self. An image of the death it might haue bene called, but an image of Christes body no Doctor euer called it. because it is ỹ truth it self. It is the body of Christ made for the remembrance of his death, accordingly as Christ said: This is my body, which is geuen for you, make this for the remẽbrance of me, Shewing my death vntyll I come. Luc. 22. 1. Cor. 11

¶ Answere is made to the chalenge of M. Nowell concerning the difference betwene, I am the true vine, and, This is my body.

MAster Nowell (in his reprouf of M. Dormans prouf) hauing occasion ministred to speake of these words, This is my body, (about the whiche M. Dorman had sayd, that Luther and Caluin did not agree) he answereth first: they agree both in this, that the Papists expound them falsely: Next he affirmeth, that M. Dorman, nor all Papists with him, shall neuer be able to shew cause, why these words, Ego sum vitis vera I am the true vine, doe not proue as wel a transubstantiaton, as hoc est corpus meum, this is my body. Fol. 102. M. Nowels words.

I am, M. Nowell, one of those Catholiks, whom you cal Papists, who by Gods grace will shewe sufficient cause, why these words, I am the true vine, doe not proue as well a transubstantiation, as, This is my body, The answere to M. Nowell.

In these words, I am the true vine, I say not only, that there is no transubstantiation: but I affirme also, that in them there can be no transubstantion at all. whereas in the words, This is my body, a transubstantiation both may be, and is. To make the proufe whereof plaine, it is to be knowen, that by the word, transubstantiatiō the change or passing of one substance into an other is meant. what trãsubstãtiation, meaneth.

To haue one ſubſtance goe and paſſe into an other, it requireth that two ſeuerall ſubſtances be firſt or laſt really found: of which two, ỹ one muſt be extant, before it be changed: the other muſt at the leaſt be extant when the change is made, though it were not extant before. As for example. The bread, which at his ſupper Chriſt toke into his hands, was one certaine ſubſtance: the other was his owne body, which he had taken of the bleſſed virgin Mary. Now when Chriſt ſayd ouer the bread, which he had taken, This is my body: we beleue, that he changed the bread into his body, and we call the paſſing of the ſubſtance of bread, into ỹ ſubſtance of Chriſtes body, tranſubſtantiation.

Two real ſubſtãces be requiſite to a tranſubſtantiatiõ.

This beleefe we build vppon the deedes and words of Chriſt. Vppon his deedes, that he toke bread, and bleſſed or gaue thanks: Vppon his words, in that he ſayd, This is my body. we beleue his words to be proper, becauſe (beſide that he ſpake them in the way of bleſſing, of inſtituting a Sacrament, and of commanding his Apoſtles to make this thing) he alſo expoſided them himſelf, as not being only contented to ſay, This is my body, but adding thereunto, which is geuen for you.

Two grounds of trãſubſtantiatiõ.

Vppon theſe vnfallible grounds, we ſay that the thing pointed vnto, is Chriſtes owne ſubſtance really preſent at ỹ ſpeaking of the words. And ſeing we know the ſame to haue bene bread before, and that it can not be at once both materiall bread, and withal Chriſtes body (for that the ſubſtance of bread is not vnited to the perſon of Chriſt) we are conſtrained to beleue, that the bread was changed or tranſubſtantiated into Chriſtes body.

Breade is not vnited to Chriſt.

Such a change is not only poſſible, becauſe bread is a creature able to be changed into Chriſtes owne body: but it is alſo moſt conuenient, as well to make the external ſacrifice of the new teſtament (for no externall ſacrifice is made without a change) as alſo to make it according to the order of Melchiſedech: whoſe ob-

Leu. 12. Why bread is chãged into Chriſtes body. Gen. 14.

lation

lation began in bread and wine, but was ended in blessing Abraham, and in pronouncing him blessed to the high God. the which prophetical figure the true Melchisedech Jesus Christ fulfilling, toke bread and wine, to beginne his new sacrifice withall: but by blessing & pronoūcing, this is my body, he ended his vnbloody sacrifice, in that blessed sede of Abrahams own body and blood. Psal. 109. Cyp. ep. 3. lib. 2.

Thus we see touching these words, this is my body, both a sufficient cause, why transubstantiation may be in them beleued: and an vndoubted possibility of the same. But concerning the other words, I am the true wine, alleged by M. Nowel: the very first ground of al transubstantiation lacketh in them.

For whereas in euery transubstantiation two particular and seuerall substances are to be graunted, one which may be chāged, an other into which the change may be made: in these wordes, I am the true vine, here is but one particular substance, which is Christ him selfe. As for the true vine, either it is Christ him selfe, (and so it is no seuerall substance from him, whereunto he may be changed) or els it is no particular substance at all: but only a generall name of a kind of substance, which hath in it self no determined and proper being. For as, before Christ spake, there was no such vine extant, which might be pointed vnto: so by speaking he made no such true vine any where, he brought foorth no such materiall thing, nay, he ment not of any vine or of any other creature vnder the sonne: but only ment him selfe to be that in his own person towards vs his members, which the natural vine is towards his branches. And therein him selfe to be so much the truer kind of vine, thē ỹ natural vine is: because the myce, which vniteth his members to him the head of his mysticall body, is more true and more nigh to the spirit of God (which is the truth it self) then any material vine can be nigh to his own branches.

The true vine is no particular substance distincted frō Christ

How Christ is the true vine.

Seing then transubstantiation can not be made otherwise,

then by turning one materiall substance into an other: where one material substance only was found, there possibly could no transubstantiation be made. Christ in dede is one substance, but the vine, he spake of, was no one particular substance at all.

It was therefore a great ouersyght to compare these wordes, I am the true vine, to these, This is my body: which words were so spoken, that by the circumstance of the supper they are vnderstanded to pertein after a sort to two substances, to the one, as take before the begnining of Christes wordes, which was bread: to the other, as made present at the end of them, which is ỹ body of Christ. For this which is bread, when Christ taketh it into his hands, afterward when he sayth of it, This is my body (by chāging of the former substance) is made from bread the substance of Christes own body. Here are two particular substāces, of ỹ which one both may be right well changed into the other, & so much is signified by Christes dede & word: but in these words, I am ỹ true vine, sithens two particular substāces are not, but only one: the like change could neither be ment, nor be made by any meanes.

Again in euery trāsubstātiatiō as two substāces are presupposed first or last really extant: so when the change is made, one of ỹ twayne must ceasse to be: for so much as it is chāged into ỹ other substance. as, when water was made wine, the water was no more extant: but the wine only was extant, into whiche the water was changed. If in these words, I am ỹ true vine, any change at all might be, Christ were the thing that should be changed. for he is personally affirmed to be the true vine, in whose person two natures are beleued. Seing therefore in the proposition he occupieth the inferiour place (whiche thing is clerely signified in that he is construed before the verbe, and (as it were) is made to serue & to be subiect vnto the true vine) either nothing is meant to be changed, or els Christ him self is the thing.

Ioan. 2.

In these wordes eyther christ is changed or nothing.

Now

Now it is clerely impossible, ỳ Christes person should change his owne substance, because he is God. Who saith of him self by the Prophete, Ego Dominus, & non mutor. I am the Lorde, and am not changed. Therefore Christe can be changed into no substance at all, muche lesse he may be changed into the true vine: whiche it selfe is no determined or peculiar substance distincted from Christes person.

Christ cā not be changed. Mala. 3.

But when after bread taken it is said: This is my body, the bread may be right well changed, because it is a mere creature subiect by nature to mutatiō. So that looke how much ods there is betwene God, who is immutable, and his creatures, whiche are alwaies changed: so much soner may the bread be made Christes body, then Christ can be made the true vine. Whereupon it insueth that M. Nowell anouched that, which was vtterly false: & he said it maruelouse ignorātly, when he affirmed these words, I am the true vine, to proue a transubstantiation as wel, as, this is my body.

The bred is subiect to change.

M. Nowels false assertion.

What M. Nowel? take you vpon you, to chalenge all the Papists in so weake a matter: wherein a yong Logician would not only be able to aunswere you, but also to driue you out of the scholes? You bring foorth a proposition, whiche importeth two substances: the one signified by the pronoune, ego, I, the other by the noune vitis, a vine. in whiche proposition eche word doth so violently withstand al maner of substantiall change: that the one can not suffer it through the excellency thereof (which is the substance of Christ) the other can not beare it, for lack of the existēce thereof, because the true vine, whereof Christ spake, is no peculiar nature at all distincted from Christ: but only sheweth the similitude of a truth, whiche truth is found no where els beside in Christ him selfe. in so much that if Christ should be changed into the true vine, he should be changed into a property of his owne:

Eche part of M. N. propositiō is against transubstātiation.

howbeit that could be no change from one ſubſtance to another, ſith it is only one ſubſtance in all.

The part in this propoſition beareth a tranſubſtãtiation.

But is it like in ỹ ſupper of Chriſt, where he ſayth, This is my body? Is the bread, ouer which theſe words were ſpoken, a ſubſtance, which can not be changed? Is it any more then a creature without reaſon and ſenſe? On the other ſide, is not the body of Chriſt a reall ſubſtance, into which a change may be really made? Is it not a ſubſtance different from the ſubſtance of bread both in number and in the kind of nature?

The obiection.

Perhaps M. Nowell wil ſay, that albeit ſo great a difference be found betweene I am the true vine, and, This is my body, cõcerning the two extreme and vttermoſt parts, which are Chriſt, and the vine: bread, & Chriſtes body: yet at the leaſt the verbe, which doth couple them together, is like in both propoſitions. For as in the firſt perſon Thriſte ſayth, I am the vine: ſo it is ſayd in the third, This is my body. Now M. Nowell ment by like, that the verbe eſt, is, doth ſignifie no otherwiſe in this is my body: thẽ the verb ſum I am, doth meane in theſe words, I am the true vine.

The anſwere.

As though the matter, & things them ſelues, which are ſignified by the two vttermoſt parts of a propoſition, were not of more importance: then the verbe alone, which ſerueth to couple them, and to ſhew the agrem ent of ỹ one toward the other. But what if the verbe alſo be otherwiſe put in, this is my body: then it is in, I am the true vine? Then ſurely, theſe two propoſitions, which M. Nowell compareth together as in all points like (touching tranſubſtantia tion) ſhalbe found in euery point diuerſe, touching the ſame matter.

The ſignification of the verbe, Sum, es, fui.

The words, ſum, es, fui, doth ſerue to ſignifie ỹ kind of being, which euery thing hath, according to ỹ matter & caſe wherein it is vſed. Sometime it ſignifieth the general, or ſpecial, or perſonal & proper nature of a thing: ſometyme ỹ differẽce thereof, ſometyme the

the proper or the common accidents belonging to it. Yea some-tyme it only meaneth such a being, as is in the mind or vnder-standing, without any reall existence at all, as when we say, synne is nothing: or, synne is euill: ỹ verbe, is, doth serue to shew after what manner the reasonable mind conceaueth synne: the which conceyueth it as being in deede nothing, because it is no creature made by God: but yet the mind speaketh of it and con-syddereth it, as somewhat. Verily as the lack of a perfectiõ, which should haue bene really, where synne is now said to be. How synne is said to be.

Among al these kinds of being, the verbe sum, es, fui, doth most properly serue to signifie God him self: who (as he said to Moy-ses) is he, that is by nature, & therefore he named him self, Ego sum qui sum, I am who am. Next vnto God it signifieth euery sub-stance most principally, as euery one partaketh of God a most excellent and perfit being. God is most properly. Exo. 3.

And as among all substances they are most principally such which are most really determined, and limited by nature, as this man, that bread, this body, and such like peculiar substances, which are also named the first and chefe substances, and can not be dinided into any creatures more particular, then them selues are: euen so they are most specially meant by the verbe sum, es, fui, whensoeuer they may be so ment. Particu-lar substã-ces haue their being next vnto God.

They nede haue no reason brought for proufe, that they are really ment to be that, which they are called, whẽ they are named together with the verbe substantiue, sithens if there be not eui-dent reason to exclude their proper meaning, naturally they are included. Thus when it is said: The word was God, the word was made flesh, there was much grasse in that place, the sonne of man shalbe three days in the hart of the earth, John was in the desert, thou art Christ, this is Jesus of Nazareth: in these and in such like places we must not aske why sum, es, fui, doth signify Ioan. 1. Ioan. 6. Matt. 12. Marc. 1. Matt. 16. Matt. 21.

those particular substances really, to be that which they are named: but if it chaunce otherwise, we aske, why it doth not signifie, as it should chiefly doe.

Which being so, we must seeke the reason why these words, I am the true vine, doe not signifie Christ him self to be ỹ substance of the true vine whiche, thinge the verbe substantiue semeth to import. But, as the truthe is, when Christ sayth, I am the true vine, he can not meane, I am the substance of a vine: for if he were so, he were not Christ. Because the substance of Christ, who is God and man, differeth wholy from the substance of a vine. But Christ pronounceth of him self, I am this, or that: therefore we are compelled so to expound his words, that his person may stil be saued. He sayth not, I am changed into a vine: or I am made a vine, the which words import a new kind of being with the losse of the former Being: but he sayth, I am the true vine, wherein somwhat is rather attributed or geuen to his former substance, then any thing taken from it, and much lesse the former substance it self is wholy taken away.

Why, the verbe Sum, doth not signifie Christ to be the substance of a vine.

If then it repugne to the nature of Christes wordes, that he should in thē be thought to be spoiled of his substance, by whose words his substance is rather enriched and augmented: we must nedes find out some other way of expounding those words, then to affirme that Christ is the substance of any materiall vine. Seing then these two substāces (for so in word they seme to be, although in dede they can not so be ment) seing (I say) these two diuerse substances Christ & a vine can not either be wholy one, whiles they be diuerse, or be wholy diuerse, whiles they be said to be one: a wise man auoiding (as nigh as may be) all absurdity, seeketh out such a meaning: that both natures may remayne still seuerall concerning their diuerse substances, and that they may communicat and agree in some quality, which is common to both.

It is against reason, to take away Christes substāce by words, which signifie a vertue thereof.

The

The which consyderation made al the lerned Fathers in these phrases of speache, I am the dore, I am the way, I am the true vine, the rock is Christ, Ihon Baptist is Elias, and in such like, to shew what condition qualitie or propertie was common betwene these natures, without any surmise at all that any transubstantiation could be meant in those words: in all which propositions the verb sum, es, fui, doth stand to signifie an accidental, and not a substantiall agreement betwene diuerse natures & substances. Ioan. 10. 14. 15. 1 Co. 10. Math. 11.

But it is far otherwise, when Christ hauing taken bread, saith after blessing, This is my body: for in those words two seuerall natures are not ioyned together, and thereby affirmed still to be the substances they were before. It is not sayd, This bread is my body. No Euangelist, no Apostle, no Disciple reporteth Christes words in that sorte: such additions comme from Luther, from Zwinglius, from Oecolampadius, from Caluin: but not from S. Matthew, S. Mark, S. Luke or S. Paule. The true Apostles of God by the instinct of the holy Ghoost were so far from the minde of saying this bread, or this wine: that they did put the pronoune this, in such a gender: as neither could agree to bread nor to wine, whereof I haue spoken sufficiently before. Two substances be neither named nor meant in This is my body. This, can not be referred to bread or wine.

The proposition then being such, as nameth one substance only, and that moste particular: there is no cause, why the verb, est, is, ought not to stand in his moste proper and vsuall signification, verily to signifie this one thing, which was knowen to haue bene bread, by Christes word to be the substance of Christes owne body: which if it be once graunted, it will necessarily follow: that this, which is the substance of Christes body, is not also common bread, because those natures were not at any time appointed to be together in any one propriete of person. The body of Christ is not common bread.

If it be not common bread, and yet it doth seme so: it will insew, that the substance of ỹ bread is changed into Christes owne

ſubſtance, which is really preſent vnder the forme of common bread. Thus I haue ſhewed cauſe, why the verb eſt, is, doth ſignifie otherwiſe in, this is my body, then in theſe words, I am the true vine: by reaſon of which proper vnderſtanding of the verb ſubſtantiue, tranſubſtantiation is of neceſſitie inferred.

For as when I heare it reported for certeine, that Peter, who was in the morning at Douer, was ſeene the ſame night at Calis, I doe thereby vnderſtand, that Peter paſſed ouer the ſea, not becauſe ſo much was ſpoken, but becauſe it foloweth vpon that, which was done: Euen ſo, when I reade, that Chriſt in his ſupper toke bread, and ſayd after bleſſing: Take, eate, this is my body: I vnderſtand the bread, which by nature is not Chriſtes body, by bleſſing and ſpeaking to be made his body, and conſequently to be changed from his own ſubſtance into the ſubſtance of Chriſtes body. None of all which things can be reaſonably applied to the other words, I am the true vine.

The conſequent whereby trãſubſtantiation is gathered.

For which reaſon I conclude, that whereas in euery propoſition three parts are either expreſſed, or imployed: the one which goeth before the verb, the other which foloweth after, and ỹ verb it ſelf: euery one helpeth to proue tranſubſtantiation in theſe words, This is my body: and euery one hindereth the proufe of the ſame tranſubſtantiation in the other words, I am the true vine. So diſcrete a chalenge M. Nowel made in comparing theſe two ſayings together. But who can looke for better ſtuffe at his hands, ſith he hath forſaken the notable wiſedom of the Church of God, and taketh Caluins dreame to be Gods word?

Euery word of ỹ two propoſitions is againſt M. Nowell.

Hitherto, M. Nowell, I haue ſhewed the true meaning of euery word of the two propoſitions by you alleged. But now I haue ſuch confidence in the cauſe of thoſe Catholikes, whom you name Papiſts: that I will graunt you for farther diſputations ſake, euery thing to be otherwiſe, then it is in dede. Let vs imagine,

gine, that Christ were not God, and therefore might be changed in substance: that the true vine were a certeyne particular vine seuered from Christ, into the which a real change might be made: that the verb sum, I am, did stand to signifie a being in substace, and not in qualitie alone: yet these words, I am the true vine, wold not proue as well a transubstantiation, as, This is my body: for that transubstantiation wold be better proued in all doutes moued therevppon, which were the more semely for Christ to worke. But it is a great deale more semely for him, to turne bread into his body: then to turne him self into a vine. Because it is to be thought, he being the wisedom of God changeth allways for the best. which were not so, if in stede of him self he should leaue vs a materiall vine: and yet in turning bread into his body, the change is made for the better by infinite degrees. Therefore these words, I am the true vine (though al other thigs were equall) could neuer proue that vnwise change so well: as, This is my body wil proue a most wise & happy change of common bread into the bread of life.

Christ is grated for argumets sake, which is not true.

The more semely transubstantiation wold be the better proued

Moreouer, these words, the vine, albeit they were ment of a certeyne vine: yet there is no necessitie, that they should shew it present. Sith those words may be verified of a vine, which being a hundred mile thence, were knowen to Christ alone: as likewise, whē S. Paule sayd, The rock was Christ, the rock whereof he spake was not present w̄ him: but in his mind he noted a certeyne rock, which yet in truth it self was not very certeyne (touching any one materiall rock) because two diuerse rocks were stryken, out of which water flowed at diuerse tymes. But (as I was about to say) the true vine, being only described by those termes, might be vncerteine to the Apostles and to the hearers of Christ, either because they neuer knew it, or because they haue forgotten it. So that these words, I am the true vine, will not as

The, doth not shew a thing present.

1. Co. 10.

Exo. 17. Num. 20

The true vine might be vnknowē to the Apostles.

well proue a tranſubſtantiation, as the other words, This is my body. For both the bread, which was changed, was firſt preſent, and the body, whereunto the change is made, is preſently ſhewed, taken, and eaten vnder the forme of the ſame bread.

It is doubtleſſe a great help in prouing tranſubſtantiation, to know both the vttermoſt partes, and to be able to bring that foorth, into the which the other is changed. For the nature of proof among men conſiſteth in making a thing plaine to reaſon, by the meane of ſenſes: and among faithfull men, it conſiſteth in making it plain to faith, by the meane of the ſame ſenſes. If one ſhould aſke where the vine is, whereof Chriſt ſayd, I am the true vine, and ye could not bring it foorth: and on the other ſyde, if I could bring foorth the body of Chriſt, into which ẏ bread were changed: although you might as wel beleue the tranſubſtantiation of Chriſt into the vine through the word of Chriſt, as I do beleue the tranſubſtantiation of bread into his body: yet you could not ſo wel proue it, becauſe you could not ſhew it ſo well.

Proufe.

The vine, is leſſe then, this vine, and the proof that (this) maketh, doth far excede the proof that (the) can make. If an inquiſition were made, who had done a certeyne murder, and you ſaid the man hath done it, but I could ſay, this man hath done it: I ſuppoſe, all the Iudges in the world wold ſay, that I proued the murder done better, then you. when it is ſayd, the man hath done ſuch a murder, albeit the Iudge beleue the ſaying: yet his vnderſtanding is not quieted, but he aſketh farther, which man is that? But when you come ſo nigh to the point, as to ſay, this man hath done it: nothing cā be aſked more plaine. which being ſo, albeit I graunted a tranſubſtantiation in eche ſaying: yet M. Nowell had not ſayd truly in affirming, that theſe words, I am the true vine, do proue as well a tranſubſtantiation, as, This is my body. By how much (this) in making proof doth paſſe (the)

He proueth beſt who ſheweth the thing moſte really preſent.

by ſo

by so much the later words wold better proue a transubstantiation, then the first.

Besydes this, when two transubstantiations are affirmed, of the which one hath bene in some like sorte practised before, but the other hath not bene likewise practised: those words which affirme such a transubstantiation, the like whereof hath bene before done, do proue the sayd transubstantiation better: then those that speake of a thing, that neuer was done.

Bread was vsually turned into Christes body, whiles he liued in earth: for his body was nourished with bread, the which bread was turned into his flesh. Quamobrem rectè nunc etiam Dei verbo sanctificatum panem in Dei verbi corpus credimus immutari. Wherefore now also we beleue well (sayeth Nyssenus brother to S. Basile) the bread, which is sanctified with ỹ word of God, to be changed into the body of God the word.

Bread was turned into Christes body whiles he liued. In orat. Catech.

This argument also Damascene, Theophylact, and Euthymius do make. So that it is no newes for bread to become Christes body: but for Christ to become a vine, that, as it is throughly impossible, because Christ is God and vnable to be changed: so albeit we did graunt it possible, yet it were ỹ harder to proue it, because it had not bene done before.

Li. 4. ca. 14. in Ioan. 6. in Math. 26

Last of all, there was neuer any auncient Father, or Generall Councell, nay there was neuer no learned man, were he Catholike or otherwise, there was neuer none of the lay people, no woman, no childe, no naturall foole: which tooke or thought any vine or rock in the whole world to be the naturall substance of Christ: Notwithstanding that Christ had sayd, I am the true vine, and S. Paule, that the rock was Christ. But if we come to these words, This is my body, and consider them so pronounced, as they were: we shal finde, not only thousand millions of faithful people to haue beleued the bread, ouer which those words are

No man euer toke any vine or rock to be Christ. Transubstãtiation beleued.

ſpoken, to be changed into Chriſtes body: but alſo whole Generall Councels, wherein many hundred of Biſſhops and of great clerks haue bene gathered together, to haue taught and decreed directly or by manifeſt ſequele ỹ doctrine of tranſubſtantiation: as the Councels of Lateran, of Baſile, of Conſtance, of Florice, of Trent. which all are knowen to haue agreed in this behalf.

Tranſubſtãtiation decreed & taught.

Beſides many auncient Fathers haue moſte conſtantlie written the ſame: as S. Iuſtinus the Martyr, Irenæus, Tertullian, S. Cyprian, S. Ambroſe, S. Chryſoſtom, with all the reſt. The proſecuting of which argumẽt were at this preſent to far diſtant from my principall intent: but in caſe I may vnderſtand, that theſe few reaſons doe not ſatisfie M. Nowell, or any other man to whome my labour may doe good, I will proue moſte fully the doctrine of tranſubſtãtiation both out of the holy ſcriptures, and out of the holy Fathers.

In Apo. 2 2. li. 4. ca. 34. 3. l. 4. cõt. Marc. 4. de cẽn. Dom. 5 de ijs qui init. cap. 9. 6. hom. 60. ad P. Antio.

Now for M. Nowell, not withſtanding al theſe ſeuẽ differences, to affirme ỹ no Papiſt ſhal euer be able to ſhew cauſe, why I am the true vine: doth not proue as well a tranſubſtantiation, as theſe words, This is my body: it was an ignorance in a preacher not pardonable. For if I ſhould only ſtaye vppon the laſt argument, wherein all Chriſtendom is ſhewed to haue beleued tranſubſtantiatiõ through theſe words, This is my body, and that as well before in dede, as by confeſſion of our aduerſaries, euer ſence the great Councell of Laterã (which was kept about three hundred yeres paſt) ſeing M. Nowell for his parte could not bring forth one reaſonable creature, that euer ſurmiſed any tranſubſtantiation in theſe words, I am the true vine: were not cauſe ſhewed, why theſe words, I am the true vine: did not as well proue a tranſubſtãtiation, as theſe words, This is my body?

The faith and doctrine of the Church is a reaſon of the thing taught.

S. Paul thought it a ſufficient prouf of reſurrection, to ſay: If there be no reſurrection, our faith and our preaching is in vaine.

But

But that can not be so (as S. Paule concludeth) therefore likewise the faith of all Christendom these three hundred yeres together was a cause, why a transubstantiation should be proued by the one words much rather, then by the other. 1. Co. 15.

M. Nowell.

M. Nowell.

Is not this as plainlie spoken and as pithily, I am a true, or a very vine: as, this is my body?

IT were small pleasure to me, M. Nowell, to impugne your words, against whose person I haue no quarell: were it not, ỹ you are ⁊ wold be accõpted a teacher in ỹ realme of England, which kinde of men as it is moste necessarie, when by lawfull commission it preacheth the Ghospell, which it hath taken of the Apostles and their successors: so is the same moste pernicious, whẽ it preacheth a Ghospell of his owne framing, otherwise vnderstanded, then they tooke it of their Prelates, vnder whome they lined, before they departed frõ ỹ fold of Christ: who appointed S. Peter to be ỹ generall sheperd of his whole flock in earth, in whose chaire the Bishops of Rome sit by lawfull succession. Act. 15. Galat. 1. Ioan. 21. Chryso. ibidem.

Is it then so plainly and so pithily spoken, M. Nowell, I am a true, or a very vine: as, this is my body? If the words, I am a true vine, or a very vine, be as pithy, as those of Christes supper: without controuersie they must as well institute a Sacrament of a true and of a very vine, as Christ at his supper did institute a Sacrament of his owne body and blood. For words a like pithy, must work an effect of like pith: otherwise, if ỹ words of the supper do work that, which the words of a true and very vine do not work: you haue spoken falsly, in affirming that it is as pithily sayd, I am the true vine, as, this is my body.

These words be more pithy, which instituted a Sacrament.

Before Christ came in to the world, he made diuerse figures of his last supper: as that of Melchisedech, of the Paschall lãb, of manna Gen. 14.

Exod. 12 & 16. Leuit. 2. & 22. manna, of shew bread, of wheate meale, & of such like. was there likewise so many figures made, to prefigure that he wold be a verie vine?

3. Ioan. 6. When he was come into the world, he promised at Capharnaũ that, the bread which he wold geue was his flesh. Made he the like of geuing any vine to vs? or of making him self a very vine?

4. When the houre of sacrificing the Passouer was come, he sent S. Peter before, to prepare the passouer, which was but the shadow of his supper. Did he likwise make a certeyne banket, or any like matter be prepared for him: which might be the shadow of him self in any such respect, as he is the true vine? He did eate the

5. Math. 10. 26. Act. 1 Ioan. 13. passouer with all the twelue, a mysticall number, as it may well appere in the holy scriptures: one of ỹ which was departed from him, before that he sayd: I am the true vine.

6. Luc. 22. He protested his desier to eate this passouer, but not so to eate, or to be made any vine.

7. Ioan. 13. He washed his Apostles feete immediatly before his supper: wherein he said, This is my body: but not immediatly before that he said, I am the true vine.

8. Ioan. 14. Psal. 22. Prou. 9. He sate at the table, when he said, This is my body, which was the place, whereupon he wrought his mysterie: but he rose and went out of the place, before he said, I am the true vine. And so lacked the circumstance of that table, whereof Dauid and Salomon had prophecied. To make his supper, he toke bread: but he

9. toke nothing at all, to make thereof a vine. Therefore there is a more reall ground of the one, then of the other.

10. He blessed at his supper: he did not so, when he said, I am the true vine: and yet surely ỹ words, wherewith blessing is ioyned, are thereby the playner.

11. He gaue thankes there, but not here: which is a token, that the mysterie of his body was the greater.

He

He brake there, but not here: whereby the very vine lacked a notable ceremony concerning ỹ representation of Christes death. 12.

He gaue there, but not here: because in his supper the cheif gift was eternall, and geuen by Christes hands to theyr bodies and hartes. 13.

He sayd there, and also he did those other things, as S. Luke reporteth, λέγων, saying: wherein he doth vs to vnderstand, that Christ at his supper as well did, as sayd: for he toke, he blessed, he brake, he gaue saying, to wit, his saying and doing went together & one made the other plaine: but whē he said, I am the true vine, he did nothing els, whereunto his words could appertayne, so that the dede might geue light to the word. 14. Luc. 22. Ioan. 15.

At his supper he bad his Apostles, take: not so in speaking of ỹ true vine, because they had already the gift of being the braunches of him, the true vine. 15.

At his supper he bad them eate: not so in the other place. for ỹ he prouided no eternall meat vnder the forme of any vine, as he had prepared his owne flesh vnder the form of bread. 16.

At his supper he sayd, This is my body, where one substance only is named: and yet that by Christes doing and speaking is vnderstāded to be verified within the cumpasse and form of that, which once was knowen to haue bene the substance of bread: but in these words, I am the true vine, two substances are named: of the whiche one is only a proper and peculiar substance, the other is taken vnproperly, and is no reall substance distincted from Christ. 17.

There the words passe from the worse to the better, from that which was bread to the body of Christ: here they passe from the better to the worse, from Christ to the name of a vine. 18.

There is in the former part a demonstration, by pointing to this thing really present: here it is only described to be the true 19.

vine, but no such creature is shewed or brought forth

20. There such words are added, which restraine the name body

Luc. 22. to that true body of Christ, which died for vs: here such words be added, which declare the true vine, which is spoken of, not to be

Ioan. 15. a natural vine, but a parabolical vine. for it is said afterward: As a branche can not beare fruit of it self, vnlesse it tarry in the vine: so neither ye, except ye tarry in me. See the ods, M. Nowell, This is my body. which body? which is deliuered for you. to say, this is mine owne substance, the very same, that is put to death for you. but concerning the true vine he saith, As the braunche can not beare fruit, vnlesse it be in the vine: so can not we beare fruit, except we tary in him. The particles as and so, be words of similitude, and not of substance.

The circūstance of ỹ words in both places.

Behold how he is a vine, by a similitude, and by a metaphor, by an exāple, by hauing a like propriety towards vs: as the vine hath towards his owne braunches.

These be other manner of circumstances, for the pithy and plaine setting forth of his reall body vnder the form of bread: that you can bring any to make so much as an apparence, that Christ should be a vine. And is yet the one with you so plaine & so pithy,

21. as the other? To what case would you bring the words, this is

In Apol. 2. my body: if your power were to your will?

22. S. Iustinus the Martyr calleth them words of praier, because

De prod. Iud. they were spoken with thankesgeuing.

23. S. Chrysostom, words which consecrate the things set forth: be-

De iis qui init. cap. 9. cause they make a Sacrament of ỹ bread and wine. S. Ambrose calleth them words of blessing, and a speache which worketh: because they are spoken with the intent of working that they sound.

24. S. Augustine nameth them a mystical praier, of consecrating, of

In epi. 59 & li. 3. de Trin. c. 4 vowing, or offering, because they consecrate, vow and offer vnto God the substance of bread and wine: to thend it being accepted of him,

of him, may be made the body of Christ our only sacrifice, wherein the oblations of the new law must end.

You making these words no more pithy, thē, I am the true vine, would haue them worke no more: then metaphorical words do work. which is to say, that they teach only a comfortable doctrine: but worke no essentiall thing in the substance of bread, whiche is set forth to be consecrated.

Christ after his body was consecrated, sayd to his Apostles, Make this thing for the remembrance of me: but after the wordes of the true vine were spoken, he bad no thing to be done or made for any purpose or effect. 25.

The making of Christes body was euer accompted a greate sacrifice, as the greeke Liturgies and latine Masbookes declare: but there neuer was hard of any vine, that was in that opinion among the faithfull. 26. S. Iames. S. Basil. S. Chry.

The words, which consecrate Christes blood, shew likewise, what is to be thought of, this is my body: but the true vine is not so confirmed by any other like consecration annexed. 27.

The blood is pointed vnto within a cup or chalice, declaring the body also to haue bene pointed vnto vnder the form of bread: but the vine was not so limited within a certaine place, where it might appere to any sense of the Apostles. 28.

It is called the blood of the new testament, or the new testament in Christes blood: the like addition is not made to ỹ true vine. 29.

The very cup of Christes supper is said to be shed for vs, because the blood is conteined in it, which was only shed for vs: ỹ like is not said of any thing, wherein ỹ vine might be conteined. 30.

The wordes of Christes supper be so playne and so pithy, that if we take them not as they sound: the pronounes hoc and hic shall lacke their nowne substantiue. 31.

32. The verbe eſt, is being once taken for ſignificat, ſhall haue no ſubſtantiue at all, to be his nominatiue caſe.

33. The noune corpus, body, being expounded for the figure of Chriſtes body, ſhall not agree with his participle διδόμενον, datum, geuen: or els the relatiue quod, which, ſhall not agree with his antecedent corpus, body: except we deſend a figure of Chriſt to haue bene crucified for vs. None of all theſe things compell vs, to take theſe wordes, I am the true vine, in ſuche ſorte. There is no pronoune, no Relatiue or Participle, which may ſo reſtrain the nature of the wordes: but that we may take Chriſtes kind of being the true vine, for hauing the qualitie of a true vine, and not being any vine in a ſeuerall ſubſtance.

34. Three Euangeliſts haue writen, This is my body, one after an other, confirming the propriety of the wordes: but only S. Jhon wrote, that Chriſte ſaid, I am the true vine. Nowe that is not ſo plainly ſaid, whereof four men write conformably, as that, which one writeth alone. For if an other had writen the parable of the vine, perhaps he would haue added other wordes to haue made it plainer, although it be plaine enough already.

35. For the honour of theſe wordes, This is my body, Churches and Altars haue bene builded: where that bleſſed body might be conſecrated vnder the forme of bread. For any vine I neuer thinke the like to haue bene done.

36. You your ſelues allow at the leaſt a ſquare table, where this is my body, may be ſolemnly pronounced: but not ſo for theſe
37. wordes, I am the true vine.

1. de ſpir. ſanct. l. 3. cap. 12. 1. Cor. ho. 24. 3. in Pſal. 98. The body whereof Chriſt ſpake, hath bene taught to be adored vnder the forme of bread by S. Ambroſe, S. Chryſoſtom, S. Auguſtine, & all the Fathers. You are the firſt M. Nowell, who would either a vine to be adored equally with Chriſtes body: or els his body to be no more adored in the Sacrament of the altar

then

then a parabolicall vine. For to that end your words runne, that as wel Christ should be a vine: as that whereof he spake in his supper, should be his body. to say, that his body is only present in a parable at Christes supper. M. Nowell scope

S. Chrysostom calleth these words, I am the true vine, a parable, and therefore saith: Quid vult hæc parabola significare, what will this parable meane? And againe: Vide, quàm diligenter hanc parabolam exequitur. See, how diligently he prosecuteth this parable. But thought he, trow you, that: This is my body, was likewise a parable? No, no, it neuer was his minde. For writing vpõ these words, Take, eate: this is my body, and hauing asked, why the disciples were not troubled hearing that thing, he answereth: Quia multa iam, & magna de hoc antea disseruit, because Christ hath disputed of this thing, many and great things before. where no dout at al can be, but that S. Chrysostom meaneth the the disputation kept at Capharnaum: where Christ promised the bread whiche is his flesh, affirming his flesh to be not only true meate, but to be meat truely, therein shewing: that it is meat not only concerning the truth of nourishing, but also concerning the maner of eating it. vpon whiche place S. Chrysostome writeth, that Christe called his flesh truely meate, either because it is the true meate which saueth the soule, or to confirme them in his former sayings: ne obscurè locutum in parabolis arbitrarentur, sed scirent omnino necessarium esse, vt corpus comederent: least they should thinke him to haue spoken darkly in parables, but should know it to be by all meanes necessary, that they should eate his body. 38. In Ioan. hom. 75. Chrys. in Matth. hom. 83. Ioan. 6. Chrys. in Ioan. hom. 46.

There is no parable in the wordes belonging to the gift of Christes flesh.

Behold, in promising his flesh, and in affirming it to be meate in deede Christ spake not in parables: much lesse could he do so in performing his promise, and in saying, Take, eate: this is my body. Yet M. Nowell thinketh a parable as plaine, as that speache

which is no parable: Forgetting ẏ Chriſt ſaid him ſelf to ſpeake
Matt. 13. in parables to the multitude, ſo that the hearers did not vnder-
ſtand him. Yet M. Nowell will haue, I am the true vine, which
is a parable, to be as plaine, as, this is my body.

39. S. Auguſtine ſaith, Chriſte is called a vine by a Similitude or
Trac. 80 in Ioan. Contra Fauſt. li. 20. ca. 13: Metaphore: but he neuer taught the like, of, this is my body. For
he ſaith, Noſter panis & calix certa conſecratione myſticus fit no-
bis, nõ naſcitur: Our bread and chalice is not borne, but is made
myſticall to vs by a certain conſecration. That, which is conſe-
crated, is in dede made ſomwhat, which it was not before, & not
only ſhewed to be a thing by a ſimilitude. A parable or ſimilitude
(as I am the true vine is) hath no conſecration belonging to it.
but our bread hath a certeine conſecration, which worketh ſome
myſterie: and what conſecration is that, beſyde the effectual ope-
ration of theſe words, this is my body?

40. Chriſt was the true vine, before he ſaid, I am the true vine: but
the thing pointed vnto at his ſupper was not his body, before it
was ſaid, This is my body. Therefore theſe words, which make
a new thing, when they are ſpoken, are more pithy: then theſe,
which only ſhew a thing already extant. But are metaphors vſed
to be really made after a certeine maner of conſecration, Maiſter
Nowell? They be named and writẽ many tymes, but they be ne-
uer conſecrated or made really.

41. S. Cyrillus writeth, that he called him ſelf a vine exempli ratio-
In Ioan. li. 10 c. 13 ne: by the way of example. But what? ſaid he likwiſe, this is my
The vſe of an exãple. body, as it were for examples ſake? whẽ we bring an example, we
bring it to proue ſome other thing, which is more principal, then
the example was. Chriſt intẽding to teach in what ſort his diſci-
ples depended vpon him for their ſpiritual life, ſheweth it by an
example of the vine: but in his ſupper his own body conſecrated,
made, and eaten was not an example brought to declare an other
thing,

ning: but it was the principall thing it self, which was intended.

Therefore, this is my body, was more pithily said then, I am the true vine. For the principall always more pithily then the rest, which is alleged for to serue an other purpose: in so much that S. Cyrill sayth, Longè ab omni ratione remotum est, ad naturæ substantiæq; rationem illud traducere, quod per similitudinem dictum est. It is far distant from all reason, to apply that, which was spoken by a similitude, to a comparison of nature and substance. which words, S. Cyrill spake of the Arrians, who denying these words to be ment of Christes humane nature, by the similitude went about to proue: that as the vine, and the husbandman be not of one nature, so God the father, who is, as it were, the husbandman, and Christ, who is the vine, were not of one nature. Ibidem. The arians reason.

And as the Arians did amisse, to applie the words spoken by a similitude, to the denying of Christes own diuine substãce: right so M. Nowell doth applie the same similitude euill, to disproue by the example thereof the substantiall presence of Christes body in the Sacrament. A similitude must not be applied to disproue a substãce.

But as S. Cyrillus doth returne the argument of the Arians vppon their heads, by shewing how Christ is the vine, and we the braunches according to his humanitie: so may we shew to M. Nowell, that these words of Christ, I am the true vine, serue to shew the reall presence of Christes body in the Sacrament of the altar. I am the true vine, serueth to shew the reall presence of Christes body.

S. Augustine sayeth, Christ was made man, to th'end the nature of man might be the vine in him: of which humane nature we men might be the braunches. S. Cyrill affirmeth likewise, Christ to be the vine euen according to the flesh: and vs to be braunches both spiritually and corporally. He proueth it, for so much as the mysticall blessing maketh Christ to dwell corporally also Aug. in Ioan. Tract. 80 Cyr. l. 10 in Ioã. 13. The mysticall blessig.

ly also in vs, by the communicating of the flesh of Christ. What meaneth he by dwelling corporally? Himself sheweth saying, Non habitudine [illegible] per charitatem intelligitur: verùetiã & naturali participatione. Not only by habit, by power, by effect, or by the state and condition of charitie alone: but also by naturall participation. Lo, he placeth naturall participation, as a farther degree beyond that dwelling of Christ in vs, which is by faith or charitie.

An obiection.

M. Nowell will say perhaps, that the naturall participation of Christes flesh is to beleue, that he is true man and true God: and so to rede vpon him by faith at the tyme of eating bread and of drinking wine. Such cursed interpretations now adaies they bring: as though he, that doth not beleue Christe to be in dede true man and true God, can be ioyned to Christ at all by faith and charitie. But S. Cyrill speaketh of that participation, which is made not only by faith and charitie: but also by naturall partaking his body and blood.

The answere.

We must put a certein iust man to beleue most perfitly, who yet hath not receaued the mysticall blessing or communion of Christes flesh. That iust man is ioyned to God by faith and charitie, but not yet corporally. He is a braunche of the Godhead (which is principally the true vine) and a braunche of the manhod in that he beleueth in Christ, who is true God and man: but he is not yet corporally a braunche of the manhood (which is also the true vine) except he receaue worthily the mysticall blessing, which is the Sacrament of Christes supper: the which maketh Christ to dwell in vs corporally also. Note the word quoque, also.

Also.

For Christ dwelt in his Apostles harts before the last supper by right faith and charitie, and therefore he sayd they were all cleane saue Iudas: but this mysterie maketh him dwel in them corporllay also. And S. Cyrill expoundeth farther, how Christ by the

Ioan. 15.

by the Sacrament dwelleth in vs. For whereas Christ had sayd, except ye eate the flesh of the sonne of man and drink his blood, ye shall not haue life in your selues: He interpreteth life, the flesh of life, in your selues, in your body. That is to say: except ye eate my flesh, ye shall not haue the flesh of life in your body. Vita autem iure ipsa vitæ caro intelligi potest. The life may well be vnderstanded the self flesh of life. In vobis ipsis dicit, id est, in corpore vestro. Christ sayth, except ye eate ỹ flesh and drink ỹ blood of the sonne of man, ye shall not haue life in your selues: that is to say, in your body. Life.

Is not this plaine enough? Then heare yet a plainer similitude, which fully doth open his minde. S. Cyrillus expresly affirmeth Christ to be in vs, and vs to be in him, by the communicating of his body and blood, euen after that sort: as if a man taking wax (which is melted by the fier) do so mingle it with other melted wax, that one maner of thing semeth to be made of both. How think you, M. Nowell? Is one wax mingled with an other by faith and spirit alone? or is it mingled by signes and tokens on the one part, without the reall presence of both waxes. A similitude made by S. Cyrill.

what wicked men are ye, who will make vs beleue, ỹ S. Cyrill did not meane the reall substance of Christes flesh to be reallie and corporallie in vs, by communicating his bodie & blood? If you beleue him not, why do ye not deny his authoritie? If ye beleue his doctrine, why teache you not the same? These be the points, M. Nowell, which you must answer vnto. For euery word, that followeth, is in S. Cyrill euen in that place, where he disputeth of the true vine: though not in such order, as I now put them. which thing I doe, to make his whole mind appeare at once. Thus he sayth. The points to be noted in this place of S. Cyrill.

* 1. The mysticall blessing, or the communicating of Christes body and blood. * 2. maketh. * 3. Christ, or the life, or the flesh

of life. * 4. to be, or to be made, or to be ioyned, or to dwell. * 5. in vs, or with vs, and vs to haue it in our ſelues, or in our bodies. * 6. according to the fleſh, or corporally. * 7. and not only by habit, or power, or by faith, or charitie, or ſpiritually. * 8. but alſo, by naturall partaking. * 9. euen ſo as one melted wax is mingled to an other melted wax, and in maner made one therewith. * 10. By this meanes we are both corporally and ſpiritually braunches of Chriſtes fleſh, which is alſo the true vine.

See now, M. Nowell, how ꝑ parable of the true vine rightly expounded, maketh altogether for our purpoſe. As Chriſt is the true vine according to his fleſh, ſo are we the braunches according to his fleſh. He is the vine, by hauing his fleſh really preſent and vnited to himſelf: therefore we be the braunches by hauing the ſame fleſh really preſent in vs, and by being really vnited vnto it, as the braunche is vnited to his roote. As Chriſt is the true vine two ways, by his Godhead and by his manhod: ſo a mā may two ways liue by Chriſt, by partaking of his Godhead and manhod: by habit only, if he haue a good faith: and by partaking his manhod corporally alſo, if he receaue worthily the Sacrament of the altar.

The vine.

The braunches.

But that Sacrament could no more make vs be braunches according to the fleſh of Chriſt, then our faith and charitie doth make vs to be braunches thereof: except it had his fleſh really preſent. For otherwiſe our faith it ſelf is a better meane to graft vs into Chriſt, then bread and wine is: becauſe it is a ioyning of vs to God in a higher degree. But the myſtical bleſſing in S. Cyrill is made the meane to ioyne vs to God in a higher degree, then faith or charitie. Therefore S. Cyrill and all the Fathers before him, (whoſe minde he profeſſeth himſelf to folow) beleued the reall preſence of Chriſtes fleſh in the Sacrament of the altar: And that by the way of turning the bread into his fleſh.

For

for the flesh of Christ could not be really present, to dwell corporally with vs and in our bodies, except it were corporally reteined of vs. And other way, how to receaue it corporally, I see not: except the bread be changed into it.

Thus you see, what aduantage, I am the true vine, doth bring to the Catholike faith: but no hinderance in the world can be thence deduced against the reall presence of Christes body and blood in the Sacrament of the altar.

M. Nowell.

C May, if Christ had sayd likewise, this is my true & very body, as he sayd, I am a true or very vine what a rule had we then had?

The aunswer.

I Marueile, if M. Nowell think more strength to be in these words, my true or very body: then in these, My body which is geuen for you. as though ỹ true & very body were not geuen for vs. But if the true body were geuen for vs, Christ saying, This is my body, which is geuen for you, sayd also: This is my true and very body. And therein M. Nowell shal haue a rule, to know that Christ spake not metaphorically: for the relatiue quod, which, can not agree with any other word, then with the nonne substantiue corpus, body. which nonne corpus, body, if it stand vnproperlie, the relatiue must nedes repete it so, as it standeth: and then, if this be the figure of Christes body, which is geuen at his supper, the figure of his body is geuen for vs vpon the crosse.

I confesse M. Nowell, I could be content to goe to schole, & to lerne of so aunciẽt a scholemaster as you are: how a word which is but once named (as ỹ nonne corpus, body, in Christes supper) may be antecedent to the relatiue, quod, which, (as the Latins

reade) or nowne substantiue to the participle datum, geuen, (as the Greeks reade) and yet be otherwise ment in his relatiue and participle, then it was being the antecedent or the nowne substantiue. Christ sayd, This is my body geuen for you. wil you diuide the participle geuen, from his nowne substantiue body? If you will not, as the body geuen for vs was the substance of Christes body: so this is the self same substāce of Christes body, which the Apostles are commanded to take, to eate, and to make. In that you turne the words vitis vera, not only a true, but also a verie vine, you are much deceaued. The word vera, is not now to be pressed, as if it were set to signifie a naturall vine (where vnto your words run) but to signifie a perfect vine, in respect of an imperfit: for so we say, he is a true man, meaning a truth in his words and dedes, but not in nature. for a lier and falsifier is also a true man in nature. Euen so Christ meaneth himself to be a moste true and perfect vine concerning the swete frute, which a vine ought to bring foorth and to communicate vnto his branches. For the Iewes being a vine well planted by God, became through synne a soure vine, and brought foorth none other but wilde grapes: but Christ is a true, a perfit, a moste excellent vine, which bringeth foorth swete grapes in his faithfull members of ỹ Church. Thus doth S. Augustine expound ỹ word vera, true, saying: that when Christ calleth him self a true vine, he maketh a difference betwene him self, and that vine, to which it is sayd: How art thou turned into the bitternes of a strange vine?

Tractat. 80. in Io ann.

Esai. 5.

Euthymius declareth the Greeke word ἀληθινόν, to signifie either an excellent, an incorruptible, a spirituall vine: or els a vine, which for his fruit bringeth foorth veritie and truth.

In cap. Ioan. 15.

Now such an addition doth rather detract sumwhat from the naturall and very vine, where of M. Nowell speaketh: then help it any thing. For which cause he should not haue had such a rule

with

with vs, as he thinketh, if it were sayd, This is my true body: sith the word true might haue ben taken for the effect or fruite proceeding from his body. which wold not haue bene so much for our purpose, as when it is sayd, This is my body which is geuen for you. Thus euery way M. Nowell is deceaued in his construction. And no wonder, sith he buildeth not vpon the rock planted by Christ in the Catholike Church: but vpon Caluins new inuentions, which are more feble, then the sands them selues.

M. Nowell.

¶ Christ saith, Ego sum panis, I am bread: and yet no transubstantiation of his body into bread. why should these words, Hoc est corpus meum, this is my body, more transubstantiate bread into his body?

HOw long will you continew in falsifying the holy Scriptures, M. Nowell? when shall a man find you to deale vprightly? where is it writen, I am bread? where sayeth Christ those words? Verily if he had sayd them, yet you may know, he meant him self to be bread only by a similitude or Metaphore: as it was expounded before in the words, I am the true vine. And therefore, I am bread, could import no transubstantiation for seuen causes.

The causes, why Christ cã not be materiall bread.

* 1. The bread, he speaketh of, is no certayne or limited substance. * 2. Christ can not be personally changed, for that he is God. * 3. The verb sum, I am, being ioyned with two natures cleane distant doth always signifie a like condition or propertie, and no identitie of substance. * 4. It were a change made for ẏ worse, such as Christ vseth not to make. * 5. It wold be ẏ harder to be proued, because the thing, whereinto the change should be made, is not pointed vnto, as present. * 6. It had bene a change, the like whereof had not bene vsed before. * 7. It was

neuer taught nor beleued in the Church.

This is my body may worke a change.

But in theſe words, This is my body. * 1. The body is certayne. * 2. The bread taken is a creature made to be changed. * 3. The verb eſt, is, doth not ſtand betwene two diuerſe ſubſtances: but betwene the pronoune and his only noune ſubſtantiue. * 4. The change is for the better. * 5. It is better to be proued, becauſe it poynteth preſently to the thing made. * 6. Bread was before changed into Chriſtes fleſh, whiles he eating bread liued thereby. * 7. The Church beleued, the Fathers taught, and the Generall Councels decreed the change of the bread into Chriſtes body.

It had not bene hard, to haue anſwered thus: if Chriſt had ſayd, I am bread. But phy vppon that impietie of yours, M. Nowell, who in ſo few words commit ſo many faults? You repoꝛte, that Chriſt ſayd, I am bread: and therein you falſify the word of God. It is not ſayd any where, I am bread. For what call you the saying of Chriſt? It is writen, Odiui omnem viam iniquitatis: And again, Omnem viam iniquã odio habui. I haue hated euery way of iniquitie, I haue hated euery vniuſt way. Were it now truly repoꝛted, that God had ſayd: I haue hated euery way? And thereof to conclude, that noman may either walk by the high way, or walk in the path of God: becauſe God hath hated euery way?

M. Nowell hath falſified ỹ worde of God.

Pſal. 118. verſ. 104 & 128.

After the like maner doth M. Nowell repoꝛte the words of Chriſt: who ſayd twiſe, I am the bread of life. And once he ſayd, I am the liuing bread. Now cometh M. Nowell and leaueth out the genitiue caſe in the two firſt ſayings, and the participle in the laſt, and the article in both, and affirmeth that Chriſt ſayd, I am bread. In dede M. Nowell, theſe words be found, as likewiſe we find, I haue hated euery way: but it is no ſmall ſacrilege, to allege Gods word, leauing out any eſſentiall part thereof. And ſpecially

Ioan. 6.

The genitiue caſe left out.

specially when the word left out is so ioyned with the rest: as ỹ genitiue case is ioyned to the noune, which it folloeth, or as the participle is ioyned to his nowne substantiue.

It had bene bad enough, to haue sayd in our tong, which hath articles: I am bread of life. for euen so the article (ὁ) the, had bene left out: because it is writen, I am the bread of life, or, I am the liuing bread: And not, I am bread. But to leaue out both the article (the) and the genitiue case (of life) or the participle (liuing) and to argue vppon that false ground; that Christ is not transubstantiated into bread: it is so dissolutely done, that it may warne you, M. Nowell, of your own blindnesse of hart, and of ỹ blindnes of all such other false preachers as you are. The article left out

who through (what other great synnes I can not tel) but certeinly through schisme are so wonderfully forsaken of God: that you see not now, not only what his true meaning, what his worde and Ghospell, what the moste syncere faith of his Church is, but you see not that, which naturall Philosophers, which men of common reason, which children in ỹ Catholike Church see. You see not the dependence betwene the pronoune adiectiue, and his noune substantiue: but referre hoc to panis, and hic to vinum: you see not, how the nominatiue case agreeth with his verb: but in expounding Hic est sanguis meus, for hic significat sanguinem meum you leaue the verb without a noune substantiue to goe before him: which is not so, when we say, Hic est sanguis meus, this is my blood, taking the verb substantiue est, is, properly. For seing here is in all but one substance named, the pronoun hic, this, is so referred finally to the blood alone, that yet we do not construe the words saying, this blood is my blood: but we make the last determination of the pronoune (this) to rest only in the substance folowing. And so as long as the substance is vnnamed, the noune substātiue to the pronoune is vnknowē, The blindnes of Schisma tiks. Hoc panis. Hic significat. The Catholiks fal not into the like error.

Sss iiij as in

Math. 3. Luc. 7. 20. 10.

as in, Hic est filius meus, hæc vidua erat, hoc est verbum fidei: but strayght vpon the naming thereof, the pronoune is ruled in case, gender, and number, of his noune substantiue, which cometh after the verb.

Significat neuer hath a noune to be his nominatiue case.

But when you haue expounded the wordes of Christ by hic significat sanguinem meum, when al the speache is fully ended: your pronoune of the masculine gender & of the nominatiue case findeth no noune substantiue at all, with whom he may rest, but syl is without his due construction.

Corpus. Quod.

You turne the nounes corpus, and sanguis, from the nominatiue case into the accusatiue. You diuide the relatiue quod, which, from his antecedent corpus, body, in that you make him repete but halfe the signification of his antecedent. You diuide the participle διδόμενον, geuen, frō the signification of his noune σῶμα, body. You supply in S. Lukes Greeke wordes the verbe est, is, by common vse: & when you haue it present, you cast it out again, or expound it not according to ỹ common vse of speaking: which forced you to supply it, but according to an vnproper meaning very sildom vsed, & not vnderstanded of any meane lerned man.

διδόμενον.

Est supplied.

A figure offered for vs. Wine shed for vs.

You teache by necessarie & ineuitable sequele of your doctrine, a figure of Christes body, that is to say, material bread to be sacrificed for vs. You teache, the wine to be in the cup: and yet Christ saith, the cup, to wit, that which is in the cup, to be shed for vs.

You diuide the noune substantiue from his genitiue case: sanguis from testamenti, vitę from panis. you cut of the article. you myssēglish many things, as I haue noted before. These be faults, into which a Grammarian should not fal: & yet you are so blind, that you see them not. For so I rather think of you: thē that you of purpose chose to be Heretiks, and to be damned persons.

what might a man doe, to bring you home? You wrote not passing twenty lines together of this blessed Sacrament in this place,

place: and yet see into what grosse errours you be fallen. If your whole booke were so particularly skanned, euery leafe is full of such like faults. But because it wold passe all measure of writing, if in a great volume euery line should be thus staid vpon: therefore al things euery where be not, nor can not be so particularly examined. but surely all be as fond, as vayne, as false.

How Christ is the breade of life.

To returne to my chefe purpose, Christ is ỹ bread of life, according to his Godhead and manhod: and is to be eaten of by faith, as it is often times said in S. Jhon. But he is also to be eaten in his humane flesshe, and to be drunken in the substance of his naturall blood not onlie by faith, but verè, trulie. that is to saie: he is to be taken at the mouth, and so cometh to ourc hartes and mindes, which is the waie of eating him at his last supper.

The which way (by that meane of eating) fulfilleth the figure mãna. In respect whereof Christ calleth him self not dead food, as ỹ was: but ỹ liuing bread, not without power to quicken (as that was) but the bread of life: which can geue life to him, that worthily receaueth it. Not a figuratiue breade, as Manna was: but the true bread. not geuen from the aier, as Manna, but from heauen and the bread sayth Christ, which I wil geue, is my flesh.

Bread of life.

True bread.

Bread frõ heauen.

The euerlasting meate.

This bread of life, M. Nowel, is the euerlasting meat, which the sonne of man promised to geue: and at his supper he doth geue it, euen as he is the sonne of man, to wit, by the instrument of his manhod verily by his own handes, and by his corporall delinery made to the twelue at his last supper.

The preface of the fift Booke.

ALmighty God knowing the reall preſence of his Sonnes fleſh vnder the forme of bread, to be a thing ſo farre about the whole courſe of nature, that no vnderſtanding of man was able to atteine vnto it, did at the leaſt ſo fortifie the ſame by his holy wordes put in writing, and by the continuall practiſe of the Church: that who ſo liſteth to beleue, may haue more then ſufficient ground, to build his faith vpon.

That I may now omitte other proufes, how plainly doth S. Paul ſpeake in this matter? whoſe wordes are the more earneſtly to be weighed: for ſo much as S. Auguſtine, a man much conuerſant in the Epiſtles of this choſen veſſel, affirmeth him, to diſpute (according to the Apoſtolike maner) more plainly. Et magis propriè quàm figuratè loqui, and rather to ſpeake properly, then figuratiuely.

Aug. de opere Monachor, c. 2

Which thing I wiſh the Reader to haue always in his minde, depely conſydering, that if Chriſtes body be not really preſent, no Euangeliſt hath ſpoken more figuratiuely, then S. Paul: becauſe he alone hath writen more of the laſt ſupper it ſelfe, then any other holy writer. But ſeing he vſeth for the moſt part to ſpeake properly, we muſt not in this myſtery alone take his wordes euery where figuratiuely.

The Chapiters of the fyfth Booke.

1. The reall preſence of Chriſte is proued by the bleſſing of the cup of his blood.
2. Item by the name of breaking and communicating.
3. Item by the one bread, which maketh vs all one body.
4. Item by the conference of al thoſe wordes together.
5. It is ſhewed how we are one body in Chriſt.
6. The reall preſence is proued by the like example, whiche S. Paule vſed concerning the Iewes and Gentils.
7. Item by the kind of ſhewing Chriſtes death.
8. Item becauſe euill men eate this bread vnworthelie.
9. Item becauſe euill men are gilty of Chriſtes body and blood, by eating and drinking it.
10. Item becauſe they diſcerne it not in their doings from other meates.
11. Item becauſe no figure can make a man gilty of Chriſtes body without ſpeciall contempt,

except it be the truth and the figure toge-
ther.

12. *Laſt of al, the real preſence is confirmed by the frequent repetition of the body and blood of Chriſt.*

The

The real presence of Christes body and blood is proued by the blessing and communicating of Christes blood, whereof S. Paule speaketh. The first Chapter.

S. Paule writeth to the Corinthians of the Sacrament of the altar in this manner: The cup of blessing which we blesse, is it not the communicating of the blood of Christ? as though he sayd: there is no doubt, but that the chalice, which we blesse, maketh vs partake the blood of Christ. This aduantage we haue by conference of those holy scriptures, whiche speake of one matter: that one place geueth light to the other. S. Mathewe reherseth, how Christ taking the chalice, said: This is my blood of the new testament. S. Luke sheweth, that he said: This chalice is the new testament in my blood. S. Paule addeth thereunto: The chalice of blessing, which we blesse, is the communicating of Christes blood. 1. Cor. 10 Matt. 26. Luc. 22. 1. Cor. 10

A blessing in holy scripture is either a praising of a thing, or it is the geuing of a benefite thereunto. It is certaine, that the chalice, as long as it hath nothing but wine in it, can not deserue any praise, because a thig without life is not apt to receaue praise. It remaineth then to see, what benefite is bestowed vppon the liquour in the chalice. What blessing is.

The Sacramentaries wil say, that it is made holy wine of cõmon wine, and sanctified bread of common bread, which sanctifying is a blessed action: and by that holy signification, whereunto it is apointed, a certaine holines is geuen to it, which may be called a blessing. An obiection.

This were very wel said, if it had bene only said generally of ỹ chalice, that it is the chalice of blessing which we blesse: but the blessing, that S. Paule speaketh of, is named specially also the communicating of Christes blood. The answere.

A generall bleſſing geueth a general benefite, as when we ſay: our Lord bleſſe you, God ſend you good ſpeede, the right hand of God bleſſe this meate, the holy Ghoſt ſanctifie this wine, and make it to be a remembrance of Chriſtes bloodſheading. Theſe & like wordes be bleſſings, & hallow or ſanctifie the thing bleſſed: as S. Paule ſaith, the creatures to be ſanctified by the word of God and praier. But when a ſpeciall bleſſing is geuen, a ſpeciall ſanctifying muſt folow: As when God bleſſed the fyſhes, Benedixitque eis dicens, Creſcite & multiplicamini, & replete aquas maris: and God bleſſed them ſaying, Increaſe and multiplie, and fyll the waters of the ſea: this ſpecial kinde of bleſſing worketh a ſpeciall benefite vnto the creature, which is bleſſed. and it worketh euen that which the word ſignifieth. who doubteth, but by theſe words of Gods bleſſing (increaſe and multiplie) the fiſhes toke the vertue of increaſing and multiplying, which before theſe words they had not? for this kind of bleſſing gaue them this kind of benefite.

1. Timo. cap. 4.

Gen. 1.

A bleſſing made by words, worketh y, whiche the words do ſignify.

Seing then Chriſt bleſſed the chalice, ſaying: This is my blood of the new teſtament: out of doubt he gaue it really this vertue, to be the blood of the new teſtament. Tell me no more, that Chriſt willed it to ſignifie his blood: for I tel you out of y word of God, what ſoeuer words haue ben e ſpoken belonging to any creature by the way of bleſſing, they haue wrought that, which they did ſignifie. But Chriſt ſaid in the way of bleſſing, This chalice is the new teſtament in my blood: Therefore he made, by that bleſſing, his blood within the chalice.

Bring me no more of thoſe paltry examples: I am a dore, I am a vine, the rock is Chriſt, Iohn Baptiſt is Elias, the holy Ghoſt is a doue, & a numbre more of that ſort. I aunſwer in one word to al, that none of theſe were ſpoken by God in the way of bleſſing. The ſcripture ſaieth not, that Chriſt bleſſed any certaine vine, ſaye

Chriſte is not called a dore, vine, or rock by the way of bleſſing.

vine, saying: this is Christ, or: This is my body. He sayd many thinges without blessing, and he blessed sometymes without speaking.

But when blessing & words are ioyned, we are certified, that those words are not figuratiue, nor only tokens and bare signes: but working and making that, which is said. For if they promise a thing to come, they worke by the way of causing the promyse in due tyme to be fulfilled: as when a sonne was promysed to Abraham by the Aungell of God. If they be spoken, as betokening a present verbe, they presently worke the thing betokened. Gen. 8. Rom. 9.

Let no mã deceaue thee, good Reader. There is a dubble blessing spoken of in S. Paule: there is the chalice of blessing, and the chalice, which we bleſſe. The chalice of blessing, as S. Chrysostom saieth, is that: which whē we haue before vs, we prayse God with admiration and horrour of the vnspeakeable gift: but it is not the chalice of blessing, vntill we haue blessed it. The blessing, whiche maketh it the chalice of blessing, is that we speake of: and that is the blessing, whiche is made by the wordes of consecration, as I haue said before. Therefore S. Chrysostom writeth thus vpon this place of S. Paule: Cùm benedictionem dico, Eucharistiam dico, & dicendo Eucharistiam, omnem benignitatis Dei thesaurum aperio, & magna illa munera commemoro. When I say blessing, I say the Eucharist, and in saying the Eucharist, I open all the treasour of the goodnes of God, and I make rehearsall of those great gifts. In. 1. cor. cap. 10. Chrys. 1. Cor. hom. 24.

But least any cauill should be made, as though the wordes of consecration were not the wordes of blessing: heare what S. Ambrose affirmeth of this Sacrament: Quantis vtimur exemplis, vt probemus, non hoc esse, quod natura formauit? How many exãples vse we to proue, that it is not ỳ thing, whiche nature made: but that, which blessing consecrated? Lo, that, which consecrateth, is bles- Amb. de iis qui init. myst. cap. 9.

is bleſſing. But what bleſſing? After ꝯ S. Ambroſe had brought many examples, to ſhew what ſtrength bleſſing had: at the laſt he concludeth: Quòd ſi tantùm valuit humana benedictio, vt naturam conuerteret: quid dicimus de ipſa conſecratione diuina, vbi verba ipſa Domini Saluatoris operantur? If the bleſſing of man was of that power, that it changed nature: what ſay we of Gods own conſecrating, where the ſelf words of our Lord & Sauiour do worke? Marke good Reader: bleſsing, conſecrating, and the words of our Sauiour working, is all one matter.

Bleſſing. Cõſecrating. working. words.

And yet againe, to make it playner, S. Ambroſe ſaieth: Nam Sacramentum iſtud quod accipis, Chriſti ſermone conficitur, In this Sacrament which thou receaueſt, is made with the wordes of Chriſt: & what the words be, he telleth him ſelf: Vide, omnia illa verba Euangeliſtæ ſunt, vſque ad: accipite, ſiue corpus, ſiue ſanguinem: inde verba ſunt Chriſti. Behold al thoſe are the words of the Euangeliſt, vntill we come to this word, take, either body or blood: from thenſe they are the wordes of Chriſt.

De Sacr. li. 4. c. 5.

If bleſſing be that which conſecrateth, & both bleſſing & conſecration be made with the words of Chriſt, & his words be thoſe, which folow the word take, & ꝯ words which folow be theſe, This is my bodie, and This is my blood: who perceyueth not, ꝯ theſe only are the words of bleſſing? Then we bleſſe the chalice, when we conſecrate, when we ſay: This is my blood of the new teſtament: & when we bleſſe ſaying the wordes of bleſſing in Chriſtes myſteries, then we make ſo much as our words do ſignifie. For which cauſe S. Paule concludeth, that ꝯ chalice, which we bleſſe, is the cõmunicating of the blood of Chriſt. In ſaying, which we bleſſe, he ſheweth the cauſe, why it is Chriſtes blood: In ſaying, it is the communicating of Chriſtes blood: he ſheweth both ꝯ effect wrought by bleſſing (which is ꝯ preſence of the blood of Chriſt) and the cauſe finall, why it is made, verily to communicate vnto vs the

vs the merites of Christes death, where the sayd blood was shed for the remission of synnes.

If the chalice after blessing had no blood in it, how did it communicate to vs the blood of Christ? S. Chrysostom geuing the literall sense of these woordes, writeth thus: Eorũ autẽ huiusmodi est sententia. Quod est in calice, id est quod a latere fluxit, et illius sumus participes. of these woordes this is ẏ meaning. The same which is in the chalice, is that, which flowed from the side, and thereof we are partakers. He affirmeth S. Paul to say, that both ẏ blood, which flowed from Christes side, is in the chalice, & also that we are thereof partakers. But ẏ blood, whereof we are partakers, by the confession of ẏ Sacramentaries is ẏ naturall blood of Christ, therefore the natural blood of Christ is cõteined within ẏ chalice. And consequẽtlie they are deceaued, in teaching that we partake it only by faith: for so much as we drink really ẏ, which is in the chalice. Chrys. in 1. Cor. 10

¶ The reall presence is proued by the name of breaking and communicating. The second Chapter.

CHrist taking bread and blessing, sayd: This is my body. S. Paule sheweth those woords to haue bene spoken, not (as Carolostadius sayd) of his body sitting visiblie at the table: not (as Caluin sayd) of the body feeding vs by faith from heauen: but of that very body, which was made vnder the forme of bread. And how sheweth S. Paule thus much? By the word breaking: for when he sayth: The bread, which we breake, is the communicating of our Lords body: he determineth the presence and the distribution of the body to that, which is broken. As though he sayd, there we must belene the body of Christ to be, and thence to be distributed, where we see breaking vsed at the selfe tyme. Breaking

For not euery bread, that is broken, is the communicating of Chriſtes body: but the bread, which we breake after bleſſing and thankſgeuing. The two Diſciples knew Chriſt in the breaking of the bread. Nouerunt fideles (ſayeth S. Auguſtine) ſciunt quid dicam: nouerunt Chriſtum in fractione panis. Non enim omnis panis, ſed accipiens benedictionē Chriſti fit corpus Chriſti. The faithfull haue knowen, they can tell, what I meane: they haue knowen our Lord in breaking of the bread. For not euery bread, but the bread, which taketh ỹ bleſſing, is made the body of Chriſt.

Luc. 24.
Ex ſerm. de verb. Euang. apud Bedam.
1. Co. 10.

If the bread, which once was common, be made the body of Chriſt by bleſſing, and in breaking of that bread the faithfull do know our Lord: that bread can not be ſtill the ſubſtance of common bread, for then it were not made the body of Chriſt, as S. Auguſtin ſayth it is. Again if Chriſt were not vnder the forme of that bread, the faithfull knew not our Lord in the breaking of that bread: for if the ſubſtance of Chriſt be abſent, no ſigne or token is ſufficient, to make vs know our Lord more at the breaking of bread in the Church, then at our own howſes. If our ſubſtance be in both places, and it be broken in both: what odds is it, whether it be broken here or there? in this place, or in that?

The knowing of our Lord in bread.

But to ſay, that the bread broken at our common tables is the body of Chriſt, becauſe it may ſignifie his body: it were to ſay, that who ſoeuer eateth common bread in mortal ſynne ſhould be damned for eating it. when S. Paul ſayth: The bread, which we breake, is: doe not al men perceaue, that he goeth about to ſhew, what the bread is, which we breake? If it be common bread, it is a fondnes, to ſhew what it is: for he hath already named it, and who knoweth not, what common bread is? But he meaneth not ſo. He goeth not about to teache, what bread is: but what that bread is, which we breake: whereof it followeth, that we haue a peculiar kind of bread, which we breake.

1. Co. 11.

what

what bread is that? He answereth, It is the communicating of Christes body. Why doth he not say, it is Christes body? For- soth because the holy Ghost forsaw, that Heretikes should rise, who would say: the verb est, is, to meane significat, it doth signifie, or els the noune corpus, body, to meane the signe of Christes bo- dy. Therefore S. Paule being the instrument and Secretarie of God was made to put in such a word betweene the verb, est, is, and the noune corpus, body: that euery man might know, no fi- gurative being of Christes body, but his reall and substantiall being to be meant. For S. Paule speaketh, as though Christ had sayd: this is the communicating of my body. For of that, which Christ brake and sayd thereof: This is my body: of the very same S. Paul sayeth, The bread, which we breake, is it not: the com- municating of our Lords body? Now say I, that which is the communicating of Christes body, can not be a figure of his body still remaining in the former substance of bread.

The com- municat- ing.

For a communicating, which the Grecians name κοινωνία, is such a geuing: that the whole is made common. Otherwise, as S. Chrysostom sayeth, it should haue bene called μέτοχή, a parti- cipation: but now as wel in speaking of the chalice, as of the bo- dy, S. Paule vsed the Greke word κοινωνία, which is communicatio in Latin, communicating in English, or hauing and ma- king common: albeit the common Latin translation readeth par- ticipatio, partaking, in respect that euery man for his owne parte receaueth that bread, which in substance is the body of Christ. But when the one word or the other standeth properly, therein we must be iudged by wise men: among whom S. Chrysostom is worthy of a special place. Who hauing rehersed these words of the Apostle, the bread which we breake, is it not the communi- cating of our Lords body? asketh: Quare non dixit participatio? Quia amplius quiddam significare voluit, & multã inter hæc con-

κοινωνία.

μέτοχή.

Chryso. 1. Corin. Hom. 24

uenientiam oſtendere: Non enim participatione tantùm & acceptione, ſed vnitate communicamus. Quemadmodum enim corpus illud vnitum eſt Chriſto, ita & nos per hunc panem vnione coniungimur. Why ſayd not S. Paule: The bread, which we breake, is the partaking of our Lords body? Becauſe he wold ſignifie a greater thing, and ſhew the great affinitie which is betweene theſe things: that is to ſay, betweene them that receaue, and the thing that is receaued. For we communicate not only by participation and partaking, but in vnitie: for as that body is vnited to Chriſt, ſo we alſo are ioyned in vnió with him by this bread.

Partaking were to good a word to expreſſe a figure of Chriſtes body.

S. Paule then by the iudgement of S. Chryſoſtom choſe that word, which might expreſſe a moſt inward communicating and ioyning betwene vs in this Sacrament. But if this Sacrament were a figure of Chriſt, without the ſubſtance of his body: S. Paule hath not done wel, to vſe the word of communicating. for partaking were to good a word to expreſſe ſo ſlender a gift, as the Sacramẽtarics talk of. But S. Paul ſayd: The bread which we breake, that is to ſay, the myſticall bread of our Lords ſupper is not only a partaking, but a communicating. and yet no figure can make vs one with Chriſt in vnitie of nature. Therefore this myſterie, which geueth more then a figuratiue vnion, is the very true body of our Sauiour: for it maketh common with vs all, that is in Chriſt.

There is no leſſe partaking then to haue the name only common.

The bread (I ſay) which we breake maketh the body of Chriſt and all things in it common with vs. No bare figure can doe ſo. Therefore the bread, which we breake, is the true body, and not only a figure. Tell me, good Reader, he that receaueth a figure of a thing, doth he not rather take a part, then the whole? Yea doth he not take a very ſlender part? Or can there be any leſſe part of a thing, then the image and figure of it? When we will ſhew

ſhew how far a thing is from that, which it is called, doe we not ſay: Hoc nomine tenus tale eſt, & nō re ipſa: This is ſuch a thing in name, and not in dede? So that the naming of a thing without being the true thing it ſelf, is the nakedeſt and bareſt thing, that can be. Our aduerſaries wold the bread after conſecration to be the body and blood of Chriſt in name only, & not in truthe: which being ſo, the chalice of bleſſing, & bread which is broken, ſhould rather be called partaking (becauſe a ſmal part of ỹ truth is taken) then communicating, where all is made common.

But S. Paule ſayd, it is a communicating, and S. Chryſoſtom ſayeth, he did it to ſhew that it was more than partaking: therefore it is a falſe doctrine, to ſay that ỹ true body and blood of Chriſt is not really vnder the forme of bread which is broken, and within the chalice which we bleſſe. Let vs conferre the ſcriptures, and ſeke the word κοινωνεῖν, communicare, in other places of the new Teſtament: we ſhall find, that it ſtandeth to geue and make common the thing it ſelf, rather then the ſhadow or name thereof. κοινωνεῖν

S. Luke in the Actes of the Apoſtles ſayeth: Multitudinis credentium erat cor vnum & anima vna, nec quiſquàm eorum, quæ poſsidebat, aliquid ſuum eſſe dicebat: ſed erant illis omnia communia. Of the multitude of beleuers there was one hart and one ſoule, neither any man ſayd any thing of that he poſſeſſed, to be his own: but all things were common to them. In which place we haue it defined what communicating is: truly it is ſuch a geuing, that all is made common, and nothing chalenged as his own. If then the chalice of bleſſing, which we bleſſe, be the communicating of Chriſtes blood, and the bread which we breake the communicating of his body: all the blood and all the body is made common to them, that receaue that chalice and that bread. If all be common, then we doe not receaue only a ſpirituall re- Actor. 4.

where a communicating of the body is, the whole body is common.

membrance of Chriſtes body, or a figure and ſigne of his blood. For in ſo doing we had not all, but rather the ſmalleſt part. In ſo doing Chriſt kept the beſt back, and chalenged ſomewhat, yea far the beſt part to his owne ſelf, and we ſhould not haue it.

Rom. 15. Likewiſe when S. Paul ſayeth, that the Gentils did communicate with the ſpirituall goods of the Iewes (for his word is ἐκοινωνήσαν) he meaneth not a ioyning in name, in ſhewe, in figure, in ſignes: but in the truth of faith, and in ỹ grace of God, and in the redemption of Ieſus Chriſt. Laſt of al S. Paul ſhewing, Chriſt to call the faithfull people of God his brethren and

Heb. 2. children, reaſoneth thus: Quia ergo pueri communicauerũt carni & ſanguini, & ipſe ſimiliter participauit ijſdem. Becauſe therefore the children did communicate fleſh and blood, him ſelf likewiſe tooke parte with them. In which place, communicating is the naturall knitting and uniting, which men haue to fleſh and blood: ſo that whether communicating be ſpoken by fleſh and blood, or by the goods of the world, the communicating of them is the hauing of them common, or making them common.

Euery where communicating importeth a great and liberall geuing or taking, which can not be fulfilled with the only figure and bare name of body and blood: but requireth the things them ſelues in truth of nature, as holy Irenæus a diſciple of the Apoſtles ſcholers writeth againſt thoſe, that taught that our fleſh could not aryſe againe to glory: Vani ſunt omnes, &c. They are all vayne, that denyd the ſaluation of the fleſh, and deſpyſe the regeneration of it, ſaying: that it is not able to receaue the ſtate of incorruptibilitie. So in dede, to wyt, according to thoſe ſayinges, neither our Lorde hath redemed vs wt his blood, neither the chalice of thankes geuing is the cõmunicating of his blood, neither the bread, which we breake, is the communicating of his body. For blood is not but from the vaynes and fleſh, and from

Irenæus lib. 5. aduerſus hæreſ.

the

the other ſubſtãce, which is belonging to man: in the which ſubſtance ꝑ worde of God truly made, redemed vs with his blood. S. Irencus accompteth it a great abſurditie, that the bread, which we breake, ſhould not be the communicating of Chriſt his true body, & the chalice of the Euchariſt the communicating of his blood. Of what blood? of the ſame, which runneth from vaynes, from fleſh, and from the reſt of our ſubſtance. And S. Ireneus bringeth this interpretation, to proue that we, that receyue the ſayd body, and blood, receyue therein a gyft ſufficient to raiſe our fleſh at ꝑ later daye. But ſurely ſignes and figures of Chriſt wil not raiſe our fleſh, for ſo much as they are perceaued only by vnderſtanding: and be not of the ſame nature and kinde whereof our fleſh is. And S. Ireneus neuer dreamed of blood, that ſhould be receaued from heauen: but only of that blood, which is in the chalice and cup of Chriſtes ſupper.

A figure of Chriſtes body can not raiſe our fleſh.

¶ The preſence of Chriſt in his ſupper is proued by the one bread, which being receaued of vs maketh all vs one body. The iij. Chapter.

VNus panis & vnum corpus multi ſumus, omnes qui de vno pane participamus. we being many are one bread and one body, all we that partake of the one bread. He that liſteth only to mark the order of S. Paules words, may quickly perceaue what his meaning is, concerning the true doctrine of the Sacrament of the altar. Firſt he deſcribed our Lordes ſupper by the name of the chalice of bleſsing, which we bleſſe, and of the bread which we breake. Secondly he ſaith, that eche of them is the communicating, the one of Chriſt his body, the other of his blood. Laſt of all, he feareth not to ſay, that the partakers of that bread, all are one bread and one body. who ſeeth not, that he is come from bleſſing and breaking to communicating, and from

1. Co. 10.

Bleſſing. Breaking Communicating. Uniting.

communicating to vniting & making one? so that, ble we what wordes we please in vttering the matter, call we it partaking, eating, drinking, or communicating: certainly it is so nigh a ioyning, that a very vnion, which is to say, one thing is made of that, which is receaued in this blessed Sacrament, and of those that receaue the same. one thing, I say, is made of both, yea one of al: not only he that receaueth this one bread, is made one with the bread, but he is one also with al them, that any where within the Churche worthely receaue of the same bread. for when two things mete in a thirde, they mete also betweue them selues.

What vnion is.

Whence this great vnion cometh.

The reason of this great ioyning is the reall presence of Christes body and blood in the Sacrament: for seing the bread receaued is Christ, he is so strong a bread and foode, that he can be ouercomed of no stomack, but ouercometh all their natures that touche him. By that meanes it is brought to passe, that as fier approching nigh to any thing burneth all, that is apt to be burned into it self, making it of his owne condition and qualitie, yea rather of his owne nature: so Christ, who is consuming fier, turneth into his mysticall body, all that worthely eate and drinke his naturall body in the Sacrament of the altar. Yf we did eate common bread & drinke common wine, out of all question both the bread and wine wold be ouercomed of our stomack, and by lytle and lytle wold be conuerted into our flesh and blood, to nourish them corporally: by which meanes neither we should by eating wheaten bread at any time be made one bread, neither any of vs should become one with an other. For they that differ by reason of diuers persons, as diuerse men doe: can neuer in any kinde of meate be made one, whiles they eate that, which is digested into their vaynes, and made parte of their persons: but only they are able to be made one, who eate that, which tarryeth styll whole and sound in his owne nature, styll common to, all

Deut. 4.

The vnio can not be made by wheaten bread.

to all, & neuer appropriated to any one, but gathereth all them into it self as making one spirituall & mysticall body of all faithfull men. Yf then we eate a kinde of bread in the holy mysteries, and are one bread because we eate of the one bread, surely it is no common bread, but such a foode and meate, as being eaten is not consumed of vs, but rather consuming our weakues maketh al vs, that eate it, of the same immortall nature with it: which none other meate doth absolutely, beside the reall body and blood of Iesus Christ: and it so mightely worketh our spirituall union, that Christ wold his owne body and blood vnder the formes of bread and wine, to be the Sacrament of that self vnitie, which it worketh. Nothing is more common in S. Augustine, then to say, that we take in the Sacrament, the body of Christ, which we are. Vos estis in mensa, vos estis in calice. ye are in the meate, ye are in the cup: but we are not in the substance of wheaten bread (albeit we are after consecration signified by that forme of bread, which bread it self was from many graines of corne, made one loaf) but we are not at all signified by the substance of the bread. For so euery bread in the world were the holy signe of ỹ Church of God, & by that meanes it were much more the body of Christ, which thing S. Augustine denieth, saying: that euery bread and cup is not borne mysticall to vs, but it is made mystical by a certeine consecration. Yf then the natural substance of bread suffise not to signifie the body of Christ, and the felowship of the elect, and yet they be manifestly signified to be one in the Sacrament of Christes supper: what other ground must concur, to shew them to be in the meate which they receaue, & in the cup whereof they drink? The Catholikes haue learned of the auncient Fathers, that it is the reall body and blood of Christ, which only (being vnder the foorm of bread and wine) can make vs to be shewed in the meate & in the chalice. For we are shewed in them,

In serm. ad infantes. Ex serm. de sacra. fidel. ser. 2. paschę. & in 6. ca. Ioan.

Contra Faustũli. 20. ca. 13.

Hilar. li. 8. de Tri. Cyrill. in Ioan. lib. 10. ca. 13.

becauſe our head Jeſus Chriſt is there within the forme of bread and wine: now where the head is, there alſo the members be ſignified to be, ſpecially ſeing the head is there, to gather his members nere vnto him, and (as S. Chryſoſtome ſpeaketh) to make them, as it were, one lumpe with him. For, as many grains of corne are made into one loaf, and that loaf by conſecration is turned into Chriſtes body, the forme of bread ſtil remaining: ſo, many perſons are in Baptiſme made one myſticall body, and that body at Chriſtes ſupper is againe naturally ioyned to Chriſtes own fleſh, and by that corporall vnion is mingled & wholy tempered with him, ſo that one thing is made of Chriſte and of his Church.

Chryſ. in Matth. hom. 83.

The iiij. Chapiter.

The reall preſence is proued by ioyning together all the former wordes.

HAuing particularly declared, how breaking, communicating, & vniting, make for the real preſence of Chriſtes body and blood, I thought good now to cõferre al theſe things together: The bread which we breake, is the communicating of Chriſtes body, becauſe we being many are one bread, and one body, for we all partake of the one bread. Here bread is thrise named, and foure things are affirmed of it. 1. we breake bread, 2. bread is the communicating of Chriſtes body, 3. we are one bread, 4. we partake of the one bread.

1. Cor. 10

Seing in all theſe places the name of bread is put to expreſſe one and the ſame myſterie: it muſt nedes be ment ſo that all theſe ſayings may be verified, without repugnance of the one to the other: which can be done by no meanes, except we take the ſubſtance of Chriſtes body, vnder ỹ forme of bread, to be called bread. By that meanes the body, in reſpect of the forme of bread, is conueniently ſaid to be broken. By that meanes the ſubſtance of the body

The bread whereof S. Paule ſpeaketh.

body is the thing cõmunicated vnto vs vnder the foꝛm of bꝛead. By the communicating of that ſubſtance we are vnited to the one bꝛead, and be made one body, not only by faith and will, as in baptiſm: but by the coꝛpoꝛall cõiunction of Chꝛiſtes fleſh, becauſe we partake of that one bꝛead in his own ſubſtance: whereof we did partake before in certaine effectes of grace pꝛoceding from it.

Thus the bꝛeaking & diſtributing of ſuch a bꝛead is the cauſe of the communicating of Chꝛiſtes body, and ſuch a cõmunicating is the cauſe of ioyning vs coꝛporally in one body, and ſuch an vnion pꝛocedeth of the partaking of that one bꝛead in his owne ſubſtance. And conſequently all things agree well together. But if we once take the ſubſtance of common bꝛead, to be the thing, which is bꝛoken: neither that ſubſtance is the communicating of Chꝛiſtes body (becauſe euery bꝛead in the woꝛld ſhould by like reaſon be the communicating thereof, foꝛ ſo much as that, which is the ſubſtance of any thing, is in euery particular pꝛopꝛiety of the ſame kind) noꝛ we are not all one material bꝛead, as it is euident: noꝛ we all partake not of one wheaten bꝛead, either in baptiſme, oꝛ after. Bꝛeaking. Communicating. Uniting. Partaking

Again if the wheaten bꝛead, which is ſaid to be the communicating of Chꝛiſtes body, be interpꝛeted to ſignifie ꝯ cõmunicating betwene vs and Chꝛiſt: when it is likewiſe ſaid of the Apoſtle, we are one bꝛead and one body: foꝛ it is one verbe and one nounе in both places, eſt, there: & ſumus here: communicating of one body there: one bꝛead and one body here: If the bꝛead, which is the cõmunicating of Chꝛiſtes body, be the bꝛead, which is the figure of the communicating: we that are ſaid to be one bꝛead, are ſaid to be the figure of one bꝛead. To be. To ſignifie.

Likewiſe, ſeing we partake of the bꝛead, which is bꝛoken: if the bꝛead bꝛoken be materiall, we partake of the material bꝛead, and yet the bꝛead, whereof we partake, is by S. Paule named one Bꝛeaking.

bread. Therefore we partake of one materiall bread, which can not be so. For seing the bread is broken, it is not still one. These and many like absurdities can neuer be escaped, except we say (as the truth is) that the bread broken is the flesh of Christ vnder the form of bread: for our partaking is named of taking part of that, which is broke: but we al that are one patake only of Christ himselfe, and be one in him alone, and be not one in any materiall bread. Therefore Christ is the bread broken (by the reason of the form of bread vnder the which he is) and the bread cõmunicated, and the bread which we are: for that he is the cause of our mysticall coniunction. For albeit the mysticall bread and body, which we are, be in seuerall persons and distinct propricties of men: yet the substancial cause of that bread, which we are, is only found in the person and substãce of Christ: who is the beginner, mainteyner, and the end of that our mysticall body. from Christ, as from the cause of our vnitie, the same vnity procedeth to vs in an effect wrought by him. But either to make vs one materiall bread, or to make it, being stil bread in substance, to be notwithstanding the communicating of Christes body to vs, or to be the bond, which holdeth vs together by partaking thereof: it is a doctrine which can not hang together. And because the matter is of great importance, I will yet intreat farther of this our vnion.

Partaking

The fyfth Chapiter.

How we are one mysticall body in Christ.

Ephes. 4. Rom. 10. Gal. 1. Phil. 2. 1. Tim. 2. Ephe. 1. 2. Cor. 11 Ephes. 5.

The Church is one body more then one way. First, because it is called and holden together with one spirite of God. Next, because it is grounded in one faith, by ỹ preaching of one true Gospel, maiteined with one hope, perfited with one charitie, watered with one baptisme of spiritual regeneration, redemed by one Mediatour, ruled by one head, espoused to one husband, ioyned in mariage to one flesh of Christ, & rewarded with one

one essentiall fruition of one euerlasting God.

The first foundation of this one company, which is the house, the tabernacle, & tẽple of God, is the blessed Trinitie: of whome, by whome, and in whome all things are. In his diuine spirite we mete, and be one not only with the Patriarches & Prophets: but also we therein be one with the Angels, Thrones and Seraphins, in so muche that he vseth them for our ministery: who neuer synned or swarued from the way of truth & righteousnes. Rom. 11. 1. Cor. 12 Hebr.

Next after God, all mankinde putteth his euerlasting confidence in the flesh of Iesus Christ: who is the only Mediatour of all men, that fell by synne either actuall or els originall, & there is no saluation in any other man. Christ toke really our flesh, to make it an instrument: whereby we might be brought again to God. Therefore he both offered the same flesh vnto God euen to death: and gaue the same flesh to be partaken of vs, for the obteining of euerlasting life. The partaking whereof is called in holy scripture by the name of eating & drinking, because although it be graunted to vs by diuers meanes: yet the chiefe meane of all is, when we eate his flesh, and drinke his blood. Ephes. 3. 1. Tim. 2. Act. 4. Heb. 10.

The first and most necessary meane of all is faith, without which it selfe (in men of lawfull age) or without the Sacrament thereof (in children) none other meane can serue. But faith alone (though it worke by charitie) doth not always suffise: because it is conuenient for a corporall substance (such as the flesh of Christ is) to be partaken by corporall meanes also. For seing the corruption of our flesh was the thing, whiche did most incline vs to synne: as the sonne of God toke our true flesh without synne, to thend by it he might purge our synnes: so he instituted diuerse Sacraments in certeine corporal things, and in mystical words: whereby the grace of his flesh might be applied to our flesh, and by that meane also to come to our soules. Hebr. 11. Ioan. 3. Gal. 5. Sap. 9. Heb. 4. Ioã. 3. 6. 20.

For if Against

Matt. 28. & 3. Act. 2. & 8. Ioan. 6. Againſt the corruption of our birth he would vs to be waſhed in water, which element his own fleſhe had ſanctified in the flud Iordan: againſt the tentation of the deuill, he cõfirmeth vs with the holy Ghoſt. In ſtede of the cuſtome of ſynning, he geueth vs heauenly nouriſhement, as well in body as in ſoule. By theſe meanes (I ſay) we are one body in Chriſt, of the which, faith and charitie are meanes only ſpirituall: the Sacraments are both ſpirituall meanes through the inward grace, & corporal, through the viſible formes of them. The meanes only ſpirituall be neuer changed, ſith our faith is all one with that of the Patriarches: but our Sacraments differ from theirs, as whi che conteine the truth, whereof the old Sacraments were only the ſhadow.

1. Cor. 10 Heb. 10.

Hitherto it hath bene ſaid, that we can not be of the myſticall body of Chriſt: vnleſſe we partake his fleſh, either by faith or by the Sacraments. For (as S. Auguſtine writeth) Albeit in ſome the grace of faith be ſo great, that they are now aſſigned to the body of Chriſt, and to the holy temple of God: yet in ſome it is ſuch, as doth not ſuffiſe, to obteine the kingdom of heauen: as in the Cathecumenis, as in Cornelius, antequàm Sacramentorũ participatione incorporaretur Eccleſiæ, before that he was incorporated to the Church by paraking of the Sacraments. The Sacramẽt, wherein we are firſt incorporated to Chriſt, is wel knowen to be Baptim: which ſeing it conſiſteth of ſpeaking holy words, and of waſhing with the elemẽt of water, it is not to be denied, but that God worketh our incorporation by corporall meanes alſo, and not by faith a lone.

Aug. ad Simplic. quæſt. 2. Ioan. 3. Matt. 28.

And as it is not enough for hauing the nature of a man, to be conceaued only, except he be alſo borne: ſo if, when he is borne, he be not fed, he can not long cõtinew a man. Therefore as the Sacrament of baptim beginneth the incorporation (ſpecially nowe, when we al are baptized in our infancy) euen ſo after the we are come

come to the yeres of discretion, an other Sacramēt is requisite, to maintayne vs in the body of Christ: which is called the Sacramēt of his body and blood, whereof Christ said: he that eateth my flesh and drinketh my blood, tarieth in me, and I in him.. Ioan. 6.

Now, seing the sacrament, which maketh vs tary in the body of Christ, must nedes be a corporal thing, as baptism was, and yet it hath none other nature, then that which Christ geueth it, & he nameth it his own body and blood: we ought to confesse, that the Sacrament, which nourisheth the state of life euerlasting in vs, is the body and blood of Christ corporally present: that is to say, that it so feedeth vs, as the water in baptism doth wash vs: and that as water toucheth our body, so it entreth into our body. which thing is so true, that Christ hauing taken bread & blessed, Matt. 26. stretching forth his hand, said: Take, eate, this is my body, which is geuen for you.

where (not without a great mysterie) Christe gaue his body vnder the forme of bread, not only to feede vs presently through ỹ grace, which proceedeth frō his flesh by touching & eating ỹ same: but also to shew vs, that this is the same bodie, which before had incorporated vs into it self. For, as of manie graines of wheate, one loaf, & of manie persons one Mysticall body of Christe was made: so when Christ turneth ỹ substance of bread into his own substāce, and so maketh him self present vnder ỹ forme of bread: he both feedeth many persons, who partake of that one bread, and by the forme of bread sheweth, how they being neuer so many, are yet one in him, because they are all incorporated into him.

Of this Sacrament S. Paule intreating, sayd: The bread which we breake is the communicating of Christes body: because though it we both partake of the one bread, which is Christ, and are one selues shewed to be one bread and one body. what are we in mystery, but only members of Christ: And for as much as 1. Cor. 10.

Chriſt is him ſelf preſent vnder the forme of this bread, and is the very ſubſtãce, which is receaued there: we are no leſſe named one myſtical bread of this one bread, then we are named one myſtical body of Chriſtes true body: out of which diſcourſe it is vndoutedly proued, that the bread, which we breake, is the body of Chriſt. How could we otherwiſe be called thereof one bread.

One bread One body

How could one bread and one body be put to ſignifie one thing, but that in dede bread and body are here in ſubſtance the ſame ſelfe thing? we are named the myſticall body in reſpect of ỹ vnion, which we haue with the natural body of Chriſt, and amõg our ſelues. But we are alſo called one bread in S. Paule. Therefore out of dout S. Paul meaneth that one bread, which is Chriſt, in reſpect whereof we are named to be ỹ myſtical body of Chriſt.

The myſtical body Ephe. 4.

The Church taketh her names frõ Chriſt: that, which Chriſt is in truth, the Church is in myſtery, ſo that nothing can be verified of the Church, which was not true before in Chriſt: for the members folow the ſtate of theyr head. But the mẽbers are called one bread, one body, for myſteries ſake: therefore the head is in truth one bodie. & he is the one bread whereof we partake, and we partake of that which is broken (by meane of ỹ forme of bread) therefore Chriſt is really preſent vnder that forme of bread, whiche at his ſupper we breake and partake.

The proportion of Chriſt & ỹ Church.

We are members of this bread, before we take it in the Sacrament of the altar: becauſe this bread is that ſubſtance of Chriſte vnder the form of bread, to whoſe myſtical body we were ioyned in baptiſme: whereof S. Auguſtine writeth thus.

Aug. in ſerm. ad infantes apud Bedam. 1. Cor. 10

Nulli eſt aliquãtenus ambigendũ, &c cæ. No man ought by any meanes to doubt, but that he is then made partaker of the body & blood of our Lord: when he is made a member of Chriſt in baptim, neither is he alienated from the company of that bread and that cup: although before he eate that bread, and drinke that cup (being

(being placed in the vnity of Christes body) he depart out of this world. For he is not depriued of the partaking and benefite of that Sacrament: for so much as him self hath found that thing, which that Sacrament doth signify. Whereas Christ sayd, Except ye eate my flesh and drink my blood, ye shal not haue life in you: a man wold haue thought, that euery person were bound to receaue actually the Sacrament of Christes body and blood: but S. Augustine sheweth, that thing not to be after that sorte necessarie to all men. For he that is made a member of Christ in Baptism, is therein made partaker of ỹ body & blood of Christ. How so? Because he receaueth that thing, which the Sacrament of Christes body and blood signifieth. What doth it signifie? The mysticall body of Christ. By what meanes? Ioan. 6.

S. Augustine expounded ỹ meane a litle before, saying: Bread is not made of one grayne, but of many: likewise one liquour is made of many grapes. Thus our Lord Iesus signified vs. he wold vs to apperteine to himself. Mysterium panis & vnitatis nostræ in suis mensis consecrauit. he hath consecrated the mysterie of our peace and vnitie in his table. Note, that our mysterie was not made by the baker, but consecrated by Christ: the consecration was, to turne the substance of the bread into his owne flesh, keping still the olde forme of the same bread. In serm. ad infantes.

But if the body of Christ were not really vnder the forme of bread: how could he, that is baptized, be partaker of the benefite of this Sacrament? was he made partaker of bread and wine? No verily, but of the mysticall body. What hath the mystical body to doe in this Sacrament? For soth so much, that here is both the thing, which maketh vs all one, which is Christ: and he is so present, that he sheweth him self to haue ioyned all vs to him, as he hath ioyned the graines of wheat vnto his flesh. The signe of the mysticall body.

For as the bread, which we breake, hath none other substance

beſyde the ſubſtance of Chriſt, and yet it hath an outward appa-
reunce of an other thing: ſo the myſticall body of Chriſt hath none
other ſubſtance, through which it is one body, beſydes ỹ body of
Chriſt: although it haue an outward apparẽce of an other thing.
For be we neuer ſo many in number & perſons, we are one body
1. Co. 12. Ephe. 5. in Chriſt. How ſo euer we appere mortal men, as we once were,
yet in truth we are ioyned to the body of Chriſt, and are mem-
bers of him our only head.

Take away that body of Chriſt from the forme of bread, and
here is no ſigne of vnitie in Chriſt. A ſigne of vnitie here is, but
The vnitie muſt be ſignified in Chriſt. not in Chriſt. Euery loaf betokeneth vnitie, but none other be-
tokeneth our vnitie in Chriſt, but ỹ bread, the ſubſtance where-
of is Chriſt, & ỹ forme whereof is the forme of common bread.

If the naturall ſubſtance of Chriſt be abſent from the bread,
which we conſecrate, and ſo be ſignified without the reall pre-
ſence thereof: if again the natural ſubſtance of bread remaine and
what ſigne ỹ ſubſtance of common bread maketh. ſignifie the myſticall body of Chriſt, who is abſent him ſelf in
ſubſtance: no ſigne is by that meane more effectually made, then
that Chriſt and his members are as far a ſunder, as heauen is
diſtant from the earth: and that as Chriſt is ſignified preſent
being in dede not preſent: ſo his members be ſignified to be ioy-
ned to him, and in truth be not ioyned to him.

Theſe are the myſtical ſignes, which do folow neceſſarily vpon
the Sacramentarie doctrine: whereof I haue the gladlier wri-
ten, to thintent S. Auguſtines doctrine might be opened: who
alwaies noteth this Sacrament to be the ſigne of the vnitie,
which is made by Chriſt in baptiſm among the faithfull: but he
meaneth ſuch a ſigne, as Chriſt him ſelf maketh vnder the forme
of bread, when he affirmeth him to conſecrate herein ỹ myſtery of
vnitie. Is it not an extreme madnes, to affirme, ỹ wheaten bread
keping his own earthly nature, ſhould be the myſtery of vnitie?

Chriſt

Chriſt is that myſtery, firſt, becauſe he is both God, who alone made all things to ſerue him: and man, in whom all things are a new collected, which where before made. Secondly, becauſe Chriſt maketh vs one with God, reconciling vs to him, by the blood of his croſſe. Thirdly, becauſe he maketh vs one among our ſelues by his one ſpirit and Baptiſm. Laſt of all, becauſe he ſheweth and geueth him ſelf really preſent vnder the forme of bread: wherein he would vs to vnderſtand the vnitie, which is really made betweene vs, and him, and God. Chriſte is the myſtery of vnitie. Coloſ. 1.

Of this vnitie S. Hilarie writeth: If Chriſt aſſumpted truly the fleſh of our body, and we take truly, vnder a myſterie, the fleſh of his body, and by this thing we ſhalbe one, becauſe the Father is in him, and he in vs: quomodo voluntatis vnitas aſſeritur, cùm naturalis per Sacramentum proprietas perfectæ Sacramentum ſit vnitatis? How is ỹ vnitie of wil affirmed, whereas the naturall proprietie through the Sacrament, is the holy ſigne of a perfite vnitie? This place, good Reader, openeth al the hard points of the myſtery of vnitie. Hilar. l. 8 de Trin.

Firſt, Chriſt toke truly fleſh. Next, we take truly the ſame fleſh vnder a myſtery. By his taking, God and man were made one, concerning the whole nature of man. By our taking, we and Chriſt are made one concerning euery particular man, who receaueth worthely his body. And that is not only done ſo, but withall it is ſhewed ſo: for the thing, which we receaue, is the fleſh of Chriſt vnder the forme of bread. The fleſh, ỹ is there being receaued, maketh vs in dede to be one with Chriſt. The forme of bread ſheweth not only them to be one, that receaue this food: but thoſe alſo, who now doe not receaue it (if yet they be, or ſhalbe baptized) to be one in Chriſt. And ſayeth S. Hilarie ſo much? Ye doubtleſſe, and that he twiſe repeteth.

For when he ſayth: Verè ſub myſterio carnem corporis ſui ſu-

Under a mystery.

mimus, we take truly vnder a mysterie the flesh of his body: then he meaneth, that vnder the forme of bread we take Christes flesh. Vnder what other mysterie can it be sayd, we take it? Or seing he speaketh of the last supper, doth he not meane the signe of the same supper, which was bread? But yet let vs heare more plaine words.

Naturalis per Sacramentum proprietas perfectæ Sacramentum est vnitatis. The natural proprietie through the Sacramẽt, is the Sacramẽt of a perfite vnitie. The word proprietas meaneth one particular substance proper to one thing, which in men is commonly called a person. S. Augustine witnesseth, that Christ is called the true vine, Per similitudinem, non per proprietatem, by likenes, not by proprietie: that is to say, Christ is ỹ true vine by like condition, and not by the self substance of a true vine.

Proprietas.

In Ioan. tract. 80

S. Hilarie then sayeth: The naturall proprietie of Christ by a Sacrament, is a Sacrament of perfite vnitie. Here is the word Sacrament twise iterated: the proprietie of Christ is a Sacrament, and it is a Sacrament by a Sacrament. A Sacrament is a holy signe. Therefore the proprietie or substance of Christ is a holy signe. But how? Euery substance is the truth. How is it then a signe? It is not barely and absolutely called a signe, but a signe by a signe: that is to say, the true substãce of Christ put vnder the form of bread, by that signe of bread, is set to signifie a most perfite vnitie made betweene God and vs.

A signe by a signe.

The natural proprietie of Christ by the signe of bread maketh and signifieth a perfite vnitie. It maketh it, whiles we receaue Christ into vs, who is one with his Father in nature: as we naturally haue him in our bodies and soules. It signifieth the same vnitie, because the substance of Christ (who is one nature with his Father in Godhead, & one with vs in manhod) being now vnder the signe of bread sheweth him self (as it were) with al his faithfull

faithfull members about him, offering them all to God, as if he ſayd: Ecce ego & pueri mei mecum. Behold Father, I am here, and my ſeruants or children with me. Heb. 2.

This (ſayeth S. Auguſtine) is the ſacrifice of the Chriſtians, we being many are one body in Chriſt: Quod etiam Sacramento altaris fidelibus noto frequentat Eccleſia: vbi ei demonſtratur, quod in ea oblatione, quam offert, ipſa offeratur. The which thing alſo the Church celebrateth in the Sacrament of the altar knowen to the faithful. where it is ſhewed to the Church, that in that ſacrifice which ſhe offereth, her ſelf is offered. Aug. de ciuitate Dei li. 10 cap. 5.

The Sacrament of ỹ altar.

It is well knowen, that the Prieſts of ỹ Church taking bread and wine, according to the inſtitution of Chriſt, conſecrate them ſaying in Chriſtes name: This is my body, and this is my blood. If by thoſe words the body and blood of Chriſt be not made preſent vnder the forme of bread and wine: how is the Church offered in the offering, which ſhe maketh? who doth make an oblation of her to God? Wil ye ſay, that Chriſt ſitting in heauen preſenteth to his Father the bread & wine which is in earth, ſaying: Father, looke vppon my faithfull members? See what a myſticall body I haue gotten to me in the earth.

A goodly myſticall body.

Might not God anſwer? why ſonne, is the ſubſtance of your myſticall body, bread and wine? Haue you coupled my ſeruants your brethren, whome I created reaſonable, to thoſe vnſenſible creatures? Or is the handy worke of the baker your oblation, or the oblation of your myſticall body? But if Chriſt be vnder the forme of bread, and thence make an oblation to his Father of all his obedient members, which are there ſignified by the forme of bread: then is none other ſubſtance of thoſe myſticall members preſented, beſyde the true ſubſtance and head of the myſticall body: to wit, the fleſh of Chriſt, which worketh & gathereth a body to it ſelf through out the whole world. The the Church offereth

The oblation of the Church.

Heb. 10. none other substance beside the one oblation, which dyed for vs.

The same realI coniunction of the faithfull to Christes flesh may be declared also by the example of building a howse. For as euery howse is in the fundation moste large, and afterward is drawen alwaies so muche the nigher together, by how much it approcheth to the top or end thereof: euen so the Church being

1. Tim. 3. the howse of God must be one, so that it may in some partes thereof be ioyned together in the top it self, which is the flesh of Christ.

For they that are one mysticall howse by faith and charitie alone, they are one in the fundation through the spirit of God:

1. Cor. 6. but not yet one in the top. And the vnitie of that fundation wold not cause them to be a perfite howse, if some stones being reised thereon, did not at the length mete really together in the top of

Ephes. 4. the building, which is the flesh of Christ: through the connexion of which stones, those also which laie in the lowest place, may be sayd to mete in the top: for that they are necessary and substantial parts of that howse, which is builded from the lowest parte of the ground vp to the very highest top.

Faith is the fundation and ground of the things, which are

Heb. 11. hoped for. Baptisme goeth nerer the top, because beside the grace of faith, it partaketh some other grace proceding not only from

Chrysost. Hom. 16 ad Rom. Leo de natiuit. Domin. ser. 5. & 4 Acto. 8. the spirit of Christe, but also from his flesh: in that the water, according to the minde of S. Chrysostom & of Leo, is, as it were, the wombe wherein, and the worde is the sede, wherewith man is regenerated, as wel in body as in soule. Confirmation geueth strength to the new building, wherein the stones are, as it were, with strong barres of iron holden together.

But when Christe geueth him selfe to vs vnder the forme of bread, then are we come to the top of the building, and are ioyned really

ned really to him, that is ỹ end of the law. For which cause this Sacrament of Christes body & blood, is called of the Grecians, τελειον or τελειωσις, perfectio, the end or perfitenes of our heauenly building. This flesh is also in the fundation, but by spiritual efficacie, not by reall vnion. It is in Baptisme by the vse of corporall instruments of water and the word: and so by spirituall efficacie, and also by meane of bodily instruments proceding from the flesh by that Sacrament of Baptisme, which he constituted in his body, and sanctified the element thereof with his body. Conc. Ancyr. can. 6. Math. 3.

In the Sacrament of perfection this flesh it self is present, to make a moste perfite end of the whole spirituall building. Thus are the baptized Christians built vpon ỹ faith of the Patriarchs and Prophets: and the faithfull, who receaue Christes body in his last supper, are built in a higher degree aboue the faith of the Fathers, and aboue the Baptisme of those, who died before they partoked Sacramentally Christes flesh. Faith. Baptism. Christes flesh.

And seing all these concurre to make vp one howse, the top whereof may touche Christes naturall body, which he toke to make the reall coniunction with vs, who consist of bodies: all the mysticall body of Christ is perfitly one through them, who being one with the rest in faith, spirit and baptisme, be also one with Christes flesh in truth of naturall and corporall vnion to Christes flesh really partaken at his holy table.

Let vs once deny the flesh of Christ to be really in the blessed Sacrament of the altar: and here is no perfite building toward the flesh of Christ, and consequently no reason, why we should be called his mysticall body, or flesh of his flesh, and bone of his bones. For as if Eue had not bene taken really out of the naturall body of Adam, she should not haue bene in truth bone of his bones: so we are not flesh of Christes flesh in truth it self, except the flesh of Christ in the naturall substance thereof be the meane Ephes. 4. & 5.

by our natural communion to it: that we are framed & wrought into a spirituall man.

Ephes. 5. These last wordes of S. Paule, where he toucheth how we are flesh of Christes flesh, doe also leade vs to an other notable example of our natural vnion which is to be made to ỹ flesh of Christ. For when S. Paule had said, that the husband is head of the woman, as Christ is head of the Church: he prouoketh the husbands to loue their wiues, as Christ hath loued his Churche. who haue loued it so intierly: that he hath cleansed it in the washing of water and the word, to thend he might make him self a glorioufe Church without spot or wrinkle.

Behold, baptisme is a token of Christes loue, but to what end? That he might haue a cleane spouse. To what purpose? will he then come nere to his wife: and, as it were, be coupled with her? Yea verily, not for any fleshly pleasure: but to nourish her by his reall flesh. And therefore S. Paul goeth forward, saying: Husbands ought to loue their wiues, as their own bodies. He that loueth his wife, loueth him self. And surely no man euer hated his own flesh, but he nourisheth and cherisheth it, as Christ doth his Church.

What meane you S. Paule? Is then the Church the flesh of Christ? For your wordes import so much. He answereth, it is so. For we are members of his body, of his flesh, and of his bones. For this cause the man shall forsake Father and mother, and shal-

Genes. 2. be ioyned to his own wife, and they shalbe two in one flesh. This is a great Sacrament or mysterie, but I meane in Christ and the Church. Hitherto S. Paul hath prouoked the husbands, to loue and to cherish their wiues, as Christ hath loued his Churche in cleansing it through baptisme, and as he cherisheth it, as being members of his body, of his flesh, and of his bones.

Note, that as the loue of husbands toward their wiues is compared

pared to baptisme: so the cherishing of them is compared to the cherishing & nourishing, which Christ vseth toward his Church, whiche is knowne to be done after baptisme. for no man cherisheth that, which is not yet borne.

When we are borne again in Christ, we are made members of Christes body: and therefore those words, Membra sumus corporis eius, we are members of his body, may be ment of baptisme: where we are made members of his mystical body, according as S. Paule had said before: Sumus inuicem membra, we are members one of an other: But when he addeth, de carne eius & de ossibus eius, of his flesh, and of his bones: he then speaketh not of any mysticall flesh and blood, but euen of the naturall flesh and bones of Christ: wherevnto we are made members, not by faith and mystery alone (as in baptisme) but by naturall participation of them in the last supper. Ephes. 4.

So doth S. Irenæus take these words. For S. Paule, spake not (saith he) of any spirituall or inuisible man (sith a spirit hath neither bones nor flesh) but of that disposition which is agreable to man, the which consisteth of flesh, of sinewes, of bones. the which disposition is nourished of the chalice which is his blood, and is increased of the bread which is his body. Ireneus aduers. hæres. l. 5 Luc. 24.

So doth S. Chrysostome also take these words, saying: we are members of his flesh and bones. And again, he hath mingled him selfe with vs, and brought him selfe into one with vs. Vt corpus cũ corpore vniretur. That the body might be vnited to the head. Behold, vs that be baptized were the body, must yet be vnited with one head, vnder by daily vnion of will, or faith, and loue: all that we had before, but we must be vnited now in nature, in real communion of body and blood. Hom. 45 in Ioan. Ephes. 5.

S. Cyril saith also: If we all eate one bread, we are all made one body. For Christ is not rent, neither doth he himselfe to be diuided or separated. Cyril. in Ioan. li. 11. c. 26

vated. Therefore the Church also is made the body of Christ, and
euery one of vs, according to S. Paule, ỹ members of Christ. For
Ephe. 5. we being ioyned to Christ alone through his body, because we
haue receaued him in vs who can not be diuided, our members
are rather applied to him then to vs.

1. Cor. 11 Theodoritus toucheth as well the vnion of baptisme as of the
Eucharist, saying: As Eue was formed out of Adam, so we out
of Christ our Lord. For we are buried together with him in bap-
tisim, and we rise together with him, and we eate his body and
drink his blood. Thus we are members of Christ either by faith
and mysterie (which is done in baptisme) or by his body & blood,
which is done in the Eucharist. That is the beginning of our
vniting, this is the end: that is the foundation of the house, this
is the top: that is in spirit chefely, this in chefely in flesh.

But now let vs graunt that when S. Paule saith, we are mé-
bers of his body, of his flesh and of his bones, that he meant,
we in baptisme are members of Christes mysticall body, and we
are members as it were, taken out, or proceding from his flesh &
bones, that is to say, we are one mystical body, because the flesh
& bones of Christ haue gené vertue to the font of baptism, where
Ephes. 5. we are regenerated. Let vs admit S. Paule had meant so (the
contrarie whereof al the auncient fathers teache) yet the wordes
which folow in S. Paule, can by no meanes be auoided.

For he vseth the example of Adam and Eue, shewing it to be a
great mysterie in Christ and the Church. and that mysticall ex-
ample may be applied to the vnity which is betwene Christ and
vs, either in baptism, or in the supper of our Lord. For cõcerning
baptisme: as Eue was not corporally begotten of Adam, but
Aug. de ciuit. lib. 22. ca. 17. was taken out of his syde whiles he slept: so our regeneration
is made by the water which flowed from Christes side whiles he
slept vpon the Crosse, without the personall begetting of Christ
him

him ſelfe in his owne ſubſtance. But what ſ ſayeth S. Paule in this part of the ſimilitude: Goeth he not forward to a greater myſterie?

Saith he not, for this cauſe, the man (which is Chriſt) ſhall forſake Father and mother, and ſhall cleaue to his own wife (which is the Church) and they ſhalbe two in one fleſh? Eue was taken out of Adam, and was fleſh of his fleſh. but as the ſpirit of God and not Adam wrought that birth: ſo ẏ vnion of baptiſm is wrought rather by the ſpirit of Chriſt, then by his fleſh, Albeit his cleane fleſh is ẏ material patern according to which God cleanſeth our fleſh in baptiſm, euen as Adam was ẏ material patern according to which God formed Eue. But Eue was borne beſide the cuſtomable courſe of nature, to betoken that the Church ſhould be born of the vertue of Chriſtes fleſh, not by company of two ſexes, but by the working of God, without the natural ſeede of man. Gen. 2.

But when Adam knew his wife carnally, then the fleſh taken beſide out of him by God, was not only ioyned again to his fleſh by God, but alſo by the actuall cooperation of Adam him ſelf. the two were made not only out of one fleſh (which was the miraculouſe work of God in forming Eue out of Adam) but alſo two diuerſe perſons already made by God, are by natural cõiunction of both theyr bodies, made really one fleſh, euen as man and wife when they beget children, are not now two (as Chriſt him ſelfe teſtifieth) but one fleſh. This is a great myſterie, I meane (ſayeth S. Paule) that it is great in Chriſt and the Church. Gen. 4. Mat. 19.

For when the faithfull members, who were incorporated to Chriſt in baptiſme by the vertue of his fleſh really abſent in ſubſtance, but preſente in efficacy, when thoſe members come againe to Chriſt in the ſacrament of his laſt ſupper, they then find not his fleſh abſent in ſubſtance (as before) but two (that is to ſay, Chriſt and his ſpouſe the Church) are in deede one fleſh, they are in deede Baptiſm. The ſupper.

ioyned together in truth of ſubſtance on eche part.

Chriſt by his power and vertue prepared our fleſh in baptiſm, and by cleanſing it there, he made it a mete ſpouſe to receaue his naturall fleſh in his own real ſubſtance. But in the ſupper we are not only of him, but we are him ſelfe. For we two are one fleſh for the tyme that the coniunction dureth. for as the man and wife be not always ioyned in the act of begetting children, no more is ỹ real fleſh of Chriſt always ioyned in his own ſubſtãce with our fleſh, albeit his ſpirit and the vertue of his fleſh tarie ſtil with vs, and make vs tarie in him. but when we come to the Sacrament whereof he ſaid: take, eate, this is my body, then we really haue ỹ ſubſtance of Chriſtes fleſh in our mouthes and bodie.

The vnió of Chriſtes fleſhe is temporall.

Ioan. 6.

In mariage there are diuerſe degrees of coupling, the firſt is by words of promiſe for mariage to enſew. The ſecond is by words of preſent bargayning. the third is when the man & wife deliuer theyr bodies eche to other for begetting of children.

Three degrees in mariage

Chriſt was made one with his Church in the way of ſponſage from the beginning, when he promiſed that the ſede of ỹ woman ſhould tread downe the ſerpents head. The which promiſe the Patriarches beleuing, were euen then ioyned by faith and loue vnto God. The ſigne whereof Abraham and his ſede caried in theyr fleſh, and it was renewed to Dauid, and denoũced by many Prophetes as by the lawfull proctours of God.

Gen. 17.

Faith.

Gen. 17.

Pſal. 131.

Oſee. 2.

Exo. 24.

Ioſue 24

Iere. 3.

Baptiſm.

1. Pet. 3.

At the length Chriſt by taking fleſhe came to the houſe of his ſpouſe to ſee whether ſhe would goe forward in mariage or no. And although the vnfaithfull Iewes forgetting the couenants of ſponſage, plaied the harlots parte with Chriſte (whereof he greuouſly complaineth in his Prophets) yet Chriſt keping his promiſe, went forward in mariage with them who would receaue him, who conſenting to his conditions by the anſwere of a good cõſcience in baptiſme, were by preſent words made one

vnto

vnto him for euer renouncing all other forain husbands, after which consent eche part hath right vpon the others body. nowe may the party baptized call for the Sacrament of Christes body, if he be of the yeres of discretion. And likewise him selfe is on the other syde bound to obey the voice and commandemēt of Christ, and to be subiect to him, as the wife is to her husband. 1. Cor. 7. Ephes. 5.

As therefore the parties maried come to the third vnitie of being made both one flesh, if no lawfull impediment stay them: so doth Christ present him self in the Sacrament of his body and blood, to make perfite and to cōsummate his mariage in the last degree. And as in adultery S. Paul graunteth a place of reconciliation betwene the man and wife: so if any mā, after he is maried to Christ, folow the world, the flesh or the deuill, he may be absolued by the Priests, and so come to be ioyned with the body and blood of Christ in vnion of true flesh. 1. Cor. 7. Ioan. 20.

If now the naturall and the whole mysticall body of Christe haue so great affinitie with the state of mariage, that in all degrees they be described by like termes in the worde of God, seing the last and chefe coniunction, whiche is in mariage, can not be made without the real presence of the two bodies, which are ioyned: no more can the last vnion of Christ and of his Churche be made in his last supper vnlesse both his and our bodies come really together. If Christ sit only in heauen not hauing his body made present at his holy table, and our bodies be yet still in the earth: what coniunction of bodies is made betwene Christ & vs? The bodies ioyned must be present

If the vnitie, which is betwene two persons in mariage, be a signe of the vnitie, whiche is betwene Christ and the Church, as S. Paul proueth: it is not possible, that the vnity can be lesse real in the truth, then it is in the signe. But in mariage (whiche is the signe) the persons maried are one flesh (during the tyme of their being together) and they are both present bodily: Therfore Christ Ephes. 5.

is preſent in his own ſubſtance, to be ioyned in that moſt chaſte and vnſpotted bed of matrimony with his own ſponſe: whiche
Hebr. 13. ioyning is made in a Sacrament, the which Sacramẽt is miniſtred in thoſe knowẽ formes of bread & wine. Therfore vnder thoſe formes, the ſubſtance of Chriſtes body and blood is really preſent.

This is that, which S. Hilarie ſaith: Verè verbum carnẽ cibo
Hila. lib. 8. de Tri. dominico ſumimus. we take truly the word (made) fleſh, in the meat of our Lord. we take ẏ word made fleſh, ẏ is to ſay, ẏ whole ſubſtance of Chriſt: & we take it truly, & that in the meate whiche our Lord geueth. It is writen, that he gaue ſaying: Take, eate:
Matt. 26. Therefore in that meate we take truly the word made fleſh: but ſeing that meat ſemeth bread: vnder that, which ſemeth bread, we take the whole ſubſtance of Chriſt. Again he ſaith, Naturam carnis ſuæ ſub ſacramento nobis admiſcuit, he hath mixed the nature of his fleſh to vs vnder a ſacrament. That ſame word ſub vnder,
Sub. ſheweth, what he meaneth: for the form of bread is called a ſigne or ſacrament alone, as the body vnder it is called a ſacrament or ſigne, and alſo the thing or ſubſtance of the Sacrament.

S. Chriſoſtom ſaith: vt non ſolum per dilectionem, ſed reipſa in
Chryſ. in Ioan. hom. 45. illam carnem conuertamur, per cibum id efficitur, quem nobis largitus eſt. It is brought to paſſe by ẏ meate which Chriſt hath geuen vs: that we may be cõuerted into that fleſh not only by loue, but in the thing it ſelf. If bread and wine be not the thing it ſelfe, but only Chriſtes owne fleſh, and yet we are conuerted in very dede into ẏ fleſh of Chriſt thorough the meat which he gaue, ſeing he gaue al that he gaue vnder the form of bread and wine: vnder thoſe formes we receaue in dede and truth that fleſh, according to which we are reformed.

Which place of many ſhall I bring out of S. Cyrill? He ſayth
Cyr. l. 10 in. 15. one where, Cùm myſtica benedictio in nobis fiat, nónne corporaliter quoque fiat cõmunicatione carnis Chriſti? For as much as the

the myſticall bleſſing is made in vs, doth it not make Chriſte to dwel in vs corporally alſo, through the cõmunicating of Chriſtes fleſh? Can the myſticall bleſſing make Chriſt dwell corporally in vs, if it ſelf haue not Chriſtes fleſh corporally in it?

Cur membra fidelium, membra Chriſti ſunt? Neſcitis (inquit) quia membra veſtra membra ſunt Chriſti? Membra igitur Chriſti, meretricis faciam membra? Abſit. Why are the mẽbers of ꝑ faithfull the members of Chriſt? Know ye not (ſaith S. Paule) that your members are the members of Chriſt? Shall I then make ꝑ members of Chriſt, the members of a harlot? God forbid. Here S. Cyril doth manifeſtly allude to the kind of mixtie, which is betwen man and wife in lawfull mariage: and betwene fornicatours in vnlawful coniunction. Cyrill. li. 10. cap. 15. 1. Cor. 6.

In ethe place two are made one: but in mariage lawfully, in whoredom vnlawfully. The Sacramẽt of Chriſtes ſupper is like to lawful mariage. And therefore S. Cyrill concludeth, Non habitudine ſolum, quæ per charitatẽ intelligitur, Chriſtum in nobis habitare: ſed participatione naturali. That Chriſt dwelleth in vs not only by affection, or deuotion, or efficacy which is vnderſtanded by charitie, but by natural partaking. It is therefore an hereſy: to defend (as the Sacramentaries do) that we are ioyned to Chriſtes fleſh in his ſupper, by faith and ſpirite only: as though Chriſt being ſo long maried neuer came bodily to make vp that moſt chaſt knot of vnion betwene him and his Church. Habitudo. Naturalis participatio.

But if the Sacramentarie doctrine were true, it ſhould haue lefte: for almuch as it ſhould not be preſent really with vs, it ſhould not be offered eternally vnto God by the Prieſts of the new lawe, it ſhould not be vppon the table, it ſhould not be in the mouthes of them, who receaue ꝑ ſame, it ſhould not be made naturally one with our bodies, nor we one with it.

S. Paule by the reall vnitie, which is made betwene the meate of Chriſt

of Chriſt and of his faithfull people, doth proue an vnitie in leſſe degree: but yet an vnitie betweene thoſe who did eate together of meates offered to ydoles. But ẏ meat of Chriſtes ſupper, whereby we ſhould be ioyned as well to it, as among our ſelues, our new brethern take cleane away from the viſible table and altar.

S. Paule ſayeth: Ye can not be partakers of the table of our Lord, and of the deuils table. Our new brethern graunting the deuils a reall table, will not allow any ſuch to Chriſt. They muſt confeſſe a table as well inuiſible as corporall of the Iewes and Gentils, for eche of them had their faith and their God, albeit not good and true: but to Chriſtes body and blood, which is the altar and table of the new Teſtament, they will not allow any externall or viſible altar or table.

I neede not inſult at them for it, ſithens the day will come when Chriſt will not allow them any table to eate or drink with him in the kingdom of heauen. They that haue brought all his myſteries to naked names, ſhall enioye his glorie no more really, then they allow him a reall truth in his bleſſed Sacraments.

¶ The reall preſence is proued by the example, which S. Paule vſeth concerning the Iewes and Gentils.

The vi. Chapiter.

SAint Paule intending to diſſuade the Corinthians from eating and drinking with the Gentils at their falſe and vaine ſacrifices, vſeth in that behalf, this kind of argument.

whoſoeuer doth eate or drink that, which is offered vp in ſacrifice, he is made one with the oblation it ſelf, and with it, to whome the things eaten and drunken are offered. This propoſition he proueth by example of the Chriſtias, who by partaking of the bread which we breake, and of the chalice which we bleſſe

The Chriſtians.

(whiche

(which are the communicating of Christes body and blood) are made one bread, one body: because they partake all of the one bread. The like is seene also in the carnall Iewes, among whom they that eate the oblations or things offered, thereby were partakers of the altar: to wit, of the sacrifice, and of the worshipping of God, to whom it was offered. Therefore if the Corinthians ydols also partake of the meate offered to ydols, it must follow, that they should be partakers of the ydolatrie. The Iewes. The Gentils.

For although the dead ydoll be no true God, nor any thing at all, wherewith they may communicate: yet a societie is ioyned thereby with the deuils, who reigne in those ydols. Therefore as ydolatry it selfe so the eating of the meates offered to ydols is to be auoided. Out of this discourse it is proued, that the Christians, Iewes & Gentils, eche of them haue a God, true, or false: eche of them offereth an externall sacrifice to him: eche of them vse to partake of the things offered: and eche of them communicate among them selues.

The meat offered and eaten of the Iewes was the flesh of such cleane beasts, or such other oblations as were allowed by ỹ lawe of Moyses. The meate offered and eaten of the Gentils, was such, as their superstition had receaued. To one ydol a shepe was offered, to an other an oxe. The meate offered and eaten of the Christians is described of S. Paule, to be the bread which we breake, which is the communicating of Christes body: and the chalice of blessing which we blesse, which is the communicating of Christes blood. The vnitie rising thereof is to be one bread, one body, because all partake of the one bread. The sacrifice of the Iewes. Of the Gentils. Of the Christians.

Vpon which ground it may be wel built, that the meate partaken at Christes supper is the body and blood of Christ: wherein we passe and ouercome the Iewes & Gentils, who had other earthly oblations, but none of them had this foode, which came

Heb. 13. down from heauen. For as S. Paul sayeth: We haue an altar, whereof they haue no power to eate, who serue the tabernacle. But surely they might eate bread and wine, who serued the tabernacle: therefore the meate of Christes supper is not bread and wine, but the bread of life, and the blood of Christ. And whereas the Iewes had certeyn obseruancies of eating this, and of leauing that meate: or that the Leuits should eate this, and the Priest that, and the laye people an other meate: S. Paule counselleth them to stablish their hart with grace, and not so carefully to obserue the old law, which commaunded so many differences of meate.

How beit if it be a good thing to haue some meates reserued for the Priests, which the common people may not eate (as the Iewes think) then sayeth S. Paule: we Christians also haue an altar, to wit, a thing offered vnto God, and that so precious, that the very Priests and Bisshops, who serue in the tabernacle may not eate thereof. That meate is as Theodorite sayth: Hostia rationalis & diuina. A reasonable and diuine sacrifice: as Sedulius writeth, ỹ altar whence we partake the body and blood of Christ: as Theophilact witnesseth, the vnbloody sacrifice of the body, which quickeneth.

Our altar.

In 13. ad Heb.

This then being the meate of our altar, it foloweth, that this meate is no lesse present vppon his holy table: then that, which the Iewes or idolatours did eate, was present at their sacrifices. But that, which they did partake, was really present, and receaued into their mouthes: therefore likewise Christes flesh is really present, and is receaued into our mouthes. The meate of the Iewes and of the Gentils was made one natural flesh with the partakers thereof: therefore we likewise are made one natural flesh with the meate of Christes table.

The agreement of the holy meates.

But herein is the oddes, that their meat was turned into their flesh,

flesh, because it was weaker then their own nature: but our flesh is turned without losse of his owne substance or proprietie, into the nature of Christes flesh: because it being the flesh, which is dwelt in by the Godhead, is stronger then our nature. The difference of 2 meates.

Again, as the Iewes and Gentils by eating meates offered vp, are made one body among them selues, by cõformitie of wil and mind alone: (because the meate was not able to tary in his own nature, and to draw them vnto it) so contrariwise we that eate Christes body, are made really one flesh with Christ & amõg our selues: because (as S. Cyrill declareth) Christ suffereth him selfto be no more diuided, but keping his owne flesh whole, he gathereth all vs into it. And seing we all, that eate Christ, are made naturally one with Christ: we are also one among our selues. For they, who are one in any third, are withall one among them selues. Thus the meate of Christes table hath more truth in it, then the meate of the Iewes or Gentils had, according to the Catholike doctrine. Li. 11. in Ioan. ca. 26.

The vij. Chapter.

The reall presence is proued by the kind of shewing Christes death.

QVotiescunque manducabitis panẽ hunc & calicem (hunc) bibetis: mortem Domini annunciabitis, donec veniat. 1. Co. 11.

How often so euer ye shall eate this bread, and shall drinke this chalice: ye shall shew the death of our Lord vntill he come. Shewing may be either in word alone, or in dede alone, or in both together. S. Paul speaketh in this place, of that shewing, which is by dede alone: for eating and drinking is a kind of doing. But not the eating of euery bread, and the drinking of euery chalice doth shew Christes death: except it be this bread eaten, & that chalice drunken, whereof S. Paule had sayd in Christes person a litle before: This is my body, which is broken for Shewing by dede.

you, and, this cup is the new Teſtament in my blood.

A thing is not eaten whiles it liueth.

The eating and drinking of a ſacrificed body and blood doth euidently ſhew the death thereof: as the which ſhould not be eaten and drunken, if it were not already conſecrated by death vnto God. For who doth eate the fleſh of any creature, whiles it yet liueth and hath blood in it: Or how can blood be drunken in a cup, if it be yet in the veines of the body? The nature of the fact is ſuch, that it preſuppoſeth the immolation, and ſacrifice, and death of that holy thing, which is eaten: for a liuing and ſenſible creature is not vſed to be eaten, without it be depriued firſt of his life.

Theoph. in 28. Math.

Therefore Theophilact ſayth: Quinta veſperi fecit Dominus cœnam, &cæt. Nemo enim quicquàm edit, niſi prius mactatum fuerit. The fift euening (which was on Maundy Thurſday night) our Lord made a ſupper, and ſayd to his Diſciples: Take and eate, for this is my body. And ſo, becauſe he was of power to lay down his ſoule: it is euident, that he then ſacrificed him ſelf from that tyme, wherein he deliuered the Diſciples his body. For no man eateth any thing, vnleſſe it be firſt killed. Thus we ſee, that the reall preſence of Chriſtes fleſh, to th'end it may be eaten, is the conſequent, whereby S. Paule proueth the ſhewing of Chriſtes reall death.

The figure of Chriſtes body eate, doth but ſhew a figuratiue death paſt

Who perceaueth not, that it is a good argument, to ſay: I eate in a Sacrament Chriſtes reall fleſh, therefore he is really dead: Doth it not follow well in the diſcourſe of reaſon, I drink the true blood of Chriſt: therefore Chriſt hath truly ſhed his blood: Or doth any faithfull man at the table of God eate the fleſh and drink the blood of that thing, which is not yet dead and offered in a ſacrifice? This argument of S. Paule they make vtterly voyde, who ſay: that we eate a figure, and not the truth of Chriſtes ſubſtance: for then ſhould Chriſt be ſhewed figuratiuely

dead,

dead, as he ſhould be figuratiuely eaten. Neither could it follow, that becauſe Chriſt is eaten by faith in a figure: therefore he is already dead in truth it ſelf, but only that he is dead in a figure or in bare name, without the truth of death as yet preſently ſhewed.

when the Paſchall Lamb was eaten, the Lamb was truly dead: but as the Lamb was the figure of Chriſt, and not Chriſt: did it thereof follow, that it was only ſhewed in a figure that Chriſt ſometyme ſhould dye, and not that in dede he was dead? But now that he is dead in dede, and ſo dead, that his death is ſhewed true by the eating of his own body, and by the drinking of his own blood: vndoubtedly, as truly as euer that ſame Paſchall Lamb was killed, which was eaten, ſo truly is the ſame body of Chriſt dead, which is eaten: and therevpon it wil folow, that by eating the fleſh of the man that dyed, that mā is ſhewed to be dead in dede.

Wherefore S. Ambroſe ſayth, vpon this place: Quia enim mor te Domini liberati ſumus: huius rei memores, in edendo & potando carnem & ſanguinem, quæ pro nobis oblata ſunt, ſignificamus. Becauſe we are made free through the death of our Lord, being mindful thereof, we in eating and in drinking fleſh & blood ſignifie thoſe things, which were offered for vs. Lo the very fact of eating fleſh and of drinking blood ſhew the things, that were offered to death for vs: That is to ſay, ſhew the fleſh and blood of Chriſt as dead. Ambroſ. in 1. Cor. cap. 11.

Damaſcene in that pleaſant hiſtory of Iolaphat, maketh the King Auenire to demaunde of certeyne Eremites: why they caried about them ỹ bones of dead men, to whome they anſwered: Oſſa iſta munda &cęt. we cary about with vs ô King, theſe cleane and holy bones, repreſenting the death of theſe marueloufe men whoſe they are: and bringing our ſelues in minde of their exer- Damaſcenus in hiſtoria Barlaam & Iolaphat.

cise and of their conuersation beloued of God, and stirring our selues to the like zeale. And afterward, the bones of dead men cause the remembrance of death to them that are aliue.

The Commodity of Reliques.

Here we see many commodities, which the blessed reliques of Saynctes do bring to good men. Among other things they cause vs to remember the vertues of them, whose bones we reuerently kepe. And for as much as Christ did shew his charity chefely, in dying for his enemies: we haue no greater thing to remember by the presence of his body, thē the same loning death of that body. But if the bare presence of dead bones make vs remember ẏ Saynts that be with God, whose bones they were: how much more doth the eating of Christs body both make vs remember his death, and shew it to our eyes being eaten after such sorte, as this body is eaten.

Rom. 5.

Basil. de Bapt. li. 1. cap. 3.

The reason of S. Paul in this place.

This kinde of reasoning, which S. Paule vseth, is called of the logicians, A consequentibus: when by those things that are put for true and follow, an other thing is proued to haue necessarily gone before. As, for example, we may reason thus: This woman is brought a bed, therefore she hath companyed with a man: in so much that reason declareth that no woman by the course of nature cā haue a childe, except she lye before with a mā.

Now, as if the bringing a bed be but in a shadow, thereof no true company with a man may directly be inferred: euen so at this time, if by eating ẏ body of Christe, we shew Christs death, and yet we do eate the body of Christe only in a shadow: then may it not be inferred hereof, that Christ is shewed to haue dyed truly & in dede, but only in a shadow. Such as ẏ Consequent is, where vpon we reason: such antecedent may be inferred thereof. If ẏ Consequēt be reall, true, perfyt: ẏ Antecedent is shewed to haue bene like. If the Consequent be imperfyt, figuratiue, or fayned: the Antecedent is not thereby shewed to be true.

Such as the Consequent is, such Antecedēt may be proued thereby.

If two

If two persons are maryed together, it may be well inferred, that they consented together: but if their maryage be fained, to say, made vppon a scafold in the way of playing some Comedy or enterlude: then is the cõsent also fayned. If the maryage were true, the consent was true. Chriſte made his laſt ſupper chefely to haue it a remembrance of his death, and therefore he ſayd: Hoc facite in meam commemorationem, doe and make this thing, for the remembrance of me. S. Paule hauing before declared, how this thing may be made by the preistes of the new Teſtament, for the remẽbrance of Chriſt, in declaring that Chriſte toke bread, brake, and ſayd: this is my body: he ſheweth afterward how the ſame body may be eaten by the common people for the remembrance of Chriſtes death, ſaying: As often as ye ſhall eate this bread, and drinke this chalice, ye ſhall ſhew our Lords death, vntill he come. ſo that ỹ conſecrating of Chriſtes body by prieſts, and the eating thereof by all Chriſtian men, iſ the ſhewing of Chriſtes death. Luc. 22.

Here I would know, whether Chriſt inſtituted this Sacrament, to ſhew his death as paſt in dede: or els paſt in a bare ſhadow. If to ſhew it in a bare ſhadow, thẽ two abſurd ſequeles may ſeme to be employed. One is, ỹ it may ſhew Chriſtes death as well to come, as already paſt. An other is, ỹ if it be paſt: it is rather ſhewed to haue bene a figuratiue death, thẽ a true death. For as the eating of vnleauened bread vnder the law, were the faith of ỹ eater neuer ſo great, did not ſhew Chriſtes death paſt, but only to come: ſo this eating of common bread in our Lords ſupper doth not by the eating inferre the death of Chriſte to be paſt, but rather as being to come. For euery ſhadow belongeth to a truth, whereof it is the ſhadow, and is imperfyt, vntil the truth it ſelf come: but when the truth is ones preſent, the ſhadow is no more a bare ſhadow, but a ſhadow fylled with

yf ỹ death of Chriſte ſhalbe ſhewed paſt in dede the body muſt be eaten in dede.

The figure ceaſeth to be only a figure, when the truth of it is come.

the truth. But by the Zwinglians opinion the Sacrament of Christes supper is common bread without any reall truth made or wrought about it: therefore it is a figure, a shadow, and an imperfyt worke, whereas if ỹ truth of it were come, it should not
1. Co. 11. be only a shadow: but should haue a truth vnder the shadow. Thus we may perceyue, that the eating of common bread for a figure of Christes death with neuer so greate a faith, doth not so much by the eating shew his death past, as to come hereafter.

Agayne, were it graunted, that by reason of the faith of the eater, it shewed the death past: yet because it sheweth it in a simple figure, it may seme, that it is past in a simple figure: whereby this Sacrament, after the interpretation of our new preachers, is no sufficiẽt meane by the dede it selfe: to shew that true death, which Christe suffred for vs vppon the crosse. and yet S. Paule saith, that by eating this bread we shew the death of Christe: that is to say, we shew him to haue died, by eating it, I say. For now we speake not of preaching the Ghospell, not of remembring the articles of our crede, nor of other vndoubted wytnesses: whereby it is proued, that Christe hath died for vs.

We speake of S Paules argument, who saith: by eating this bread we shew, Christe to haue dyed for vs. which argument is none, is vayne, is rather agaynst the faith, then with it; if the bread, that we eate, be not the reall flesh, of Christe. But if we once confesse, that we eate the substãce of Christes natural body, & drinke the substance of his naturall blood, then doth it follow inuincibly, that Christe is dead for vs. It followeth, I say, by the order of Gods words: for no flesh is eaten whiles the beast liueth, whose flesh it is, as it is written: Carnem cum sanguine
Gen. 9. non comedetis, ye shal not eate the flesh with the blood in it, or any member cut from the liue beast: whiles the blood yet remayneth in it.

Againe

Egypte the order of religion, as wel vnder the Patriarkes as vnder the law of Moyses sheweth: that no beast was eaten Sacramentally, before it was kylled and offred. From the sacrifice of Abel to the comming of Christ, certenly Christ is really dead for vs: and being his true flesshe that we eate, we shew his true death and we shew it past, and not to come.

Why Christ gaue his flesh before he died.

Neither let any man say, that Christ in his last supper gaue his flesshe before he died: for he dyd not that, before his death was at the very point to be fulfilled. The Iewes began their feastes on the euening tyde, ceasing the day from Sonset, to the next Sonset. according as it is writen: A vespera in vesperam celebrabitis Sabbata vestra, from euening to euening ye shall kepe your holy days. Christe therefore kept his supper the maundy thursday at night, after Sonset, when ỳ goodfryday (whereon he dyed) was now begon, when he was already solde vnto the Iewes, and all things prepared for his death: so that he came to the gening of his self, as men do come in their death bed to dispose what shalbe done after their death. willing this mystery to be made for the remembrance of him. Leuit. 23

And (as it may appere in the actes of the Apostles) after the Ascension of Christ and comming down of the holy Ghost, the Christen men begã first to kepe & cõtinue this: at which time they shewed him both dead & ryssen, & sitting at his Fathers right hãd in heauen. And surely, as well S. Iames in his liturgie, as Damascen expounding these wordes of S. Paule, whereof we speke saith Mortem filii hominis annunciatis, & resurrectionem eius confitemini, donec veniat, ye shew the death of the son of man and confesse his resurrection vntil he come. Thus by eating this body we shew Christes true death, & by eating it, being in it self aline, we shew also ỳ which folowed his death, which was his resurrection and ascension. Act. 2. Iacobus in Liturgia. Damasc. de Orth. fid. lib. 4. cap. 14.

But by a figurative eating we ſhould not ſhew his true death, and much leſſe his true reſurrection: for as the death is ſhewed by eating the body which died, ſo the reſurrection of the ſaid body is ſhewed, by eating the body, which died & now is a live: the death is ſhewed, whiles the body is vnder the forme of bread, and the blood a part vnder the forme of wyne, as though they were ſyll a ſunder. The reſurrection is ſhewed, whiles vnder eche forme whole Chriſt is conteyned. Therefore we eate Chriſt more then in a figure, and more then by faith and ſpirit. we eate him in dede: whereby it followeth, that he is dead for vs in dede. we eate him alyue, without impairing or diminiſhing any part of him: whereby it followeth, he is ryſen from death and remaineth immortall. Now let vs heare, how S. Chriſoſtom alludeth to the ſame reſurrection ſpeaking of Chriſtes laſt ſupper, writeth in this maner:

Chryſ. in 1. Cor. hom. 24.

Quando id propoſitũ videris, dic tecum: Hoc corpus, &c. When thow ſeeſt that body ſet before thee, ſay with thy ſelf: This body nailed and beaten, was not ouercommed with death. This body the ſonne ſeing crucified, turned away his beames: Thorough it alſo the vele of the temple was torne, and the rocks, and the whole earth ſhaken. The ſelf ſame body made bloody, & wounded with a ſpeare, guſhed out in fountaines of blood & water healthſome to the whole worlde.

Seeſt thou, after what ſorte Chryſoſtom talketh of the body of Chriſt in the ſacrament of the altar? Seeſt thou, by what meanes he there ſheweth the death of Chriſt? This (body ſaith he) was nailed, wounded, perced with a ſpere. It is then the reall body, that ſheweth the reall death of Chriſte, and that ſheweth it not only when we remember, that Chriſt dyed, when we thinke of his reſurrection and aſcenſion: but though no man think of his death, yet the very eating of this very reall body ſheweth his death to men, to Aungels, to God. The dede (I ſay) and fact of eating ſheweth

ſheweth him to be dead, whoſe fleſhe is eaten: euen as the blood of Abel cried to God from the earth, where it lay: and as the body of Chriſt in heauen by his only preſence maketh continual intercession to God the Father for vs, alwaies putting God in mynde of his death and of our ſaluation. Gen. 4.

¶ The real preſence is proued by the diſcourſe which S. Paule maketh concerning the vnworthy eating and drinking of euill men. The vij. Chapiter.

WHen S. Paule had ſaid, As oft as ye ſhall eate this bread, and drinke the cup of our Lord: ye ſhall ſhewe our Lordes death, vntill he come: he goeth forward, ſaying, Therefore, who ſo eateth this bread & drinketh the chalice of our Lord vnworthely: he ſhall be guilty of our Lordes body and bloud. How doth this ſtande together? I aſſume: how ſheweth it in deede? Therefore: that betokeneth in the former ſentence S. Paul. ſaid, by eating this bread we ſhew Chriſtes death. And for as much as we ſhew it in that ſelf thing, which dyed for vs: therefore he that eateth vnworthely ſuch a meate (wherein by the ſubſtance which died, he ſheweth Chriſtes death) he is guilty of our Lordes body. none otherwyſe, then if he had betrayed it as Iudas did. For the ſame body that Iudas did by a falſe kiſſe geue to death, we eate vnder the forme of bread, to ſhewe the ſame death. Therefore. Vnworthy eating

If then Iudas were guilty of Chriſtes natural body for geuing it vnworthely to death: we are guilty of the ſame naturall body, when by eating it we ſhew vnworthely the ſame death. But if we had not preſent the ſame real body, which Iudas betraied: our vnworthy ſhewing could not be like his betraying. All the ſtrength of S. Paules reaſoning is only grounded vpon the real preſence of Chriſtes body: the vnworthy ſhewing, whereof he now ſpeaketh, is the vnworthy eating. And for ſo much as eating

is a corporall action, which is done by the inſtrumentes of teeth and mouth: S. Paule doth vs to vnderſtand, that euill men might touch and haue in their mouthes y bread and drink of our Lord.

But his bread and his drink is of him ſelfe affirmed to be his body and blood: therefore S. Paule confeſſeth, that euill men may haue the body and blood of Chriſt in theyr mouthes. But that they could not doe, except the body and blood were vnder the formes of bread and wine: therefore he teacheth, the body and blood of Chriſt to be really preſent vnder the formes of bread and wine.

Saith not S. Paule: whoſoeuer eateth this bread, and drinketh the cup of our Lord vnworthely: Then this bread and the cup of our Lord may be eaten and drunken vnworthely. But what? Speaketh he of eating by faith, or of drinking by ſpirit? No verily, for ſuch eating and drinking can not be vnworthely made. You will ſay, it is bread and wine whereof he ſpeaketh. If it were ſo, why doth S. Paule name it, this bread? For ſeing the pronoume (this) doth ſhew a thing preſent to ſome ſenſe or other: and ſeing when S. Paule wrote theſe wordes, he being abſent in body from the Corinthians, could not ſhew them any thing by any corporal acte of his: it remaineth, that y thing whereunto (this) doth point, was named in the epiſtle of S. Paule, which he wrote to thoſe faithfull men: and alſo, that it went not long before, as the which otherwiſe might be of vncertaine vnderſtanding. what is it then, which went before? Chriſt toke bread, and after thanks geuen ſaid: Take, eate, this is my body. whoſoeuer eateth this bread vnworthely, he is guilty of the body of our Lord. If this bread point vnto nought, whereof Chriſt ſaid, This is my body: S. Paule meaneth to ſhew his faut, whoſoeuer eateth the body of our Lord vnworthely, and thereby he geaſteth euill men to eate Chriſtes body: which they can not by no meanes, except

This bread.

that

that be Chriſtes body, which they take into theyr mouthes.

The Sacramentaries will obiect againſte me, that Chriſt ment the ſigne of his body: which truly can not be ſo. For ſeing S. Paule named no ſigne, as (this) can not point to that, which was not named: ſo it muſt point only to the thing named before. But the thing before named was the body of Chriſt broken for vs: therefore this bread meaneth that body of Chriſt, and none other ſubſtance.

An obiection. The anſwere.

The reall preſence is proued, becauſe vnworthy receauers are guilty of Chriſtes body and blood. The xi. Chapiter.

WHo ſoeuer eateth this bread, or drinketh the cup of our Lord vnworthily: he ſhalbe guily of ỹ body & blood of our Lord. A man may be guilty, either for doing an euil deede: or for leauing a good deede cleane vndon: or els for doing a good deede in an euil manner. Here S. Paule maketh the vnworthy receauer guilty, for eating this bread, and drinking the cup of our Lord vnworthely. which is to ſay, for doing a good deede after an euil manner. his deede is eating, which thing he ſo really doth: that S. Paule affirmeth him to eate and drink damnation to himſelf. Doing.

But no man is guilty of doing more, thē he actually doth: therefore the vnworthy receauer, who for eating and drinking is guilty of the body and blood of Chriſt, doth eate and drink in deede the ſame body and blood of Chriſt, whereof he is guilty.

The Sacramentaries imagine S. Paule to haue ſaid: He that eating by mouth materiall bread at Chriſtes ſupper, refuſeth to eate by faith the body of Chriſt ſitting in heauen, is guilty of not eating Chriſtes body. who euer heard of ſuch a toy? what lote of all the ſcriptures, which appertein to Chriſtes ſupper, haue they left vnwreſted, vntorne, or vndefiled? what ſentence, clauſe, or

The ſhameleſs interpretations of Heretikes.

word haue they left in his naturall meaning If S. Paule and the foure Euangelists were not thē seines men of sufficient discretion, who might consider how needfull it were to vnderstand wel the mysteries of Christ: yet surely in repeting one matter oft, it would as the least chance vnto them, that they should haue told vs some one syllable which might haue made for the Sacramentary doctrine, if it had bene true.

But now whatsoeuer they speake, doth destroie vtterly and ouerthrow their fond assertion. And that I may for this tyme go no farther, what can be answered to this place of S. Paul: he that eateth a very good thing vnworthely, is pronounced guilty: therefore his present fault consisteth in the euill manner of his eating. For to eate vnworthely is to eate in deede, but not to eate after a good manner. No man, by eating in an euill manner, can be guilty of that, which he doth not eate in that euill manner: and yet the vnworthy receauer of this bread is pronounced guilty of Christs body, and it is ment of his naturall body. Therefor this bread, which he doth eate vnworthely, is the real and naturall body of Christ.

If a man had done neuer so heinouse a robbery, yet thereby to condemne him of adulterie, it were an euidēt iniury: although the paine due to adultery be lesse then that, which is due to robberie. But now to condemne a man for eating the body of Christ, who did eate only the figure of it: that were much more vniust, Deut. 25 for that his paine increased aboue the measure of his fault. Let it be neuer so great a fault, to eate the holy bread vnworthely: yet if that holy bread be none in deede a man, it shall neuer be the fault of eating mans flesh, to eate that bread vnworthely.

So likewise [illegible] be guilty, who eateth this bread: but being ignorant of the body of Christ. How can that be, except this bread, which he eateth, be the body of Christ? If this bread be his

body

body, seing it still appereth bread, we must confesse: that the body of Christ is really present under the forme of bread.

And truly, that is the cause, why S. Paule nameth it this bread: for ỹ word sheweth him to meane the bread cõsecrated at ỹ altar: ỹ bread, which ỹ priest cõueyeth thence deliuereth ỹ bread, which ỹ people receiueth at the priests hãd. Whosoeuer eateth this bread vnworthely, he is guilty of Christes body: because ỹ substance of this bread is ỹ substãce of Christes natural body made geue vnder ỹ forme of bread. If it were not so, the eater of this bread could not by his eating be guilty of Christes body. Otherwise, the talke of S. Paule would no more hang together, then if it were said: he that toucheth vnworthely the kings garment, is guilty of murdering his person. I am loth to heape vp in this place ỹ manifold testimonies of the auncient Fathers (whose wordes I haue partly touched also* before) concerning that euill men eate Christes body. Now it shall suffise to shew, that they make the same sequele of S. Paules wordes, which I do: for they shew, the vnworthy receiuer to be guilty of Christes body: because he inuadeth the body of Christ, and not because he eateth wheaten bread.

This bread.

*In the third chap. of the secõd booke.

Theodoretus expoundeth these wordes, wherevppon we dispute, after this sorte: Illud autem: &c. These wordes, he shalbe guilty of the body and blood of our Lord, signifie this much: That, seeing Iudas betrayed him, and the Iewes them selues insulted, and rayled shamefully and slanderously at him: so these shame & defile him, who take his most holy body with vncleane hands, & put it into a polluted and vnchaste mouth.

Theodo. in 1. Cor. cap. 11.

So the taking, touching, and eating vnworthely Christes body maketh them guilty: as Iudas and the Iewes were guilty of Christes death. Yea Haymo saieth: It were better for him, who wilfully vseth mortall sinnes to this Sacrament, neuer to haue knowen the way of truth, then to goe backward and to do worse

Haymo. 1. Cor. 11

then an infidell: Primaſius ſaith, He deſpiſeth Chriſt and his bo-
Primaſius. dy as the Iewes dyd: who cometh to it without trying of his own
Sedulius conſcience. Sedulius, beſides that common ſimilitude of Iudas and the Iewes, vſeth an other ſaying: If no man dare put it into a filthy cloth or veſſel, how much more ought he not to put it into an vncleane harte? Note, good Reader, that the ſelf ſame Sacrament is put in the cloth or veſſel which is put in the harte. It is not therefore, as the Sacramentaries blaſpheme, breade and wine, that is put into a cloth and veſſell after conſecration, and body and blood, that (whiles the body eateth breade and wine) is in part reteined. The ſame thing is in the harte, which is put in the veſſell, wherein the Sacrament is kept.

Hiero. in 1. Cor. 11. S. Hierome vſing the ſame ſimilitude of a cloth or vncleane veſſell, declareth farther, that as Ioſeph did folde the body of our Lord in a cleane ſheete, ſo muſt we receaue him with a cleane conſcience. Decum enim declareth the fault of the euill men to be, in that they touche the body of Chriſt with vncleane mouth and impure handes, ſaying that as Iudas betrayed Chriſt, and the Iewes did violently runne vppon him: euen ſo they do ſhame to him, Quod ſanctiſsimum ipſius corpus manibus impuris ſuſcipiunt, veluti tunc cum Iudęi tenuerunt, & execrando admouent oris: who doe take with impure handes his moſt holy body, nowe otherwiſe then the Iewes at that tyme helde him, and doe put it to theyr curſed mouth. Theophylact ſayth of the blood of Chriſt: Qui indignę hunc hauſerit nullũ ex eo fructũ adeptus, fruſtra ac temerè Chriſti ſanguinem fudit: He that drinketh the blood vnworthely, he hath ſhed in payne & raſhly the blood of Chriſt, taking thereof no fruit. And again, The cauſe why euill men take no fruit (ſaith Theophylact) is not through the nature of ỹ myſteries (as the which both haue life in them and geue life) but it chaunceth through the vnworthines of them, that come to them: who take

Theoph. in ca. 11. 1. Cor.

hurte

hurte by them none other wise, thē as the ſonne is wont to hurte them, who haue ſore eyes: Theophylacte meaneth, that as it is one ſonne, which ſhineth to whole and to ſore eyes, but yet the ſore eyes through their owne defecte take hurt thereof, and the whole eyes take goode: ſo the myſteries are one to the good and to the bad concerning their owne nature, being (as he ſaith) always of that nature both to conteyne life and to geue life. But the fault why life is not take, cometh of the vnworthy receauer. We haue now harde, that euill men receaue the ſame true body of Chriſt, which the good men do receaue: but not to ꝑ ſame profit, becauſe they haue not wel prepared them ſelues. We muſt not then thinke, that euer any auncient Father was of this minde: to ſay, that euill men haue in their mouthes only bread and wine, and the good men eate only the true body of Chriſt. That hereſie is as farre from the opinion of the Fathers, as it is farre from the truth of the Scriptures.

S. Chryſoſtom ſaith, he will ſuffer his own blood to be ſhed: rather then he will graunt the moſte holy blood of our Lord to an vnworthy man. Doth not he meane, that he hath our Lords blood in his own hand at the tyme of celebrating the myſteries: and that he will not deliuer the ſame to a knowen euill man? In Math. Hom. 83

S. Cyrill noteth, that it is not ſayd in vaine of Iudas, Exiuit continuò, he went foorth by and by: Timet diabolus benedictionis virtutem, ne ſcintillam in animo eius accenderit. The deuill feareth the vertue of the conſecration or bleſſing, leſt perhaps it might haue kendled a ſpark (of grace or of repentance) in his minde. In Ioan. li. 9. c. 19

S. Auguſtine hauing ſpoken of Iudas, who gaue him ſelf to the deuill, Non malum accipiendo, ſed male accipiendo, not by taking an euill thing, but by taking it in an euill maner, concludeth generally of all euill men: Corpus enim & ſanguis domini erat etiam illis, quibus dicebat Apoſtolus: Qui manducat De Bap. cont. donatiſt. 5. cap. 8.

indigne, iudicium sibi manducat & bibit. for it was the body and blood of our Lord euen to those, to whom S. Paule sayd: he that eateth vnworthely, eateth and drinketh damnation to him self. It were easy after this sorte to allege a very greate number of ꝑ olde Fathers: but our aduersaries well knowing that we our selues beleue, that the euill men, albeit they receaue the substance of Christes body, yet they doe not receaue the grace and vnitie, for which it is geuen: doubte maliciously the wordes which S. Augustine speaketh of the effect of Christes body, against the reall substance thereof. But what speake I of the iniury done to S. Augustine, sith they haue done so great and manifold iniuries to the word of God it self.

The 1. Chapiter.

¶ The reall presence is proued, by the kynde of discerning our Lords body.

LEt a man examine him self, and so eate of that bread and drink of the chalice: for he that eateth and drinketh vnworthely, eateth and drinketh damnation to him self, not discerning our Lords body: That is to say, not putting a difference betwene it and other meates.

Mistakyng

The not making of this difference may rise vpon mystaking, as when a man thinketh, that Christ was not able to make the bread his body: or, that his body is vnder ꝑ forme of bread apart from his blood. An other sorte of men may so contemne Christes body, that he will not worship it, although he beleue it to be present. But S. Paule speaketh not of those desperate men, who

Cõtrupt.

though their speciall malice be guilty of Christes body before they come vnto it: albeit they are the more guilty for touching it really. He speaketh of them, who omit to examine them selues, in so much that S. Augustine writeth thus of this very mater.

Aug. in Ioan. tract. 62.

De his erat sermo, &c. He: when the Apostle sayd this thing, the talke

talk was of them: who did receaue the body of our Lord indifferently and negligently, as if it were any other meate. And againe, Negligence.
If the negligéce of the guest be touched with reproſe: with what punishment is he vexed, who ſold the maker of the feaſt? Here S. Auguſtine doth witneſs, that S. Paul ſpeaking of vnworthy receauers did meane them: who for negligence omitted to proue and examine them ſelues, comming to the ſupper of our Lord, as if they came to a prophane ſupper.

S. Chryſoſtom and after him Oecumenius accompt the fault of the Corinthians to haue beene the diſpiſing of the poore men: becauſe S. Paul ſayd in the ſame Chapiter, Ye put thoſe to ſhame who haue not goodes of their own. Theodoretus ſayeth beſydes, that ſome of them were ambitious: others alſo did eate the things offered vp to Idols, one had maried his own mother in law, theſe were the faultes of the Corinthians, and not any ſpeciall contempt of part, namely againſt theſe holy myſteries. Chryſ. in 1. Cor. Hom. 28 1. Co. 11. 1. Co. 11.

Accoording to which ſenſe the Prophet Malachie doth ſay, that the offering of polluted bread vppon the altar of God, was the deſpiſing of him: and S. Hierome there ſayeth, Opera peccatorum deſpiciunt menſam Dei, the workes of ſynners deſpiſe the table of God. Mala. 10. Hieron. in Malach.

Seeing then, S. Paule ſpeaketh of ſuch fault and contempt of the Corinthians, as riſeth of their negligence and for the lacke of diſcretion: this kind of giltines can not come only of the mind it ſelf (whoſe iudgement is rather vpright) but it cometh, for ſo much as the fault is committed about that thing, wherein the body and bloud of Chriſt is really conteyned.

For whereas an iniury done may either touch our body, or reputation: and when we will proſecute the ſame, reaſon and law wold we ſhould ſpecially deſcribe the kind of iniury, leaſt we doe wrong to him, vpoone whom the burden falleth with a more greuous Alpian. de iniur. lib. 1. c. 7.

kind of fault, then he hath done: ſeing S. Paule doth by name burden the vnworthy receauer of this Sacrament with being
Rom. 2. guilty not only of Chriſtes worſhip or name, (wherewith in other
1. Co. 11. places he burdeneth other great ſynners) but with being guilty
Heb. 10. of his owne body and blood, with which fault he neuer burdened
1. Cor. 2. any other then the vnworthy receauers of this bleſſed Sacrament, or ẏ Ieweſ, who layed iniurious hands vppon Chriſt at his death: it muſt nedes be, ẏ ſuch a cõmunicant receaueth Chriſtes owne naturall body, & ſo offendeth Chriſt not only in his name or in his eſtimation, but alſo in his naturall fleſh & blood.

Moreouer, ſeing when he warneth him to beware of doing this euil dede, he biddeth him only put a differẽce betweene Chriſtes body, and all other meates: it is euident, that none other meate is here preſent beſyde the body of Chriſt. Otherwiſe, he ſhould haue ſayd, Non dijudicans panem & vinum, figuram corporis Domini. Not diſcerning bread and wine, the ſigne of Chriſtes body. But now he only ſayeth, not diſcerning the body of our Lord. And yet it is much more to be noted, that S. Paule nameth not any other meates: but only he nameth the body of our Lord, ſhewing therby, ẏ we muſt diſcerne it not only from other meates, but from al other creatures in the world. As if he ſayd, he that eateth vnworthely, conſidereth not whoſe body he cometh vnto.

In 1. Co. Hom. 28 For as S. Chryſoſtome ſayeth, The receauer nedeth to conſider nothing elſ: but only, qui ſit propoſitus, who is ſet foorth. Et magnitudinem propoſitorum, and the greatnes of the things ſet foorth. If the body were not preſent, we ought rather to conſider, who is in heauen, and where the truth of this image is: then who, and what is ſet before vs. which (as the Sacramentaries falſely teache) is bread and wine: but (as the holy Scriptures and Fathers affirme) it is the ſubſtance of Chriſtes body.

No

No figure, which is not in substance Christes body, can make any man, by eating it negligently gilty of Christes naturall body. The 15. Chapiter.

In all this question of vnworthy receauing the holy mysteries the chief refuge of the Sacramentaries is to say: that seeing the bread eaten, and the wine drunken are the figures of Christes body and blood, who so taketh them vnworthely, he is gilty of the body and blood them selues, which those figures doe signifie. This pretensed excuse of theirs, I will now confute God willing. An obiection.

When a man by wilful contempt doth breake or defile ŷ image of a great Prince, it is reputed all one, as if he had stryken the Prince himself: not because the dede is one, but for that his will is thought to be no lesse bttered against the Prince by his demeanure toward the signe: then if he had iniuriously touched the Prince him self. But S. Paule speaketh not of any such matter in this place, as who maketh his argument rather vppon ŷ reall fact it self: then vppon the wil or mind of the doer. Neither doth he reason vppon presumption, surmise, or any like far fet interpretation: but absolutely pronounceth him to be gilty of Christes body, who eateth this bread vnworthely. Therefore he ment not, that the image or figure of Christes body was eaten: but the true substance thereof. The answer.

He spake not now only of wilfull contempt, but of negligent doing of not examining a mans self, and of despising the poore.

Secondarily, they that say the signe, image, or figure of Christes body is abused, must shew wherein that figure doth consist. Figures and images be either externall or internall. Those be iudged by the eye, these by the vnderstanding. Those are most commonly made by art, these by nature or grace. Figures.

No manifest externall signe is made in Christes supper sufficient, to shew or to expresse his body and blood outwardly vnto our eyes: albeit some likenes and similitude be kept outwardly betwene the figures and the things figured. otherwise (as S. Augustine reasoneth) they should not be Sacraments or holy signes. But (as Epiphanius well noteth of this Sacrament)

Epist. 23.

In Ancorato.

Videmus, quòd non æquale est, neque simile, non imagini in carne, non inuisibli deitati, non lineamientis membrorum: hoc enim est rotundæ formæ, & insensibile quantum ad potentiam. we see that this thing (he meaneth the Sacrament of Christes supper) is not equall nor like, either to the shape in flesh, or to the vnvisible Godhead, nor to the proporion of his members: for this thing is of a round forme, and vnsensible concerning the power of seing or moving.

Seing then the things consecrated vppon the altar, be not so like Christes nature, & person, that thereby they may be in deed his image in any parte of their outward shape: it appereth, that the figure made in them, is not so much seene in the outward forme: as it is to be sought for in some inward vertue of them.

Internall figures.

Internall figures be either naturall, or typicall. The Sonne is a naturall image or figure of his father: and the serpent lifted vp in the desert, was a mysticall image of Christ.

Num. 21.

Ioan. 3.

There is likewise no mere naturall image of Christ in his last supper, because there is nothing, which proceedeth from him by the way of birth or of generation: and yet a certein proporion is kept in the Sacrament of Christes supper with this kinde of figure also.

Typicall images.

Typicall signes be dubble, some of the olde lawe, which did signify (as it were in a shadow) y truth absent in substãce, which was to come in Christ: others of the new Testament, which do evidently geue vs the truth it self, which they by visible formes

both

both ſignify and containe. Thoſe of the olde law are called in S. Paule, vmbra futurorum bonorum: the ſhadow of the good things to come: theſe of the newe lawe are named ipſa imago rerū, the ſelf image of the things. of which matter I haue ſpoken before at large. Heb. 10. Theodoretus in 10. Heb. Shadowes. Self images. In the iij. booke the 2. Chap. 1. Co. 11.

The ſupper of Chriſte belongeth to the new Teſtament, the chalice whereof is the new Teſtament in his blood. Therefore the figure which is made in Chriſtes ſupper, is ipſa imago rerū, The ſelf image of the things: as alſo Baptiſme conteyneth really the grace of regeneration, which it giueth to him, that is worthely baptized. Leo de nat. Do. ſer. 4. 5.

There is an image, and a ſelf image. The image may be of a thing, whoſe ſubſtance is abſent, as it chaunceth in all artificiall images. The ſelf image is it, which hath the truth ioyned with ỹ image: or elſe, which is an image rather through that ſelf ſubſtāce which it hath common with the truth, then in his outward reſemblance. Such an image is Chriſt of his Father, and Chriſtes ſupper of him ſelf: hauing after the rate of artificiall and externall figures, (by breaking of the bread) a reſemblance of the naturall fleſh broken with nailes and ſcourges: but much more hauing the propriete of a naturall image in being that ſubſtance, whereof it is the figure. And whereas it hath the properties of the kind of images or figures, yet it is neither of both, but farre paſſeth both: & therefore is called not only a typicall figure (ſuch as thoſe of the old law were) nor only a myſtical figure of ỹ new Teſtament (as other Sacraments of Chriſtes Church are) but it is called ſingularly the Sacrament of Sacraments, the perfection, and the vnbloody ſacrifice: which who ſo receiueth vnworthely, he is worthy to be guilty of no leſſe puniſhment, then the thing is great, which he miſuſeth. He is guilty of the ſacrificed body of Chriſt, becauſe he really eateth it. Ipſa imago. Heb. 1. Coloſ. 1. Artificiall figures. Naturall figures. Typicall figures. Myſticall figures. Sacrifice

But if it were the image of a truth absent in substance (as the figures of the old Testament were) the negligent eating thereof could by no meanes make a man guilty of violating Christes body: partly because no image of the old law did by eating it make any man guilty of laying iniurious hands vppon Christes body, and yet they were all figures of his body: partly because any other Sacrament of the new law should likewise make vs guilty of misordering his body. For as bread and wine doe signify the spirituall nourishment, which Christ geueth to our soules: right so Baptisme doth signifie the spirituall birth, which we receaue of Christ in our soules.

Heb. 10.

But seing it is a thing neuer heard of, that either Manna or the shew bread vnworthely eaten, or baptisme vnworthely taken, made any man guilty of Christes own body and blood: certainly there is some other heauenly substance vnder the forme of bread and wine, then either Manna or the shew bread had, or baptisme now hath. For that did eate Manna vnworthely might be guilty of contempt, disdaine, lothsomnes, or negligence, according as his fault was, wherewith he did eate it: but the thing eaten made him not guilty of Christes body and blood. Otherwise the Iewes must haue prepared and examined themselues euery day: least they should haue committed a new synne against the body of our Sauiour: which as it is a thing not readen of, so it had required more perfection in the law, then now is vsed for so much as we receaue our maker perhaps but once a yere, surely at the most but once a day, whereas they did fede vppon Manna so oft, as hunger or custome prouoked them by the space of forty yeres.

Num. 21.

Exod. 16

What shal I say more? As the Sacrament of Christes body & blood is really and in dede it self the bread, which (though the substance thereof vnited to God) is able to make the worthy re-

ete liue for euer: so it is the body, whiche through the substance thereof (whereunto power of iudging and cõdemning is geuen) both make the vnworthy receauers thereof to be damned, euen for the only negligence vsed in eating it. Death and life commeth from the substance of that, which is eaten: and therein it differeth frõ Manna, exceding it so far, as the body it selfe is more worth, then the shadow thereof: whereas otherwise one flesh and blood of Christ were signified by both, but not really present in both. Ioan. 5. Cyrill. in Ioã. c. 19.

¶ The reall presence of Christes body is confirmed by the oft reporting of the name of flesh, body, blood, eating, drinking and such like wordes.

THat, which Ioseph said vnto Pharao concerning that his dreame secne ỹ second tyme, was an assured token of Gods will in bringing the matter to passe, I may much more truly allege at this tyme: sith (touching the real presẽce of his body & blood) Christe was not content to say it the second or third tyme, but he hath by him selfe or his Apostles, and Euangelists, repeted it aboue twentie tymes: to the intent it might at the least wise sinke at the length into some of his disciples minde. And how much lesse should I either thinke it long, to dilate this argument, either the Reader be wery thereof: S. Paule sayth, eadẽ vobis scribere, mihi quidem non pigrũ, vobis autem necessarium. To write the same thinges vnto you it is not loathsom vnto me, but truly necessarie vnto you. Gen. 41. Ad Phil. cap. 3.

Euen so Christe for our greate profite always repeted, that he would geue meate whiche should not perish, a bread which was his flesh. And that we should eate the flesh of the sonne of man, and drink his blood, that who so did eate his flesh and drink his blood should haue life euerlasting. for his flesh is meate in deede and his blood is drinke in deede, who so doth eate his flesh and Ioan. 6.

drinke his blood doth tarie in Chriſt and Chriſt in him, and he that doth eate him ſhould liue for him, and that this is the bread which came downe from heauen, an other manner of bread then Mãna was. He that doth eate this bread ſhal liue for euer. Thus about tenne tymes we finde, that in S. Ihon he ſaid one thing, though not in one words: Sometyme calling it fleſh, sometyme blood, sometyme him ſelf, sometyme this bread, sometyme meat.

Matt. 26. But now hereunto that he toke bread and wine, bleſſed, gaue thankes, brake and gaue, and ſaid, take and eate, this is my body, and drinke ye al of this, for this is my blood, and make or doe this thing for the remembrance of me. Remember farther that

1. Cor. 10 & 11. three Euangelists wrote the hiſtory of the ſupper in diuerſe yeres all after one ſort, ẏ S. Paule wrote the ſame adding more terrour to it, by ſhewing that some died at Corinth for the vnworthy receauing the body and blood of Chriſt, with all the reſt which the Apoſtle ſayth in that epiſtle, and we ſhall find, that the holy ghoſt hath confirmed and verified the knowen and litterall vnderſtanding of the words, fleſh, blood, body, meat, without any figuratiue ſpeache or meaning.

Albeit God meant not his body and blood to be eaten and drunken after the common & vſual manner of eating roſted fleſh, or drinking raw blood, but that we ſhould eate it & drinke it vnder ẏ forms of bread & wine. For which cauſe he alſo vſed ẏ name of a certaine kinde of bread. A bread, I ſay, which came downe from heauen, becauſe it is vnited vnto ẏ ſonne of God, who was for euer equal with his Father in glory, nature, & honour. This repeting of one thing ſo many tymes is a great argumẽt of ſpeaking plainly without all figures or parables.

Euthy. in 6. c. Io. This argument (to begin with the weaker) the greke author Euthymius maketh, who vpon thoſe words: my fleſhe is truly meate, ſaieth: hoc dixit confirmans quòd non ænigmaticè, neque parabo-

parabolicè loqueretur. This he hath ſaid, cõfirming that he ſpake not obſcurely, either els in the manner of a parable. which obſeruation Euthymius boꝛowed of S. Chꝛyſoſtom, who ſaith that Chꝛiſt affirmed his fleſhe to be meate in dede, to confirme his diſciples leaſt they ſhould thinke him to haue ſpoken obſcurely in parables. But the ofte repeting is of it ſelfe the confirming and aſſuring vs, that he ſpake not ſo. S. Chry. in Ioan. hom. 48.

Oecumenius alſo vſeth the ſame reaſon in a like matter. Per hoc quod frequenter ait, (corporis & ſanguinis domini) manifeſtat, quòd non ſit nudus homo qui immolatur, ſed ipſe dominus & factor omnium: vt videlicet per hęc ipſos exterreat. In that he many tymes nameth the body and blood of our Lord, he ſheweth, that he which is offered is not a bare man (as the Neſtoꝛians did falſely teache) but the Lord him ſelf and maker of all things. to thend he might verily put them in a terroꝛ by theſe woꝛdes. if the ofte naming of (Lord) did ſhew it to be the body not of a bare man, but alſo of God, how much moꝛe doth it ſhew, that it is not the bare ſubſtance of bꝛead, but the body it ſelfe of Chꝛiſt who is our maker? Oecum. in Epi. 1. ad Cor. cap. 11.

S. Baſile noteth in the Apoſtle S. Paule cõcerning this very matter: Vehemẽtius ſimulq; horribilius proponit ac declarat condemnationem per repetitionem. The Apoſtle ſetteth foꝛth and declareth moꝛe vehemẽtly, & to the moꝛe terroꝛ of the vnwoꝛthy receiuers, the condemnation by repeting it. S. Auguſtine in his booke which he made concerning the woꝛking of muncks, perceiuing that ſome thought ẏ Apoſtle to ſpeake figuratiuely, whẽ he requireth that all men ſhould labour and woꝛke who would eate: among other arguments, wherewith he diſpꝛoueth theſe figuratiue woꝛkers, vſeth this alſo. Baſil. de baptiſ. li. 2. cap. 3. Aug. de opere Monachorum cap. 13.

Neque enim aut vno loco, aut breuiter dictũ eſt, vt poſsit cuiuſmis aſtutiſſimi tergiuerſatione in aliam traduci peruertique ſententiam

tentiam. Jt is not said in one place, or in shorte wordes, so that it may be drawen and perverted into an other meaning, by ỹ overthwarting of never so suttle a sophist. Thus reasoneth S. Augustine vpõ the oft repeting of worke, of labour, of ministring with handes, proving thereby that the Apostle meant in dede bodily worke, and not only working with mind, or tonge.

But J am assured there is not more in the new testamẽt concerning the precept of working with handes, then is of the body and blood of Christ, of his flesh, of the meat which perisheth not, of such substanciall bread: of taking, eating, drinking, communicating, & partaking the body and blood of Christ, of making the same, of geving, breaking and distributing, of not discerning it, of being gilty for vnworthy eating: of true meate, true drink, of reising vp him that eateth it, of his abyding in Christ, and living for Christ, of the Church and Christ being twain in one flesh, of being one bread, one body all that partake of the one bread: of living for ever, if any man worthely eate this bread which is the flesh of Christ, which he wil geve for ỹ life of ỹ world. it is not said in one place, neither in short or few words. therefore it ought not be drawen into an other meaning, then the words do sound, by the overthwarting of never so suttle a sophist. To conclude S. Cyrillus writeth in the same sense: Non obdurescamus toties a Christo veritatem audientes. non est enim ambigendũ quin summa supplicia subituri sunt, qui sępius hæc a Christo iterata non capiunt. Let vs not harden our selves hearing the truth so oft of Christ. for it is not to be doubted, but they shall suffer most extreme paines, who receaue not these thinges whiche are so many tymes repeted of Christ.

Ioan. 6.
Math. 6.
Matt. 26.
Marc. 14
Luc. 22.
1. Cor. 10
1. Cor. 11
Ephes. 5.

Cyrill. in Ioan. lib. 4. cap. 11.

The

The preface of the sixth booke.

BEcause the adoration of the body and blood of Christe in the Sacrament of the Altar is a matter, whiche moste manifestly conuinceth the reall presence of Christ vnder the forme of bread: I thought it best to handle it a part by it selfe, as also being one of those things, which doth principally declare the faith of the whole Churche in this behalfe. For no man would adore the body of Christ in the Priestes hands or vpon the altar, if it were not really present there.

The Chapiters of the sixth Booke.

1. The adoration of Christes body is proued out of the Prophet Dauid in the Psalm 21.
2. Item of the Psalme 98.
3. It is proued out of the Prophetes, that it can be no idolatry, to worship the body and blood of Christ in the Sacrament of the altar.
4. The adoration of Christes body is proued out of the new Testament.
5. That the Fathers of the first six hundred yeres after Christ, dyd honour the body & blood of Christ in the Sacrament of the altar.
6. The adoration of the body & blood of Christ is proued by the custome of the Priestes and people of the first six hundred yeres.
7. The reall presence is proued by the doctrine & consent of the auncient Fathers.
8. Item by the faith of the people.
9. That no man can be cõdemned for beleuing the reall presence of Christes body and blood vnder the formes of bread and wine.

The

¶ The adoration of Christes body is proued out of the Prophete Dauid. The first Chapiter.

Of this adoration due to the body of Christ the holy ghost forewarned vs by the Prophete Dauid in that psalme, which Christ him selfe hanging vpon the Crosse declared to be literally ment of him selfe: and that as well concerning his death, which he suffered for vs, as also concerning the memory of ỹ same death, which he instituted in the night wherein he was betraied. Christ therefore hauing shewed in that psalme the crueltie of Iewes in killing him, most humbly asketh of his Father through his manhod: that his soule may be deliuered by resurrection from the mouth of ỹ lion, promising or vowing therewithal, that he will open the name of God vnto his brethren, and praise him in the middest of the congregation: And when I cried vnto him, he heard me. If God hath fauorably heard Christ, as there can be no doubt but he hath: Christ is bound by his own promise, to praise his Father in a greate Church, & therefore saith, he will doe so, adding thereunto: I will render (or performe) my vowes in the sight of them that feare him. By what meane wil he performe them? It followeth immediatly, Edent pauperes & cæt. The poore shal eate, & be filled: and they that seeke him, shal praise the Lord: theyr hartes shall liue for euer, all the endes of the earth shall remember and be turned to the Lord. All the families of the Gentils shall adore in his sight. Because the kingdome is the Lords, and himselfe shall beare rule among the nations. All that be fat on the earth, haue eaten and adored: al they that goe doune into the earth shall fall doune before him.

Ambros. serm. 3.

Matt. 27.

Psal. 21.

The vow.

The performance.

The meane of performig the vow.

The kingdom of the Lord.

Adoratiõ.

1. Christ then for his resurrections sake, 2. made a vow, to praise God, 3. in the great Church of all nations: 4. the performance whereof should be stablished by the meanes of eating, filling,

 praye-

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prayſing, remembring, conuerting, and worſhiping.

Juſt men. Thoſe, that after baptiſm by ỹ grace of God are preſerued frō greate ſynnes, eate the body of Chriſt in the Sacramēt of ỹ altar, and be filled, and praiſe God for euer. Eating is the acte of the myſticall ſupper, ſpirituall fulneſſe is the heauenly effect therof, the prayſing of God is the fruit of the fulneſſe. For we are to be filled, & are filled to the end we ſhould prayſe God for euer.

Eating.

Fulnes. Prayſe.

Synners conuerted. Reminiſcentur. 1. Cor. 11 2. Cor. 5. Impenitent Catholiks. Thoſe that after baptiſme fall into greate ſynnes, partly they ſo fal, that they riſe againe, and then they remember in ỹ memory of Chriſtes death (which his laſt ſupper is) that Chriſte died for them, and ſo the loue of Chriſt forceth & preſſeth them by penance to returne: Partly they ſo fall, that they care not to returne to God, but lye wallowing ſtill in their ſynnes: & yet they depart not by hereſy or infidelity out of the Church, but kepe ſtil the bare beleſe of Gods truth, without performing his commandementes.

Such men eate & worſhip, but becauſe they wil not remēber to be cōuerted to God, but come to the table of Chriſt vnworthely, they are not filled by their eating. But there are two other kinds of men, who ſometime haue bene of Chriſtes church, but now are not of it: of which two the one doth eat and not worſhip, becauſe it beleueth not the thing eaten to be the fleſh of God (ſuch are the Zuinglians) the other doth neither worſhip, nor eate, which are the vnfaithfull Iewes: who are not only departed from the Catholike Church, but alſo frō ỹ cōfeſſion of Chriſt our true Meſſias, of whom S. Paule ſaith: we haue an altar whereof they haue no power to eate, who ſerue the tabernacle.

Sacramentary heretiks. Vnfaithfull Iewes.

Hebr. 13. Domini eſt regnū Ioan. 8. Chriſt being abſent in the viſible forme of his body, & ſitting therein at the right hand of his father, ruleth his Church & reigneth in it, not as the vnfaithfull Iewes thought he would haue done, by exerciſing violent iuriſdiction and ſubduing the bodies of men

of men by force: but he reigneth in ỹ hartes through faith & charitie, which he geueth vs. This inuisible reigning among visible men requireth for conuenient maintenance thereof, an inuisible kinde of presence (concerning the person of the king) but yet visible concerning the formes of bread and wine, to thend his members may know, where to worship him. For as his Church is visible through the bodies of them, whose soules do inuisibly serue him: so his body is visible through the formes of bread & wine, vnder the which it lieth inuisibly, distributing the frutes of his death and resurrection Luc. 17.

The kingdome of God in his Church.

All this eating, adoring, filling, raigning, and praysing, doth chiefly belong (in this place) to the Sacrament of Christes body and blood. Through those mysteries Christe the bread of life is really eaten, wee are filled with grace, God is praised in good workes, reigneth in our hartes, we bowe downe to his body, and worship him for our maker, our King, and our Lord. And that this interpretation is not of mine owne making, it shall nowe appere. S. Hierome vpon those wordes, vota mea reddam, I wil render my vowes, (which I promised) saith. Ioan. 6. Math. 4.

Vota Christi, natiuitas vel passio, vota Ecclesię, opera bona: vel, mysterium corporis & sanguinis mei offeram cum his, qui in eius timore hæc celebrant. The vowes of Christ are, his birth or passion: the vowes of the Church are good workes: or els, I will offer (saith Christe) the mystery of my body and blood with them, who celebrate these thinges in his feare. First S. Hierome taketh the vowes of Christ to haue bene the promises, that he made to be borne or to die: but afterward he geueth an other sense, which is more agreable to the letter. For Christe had spoken before of his passion, and had made petition for his resurrection, and saith: he wil now performe the vowes which he made for the obteining of his resurrection. Hieron. in Ps. 21.

The vowes of Christ.

Thoſe vowes were to haue Gods name tolde, and his praiſe publiſhed. To that ende ſerueth the myſtery and ſacrifice of his
1. Co. 10 body & blood: for God is thanked in the Euchariſt, and praiſed
in the cup of bleſſing, as in ỹ publike ſacrifice inſtituted by Chriſt
1. Co. 11. to remaine in his Church, vntill his ſecond comming. Therefore, when he ſaith, I will performe my vowes, he meaneth: I wil offer the ſacrifice of my body and blood, as S. Hierome expoundeth it.

Aug. cõment. 2. in Pſ. 21. Sacrificium. In comment. Sacrifice Vowes. Sacraments.

And therein S. Auguſtine fully agreeth with him ſaying: Quæ ſunt vota ſua? Sacrificium, quod obtulit deo. Noſtis quale ſacrificium? Norunt fideles vota quæ reddit coram timentibus eum. And afore. Sacramenta corporis & ſanguinis mei reddam coram timentibus eum. what are his vowes? The ſacrifice which he hath offered to God. Knowe ye what maner of ſacrifice? The faithfull knowe the vowes which he rendereth before them, that feare him. I will render the Sacramentes of my body & blood before them, that feare him.

Caſſiod. in Pſ. 21. Vowes. Sacraments. Eating.

Caſſiodorus conſenteth, ſaying: Vota mauult intelligi Sacramẽta corporis & ſanguinis ſui, &cæt. He rather would, the vowes be vnderſtanded the Sacramentes of his body and blood, the which are rendred thoſe being preſent, which are ſubiecte to him in holy feare. To be ſhorte, ſee what foloweth: the poore ſhal eate and be filled. Theis are the vowes whereof he ſpake before.

Beda in Pſal. 21. Vowes.

S. Bede alſo writeth: Vota quæ feci, cum meipſum in ara crucis obtuli, illa reddam in Eccleſia magna, id eſt, iterum per quotidiana ſacrificia meorum in ſacramentis offeram. vota dico eadem verè, in cõſpectu timentium eum, id iſt, quantũ ad intellectum bonorum: etſi non ſint eadem in conſpectu malorum, qui nihil in Sacramentis, niſi quod exterius apparet, intelligunt. The vowes which I made, when I offered my ſelfe on the altar of the croſſe, thoſe

those I will render in the greate Church: That is to say, I will offer them againe in the Sacramentes, by the daily sacrifices of my (ministres.) I meane the same vowes in dede, in the sight of them that feare him, to witte, concerning the vnderstanding of the good men: albeit they be not the same in ỹ sight of euil men, who vnderstand nothing in the Sacramentes, but that which appereth outwardly.

Sacraments.

Sacrifices.

Understanding.

Appering

Here S. Bede expoundeth the rendering of the vowes of Christe to be the offering of the very same body & blood, which was offered vpon the crosse: And that the good see by faith, and vnderstand by beleuing more, then the eye seeth. But the euil men will vnderstand no more, then they see: iudging that which seemeth bread and wine, to be still in dede bread and wine. But the truth is, the same substance of Christes flesh and blood is offered in the Sacramentes: which was offered on the crosse.

The iudgement of euill men.

Concerning my purpose S. Hierome, S. Augustine, Cassiodorus, Beda full well agree, this place to appertaine literally to the Sacrament of the altar. Yea Arnobius, who was elder then all they, saith: that Christ being vpon the Crosse praieth for them that crucifie him, that his praise may bee in the greate Church, and that he may render his vowes before them which feare him. Dum edunt corpus eius pauperes Spiritu, whiles the poore in spirit shal eate his body. Neither doe the Latines only expound this place after that sorte, but also the Grecians.

Arnob. in Ps. 21.

Euthymius hauing expounded the vowes to be the promises of praising Gods name, and the eating of the poore men to be their feeding vppon the doctrine of the Apostles, addeth also the other interpretation, saying: Vel aliter, comedent fideles Saluatoris corpus cum quo & sanguinem eius bibent, &c. Or els, according to an other meaning, the faithfull shall eate the body of our Sauiour, wherewith they shall drink also his blood. And shall be

Euthy. in Ps. 21.

filled, verily filled with the holy Ghost, and shall extoll God with hymnes and praises in that table. So that the former versicle may conteyne not only a prophecie of the Gospell, but also the mysticall Sacrament of that table.

In which interpretation the Fathers agree so throughly, that they conferre those words of the psalme, their hartes shall liue for euer, with those of Christ, I am the bread of life, and, if any man eate of this bread, he shall liue for euer. Now if this psalme do literally speake of the offering and eating of the body and blood of Christ in the Sacrament of his supper, (as ye see plainly it doth) it can not be auoided, but the same place shal proue, that the body & blood of Christ must be adored in the Sacrament. For ỳ same ỳ is eaten is here prophecied also as a thing to be adored.

Psal. 21. Ioan. 6.

It is sayd manducauerunt & adorauerunt, they haue eaten & haue adored. Both be referred to one thing. But they haue eaten is referred to the Sacrament of the altar, therefore they haue adored, is referred to the same Sacrament. Apostoli vel cæteri sancti (sayeth S. Hierome) manducauerunt corpus Christi. The Apostles and other saintes haue eaten the body of Christ: wherevppon it foloweth that they haue adored it also.

Hieron. in Ps. 21.

S. Augustine expresseth it more plainly: Manducauerunt corpus, &cæt. Euen the riche of the earth haue eaten the body of the lowlines of their Lord. They are not filled so, that they wil folow (as the poore men were) but yet they haue adored. Behold three verbs, which all belong to the very body of Christ, eating, adoring, filling. The poore in spirite haue eaten and adored (because al nations haue adored before him) and they are filled. The riche haue eaten and are not filled, but yet they haue adored.

The verbs.

What haue they both eaten? The body of Christ. wherewith are the poore filled? With the body of Christ. what haue ỳ riche adored? The body of Christ, but yet they are not filled therewith

The eaten belonging to ỳ verbs

because

because they will not folow the humilitie of Christ. And seing this eating perteyneth to the Sacrament of Christes supper (as it was before proued) the adoring also apperteyneth to the same Sacrament. That is eaten which appeareth to be bread, therefore that self substãce is adored, which appearing bread is in dede the truth of Christes own body.

S. Bede expounded the adoring thus: Adorabunt, quia cum quadam exteriori veneratione accedent. They shal adore, because they shall come with a certeyne outward worshipping. Behold, the worshipping of the riche is outward and not from the hart, whereas it ought to haue bene both outward and inward, both in spirit and in truth. But through their hypocrisie it consisteth only in bowing their bodies, because other men do so, and not in true and perfite charitie of God. Bede.

Moreouer S. Augustin speaketh in an other place of the same matter: Suprà dictum est, edent pauperes & saturabũtur, hic verò, manducauerunt & adorauerunt, &cæt. It was sayd before, the poore shal eate and shal be filled. But here it is sayd, all the riche of the earth haue eaten & haue adored. For they also are brought to the table of Christ. And they take of his body and blood. But they adore only, and be not filled also, because they folow not. For although they eate (Christ the poore man) yet they disdaine to be poore. And againe, quia Deus excitauit eum a mortuis, &c. Aug. in ep. 120. ad Honoratũ c. 27 The table of Christ. Adoratõ.

Because God hath raised him from the dead, and hath geuen him a name the which is aboue euery name, that in the name of Iesus euery knee should be bowed of heauenly, earthly, and of things vnder the earth. They also moued with the fame of his highnes, and with the glorie of his name (which glorie is spred round about in the Church) they come them selues to the table, they eate and adore, but yet they are not filled, because they doe not hunger and thyrst righteousnes. Hitherto S. Augustine, what bringeth the riche of the earth to adore.

who ſpeaketh of eating the body of Chriſt from the table.

From the table they eate and adore.

The riche men come to the table of Chriſt thence to eat ꝯ body. There alſo they adore that which they take from the tab and that which they eate. And how is it poſſible, but that t worſhipping and adoring (whereof S. Auguſtine ſpeaketh) m belong to the table of Chriſt, that is to ſay, to his body and bl which is eaten from his table, when the Prieſt geueth it to Y And yet it might not there be rightly adored, if it were not re preſent vppon the table. And there it can not be preſent, vnle be vnder the formes of bread and wine, which only ſtand vp the table. Therefore this prophecie as wel proueth ꝯ adorat as the real preſence of Chriſtes body and blood. Is it not a g blindnes in our new preachers, that whereas the word of G ſayeth euen the riche of the earth haue eaten and haue adored, ſhal eate and ſhall adore, (for ſo one tenſe doth ſtand for an o in the holy Scripture) yet they wil haue ye eate, and not ad to th'intent ye ſhould be more vnkind, then thoſe earthly r men were?

The ſecond Chapiter.

¶ The adoration of Chriſtes body is proued again out of the Prophet Dauid.

In Pſ. 98

THe Prophet Dauid ſpeaking of the Kingdome of Chr which he exerciſed vpon the croſſe by conquering the de and ſynne, requireth vs, to geue praiſe to him for it: a not only to him, but euen to his footeſtole, writing thus: Ex tate Dominum Deum noſtrum, & adorate ſcabellum pedum e quoniam ſanctum eſt. Exalte the Lord our God, and worſhip h footeſtole, becauſe it is holy. The Hebrew readeth, becauſe he holy.

It is to be vnderſtanded, that Chriſt in one perſon hath t natures: to wit, the nature of God and ꝯ nature of man. Dam willet

illeth both to be adored, and first he speaketh of the Godhead, ying: Exalte the Lord our God. Next after of his humane na- re, in those words: Adorate scabellum pedum eius, worship his otestole, for Godly honour is due to his flesh also, because he holy: That is to say, because his person is the second person the Trinitie: whereunto the manhod is vnited. And thyngh at vnion, the nature of man is worthy of Godly honour.

God is to be adored absolutely Adoratiō is due to ỹ manhod thyngh ỹ vnion.

The Iewes accompted the footestole of God to be the Arke d temple of Hierusalem: toward which they bowed and ado- d God in their tyme of prayers. But alwell the Arke, as the emple were the shadowes of Christes flesh, and that not only s he was in the visible forme of man: but euen as he is mysti- lly vnder the forme of bread. For the Arke did foreshadow the acrament of Christes body & blood, as Angelomus hath no- . Sacerdos qui Arcam, &cæt.

The footestole. The Arke.

Angelo. in 2. Re. cap. 6.

The Priest (Oza) who touched ỹ Arke with vnaduised rash- s, purged the fault of his bolde enterprise with death before s tyme: wherein we must nedes consider, how much he syn- th, who cometh guilty to the body of our Lord, seing ỹ denaut riest is punished with death: who with lesse reuerence then he ght, hastely handled that Arke, which was the figure of our ords body. Againe the Arke cõteined Manna in it, which was expresse figure of the flesh of Christ in that respect, as it is to eaten of vs: as both Christ him self hath declared in S. Iohn, d S. Paul in the first Epistle to the Corinthians.

The body The Arke was the figure of our Lords body.

Heb. 9. Ioan. 6. Cyril. li. 4. cap. 19 1. Co. 10.

Likewise the Temple was a figure of Christes body, accor- ing as him self sayd: Dissolue ye this Temple (of my body) and d in three days I wil raise it vp againe. The Arke therefore and e Temple being the footestole of God, toward which ỹ Iewes ayed, did signifie: that the flesh of Christ should be adored not nly in heauen, whether Christ is entred as into the euerlasting

The Tẽple. Ioan. 2.

Heb. 9.

tabernacles, and most holy of holies: but also in the Sacrament of the altar, which is the Arke, Temple, and Vessell, containing the self same substance of Manna, which sitteth at the right hand of God the Father.

The holy Prophet Dauid requiring vs to adore the footestole of God, requireth vs to adore the flesh of Christ, as well in the Arke of the new Testament (which is the Sacrament of Christes body) as in heauen it self, because he that hath ascended into heauen, and sitteth at the right hand of his Father, sayd also in his last supper: Take and eate, this is my body: Doe and make this thing for the remembrance of me. Neither doe I make, or first inuent such interpretation: but the Fathers of the first hundred yeres left it vnto me, sauing that they expound the foote-stole to be, not only the Arke and Temple of Hierusalem: but also the whole earth in respect of the Godhead, because Esay saith: Heauen is my seate, the earth is the settle of my feete. Wherein wee may rest in S. Hieromes auctoritie, who vpon this place writeth thus.

Luc. 22.

The earth is the foote-stole. Esai. 66.

Multæ de scabello opiniones sunt, &cæt. There are many opinions concerning the footestole, what it should be. But here the Prophete meaneth our Lords body, wherein the maiestie of the diuine nature standeth as it were on a footestole. How so euer then wee interpret the footestole, concerning the literall and first meaning: yet the naturall flesh of Christe, which he assumpted of the virgin, is the spirituall truth, whereunto the Prophet directed his wordes. That flesh, where so euer it be, is the footestole of God, and therefore it is euery where to be adored.

Hieron. in Ps. 98.

The body of Christe is the footestole.

But as the Arcke deserued a speciall reuerence among the Iewes, although it was the bare figure of Christes flesh, in so much that Oza, who touched it rashly, died for it: euen so the Sacrament of the altar, which is both the truth and the figure of Christe

2. Reg. 6

Christes visible body, must by the force of this Prophecy be adored among all faithfull Christians. Therefore S. Ambrose disputing of this footestole saith: Per scabellum terra intelligitur, per terram autem caro Christi: quam hodieque in mysterijs adoramus. By the footestole the earth is vnderstanded, by the earth ỹ flesh of Christ, which this day also wee adore in the mysteries. De spiritu sancto li 3. ca. 11

when he saith, wee adore the flesh of Christ euen at his day in the mysteries: what other thing saith he, then, we adore the flesh of Christe at masse, or in the supper of Christe, or vpon the altar, or vpon the holy table? For all these names meane, that the flesh of Christe is worshipped after consecration vnder the formes of bread and wine. Adoratiõ of Christes flesh in the mysteries.

S. Augustine likewise cõsidering ỹ Dauid willeth vs to adore the footestole of our Lord, and that Esaias saith in the person of God, heauẽ is to me a seate, the earth is my footestole, & doubting how we, that profesle to adore one God, may worship earth, findeth at the last, that Christ tooke earth of earth, to wit, flesh of the virgins flesh: and because Christ walked in the very same flesh here, and gaue vs the very same flesh to be eaten to saluation, and no man eateth that flesh, except he first hath adored: it is found how such a footestole of our Lords may be adored, and how we may not only not synne by adoring: but how we may synne by not adoring. Aug. in Psal. 98. Esa. 66. Tooke. walked. Gaue.

Behold, the flesh which Christ tooke of ỹ virgin, in the same he walked, and the same he gaue to be eaten. He toke true flesh and reall flesh, he walked in the substance of natural flesh: therefore he gaue vs the substance of the same flesh to be first adored, and then to be eaten. If you say, he gaue it in a figure: then he walked in flesh in a figure, he tooke flesh in a figure, For the same substance, which he toke and walked in, he gaue vs: albeit he gaue it so, as it might be most conueniently eaten vnder the forme of breade,

whereunto all men are moſt vſed.

In Pſal. 98.

S. Auguſtine conſidering the fooliſh vnderſtanding of the Capharnaits worthely ſaith (as it were to them) in Chriſtes perſon: ye ſhall not eate this body, whiche you ſee, nor drinke that blood which they ſhal ſhed who ſhal crucifie me. Sacramentū aliquod cōmendaui vobis, I haue cōmended a certaine Sacrament to you. ſpiritualiter intellectū viuificabit vos, being ſpiritually vnderſtāded it wil make you liue. Et ſi neceſſe eſt illud viſibiliter celebrari, oportet tamē inuiſibiliter intelligi. Although it muſt neds be celebrated viſibly, yet it muſt be vnderſtanded inuiſibly.

A Sacrament.

We muſt eate the body take, but not the body ſene.

The laſt wordes of S. Auguſtine muſt agree with the firſt, and then it ſhalbe true, both that we muſt eate the ſelf ſame fleſh, which Chriſt toke of the virgin: and yet not that body, which the Capharnaits ſaw. why? Did not the Capharnaites ſee the body, which Chriſt tooke of the virgin? How then muſt we eate the fleſh which he tooke, and not that body which they ſaw?

If men will not affect blindneſſe, it is eaſy to vnderſtand: that all corporall natures conſiſt of an inuiſible ſubſtance, and of a viſible forme. The forme of Chriſtes body was that, which the Capharnaites ſaw: but the ſubſtance of Chriſtes body is that, which we muſt eate. Chriſte tooke not that greatnes and quantitie of fleſh of his mother, wherein he walked: for his greatneſſe increaſed from the ſtate of an infant to the ſtate of a perfite man. That increaſed quantitie the Capharnaites ſaw, but the ſubſtance of his fleſhe was neither increaſed nor diminiſhed. That ſame ſtanding ſubſtance Chriſt tooke of his mother, in that he walked, and that he gaue vs to eate vnto ſaluation. That ſubſtance we bow vnto before we eate it.

The body ſene.

The body taken. Lucę 1.

The body take, walked in and eaten.

But the forme & ſhape of that ſubſtance we eate not: for Chriſt hath geuen it vs vnder the forme of bread, & his blood vnder the forme of wine. Now this gift, wherein ỹ truth of ſubſtāce is really ge-

ly geuen without the visible form of flesh and blood, is the gift of the Sacrament: that is it, which being spiritually vnderstanded wil quicken vs to life euerlasting. That was the vnderstanding, which being denied to the proud & stubborn Capharnaits (who would not beleue) was reueled to the humble Apostles, who taried with him vntill his last supper.

Spiritual vnderstanding. Ioan. 6. Cyrill. li. 4. in Ioā. cap. 14.

There they learned, how the same body was geuen them to be eaten: which was taken of the virgin, and which was betraied for vs: And yet not that, which the Capharnites saw: the same in substance, but not the same in apparence. For Christ taking bread sayd, This is my body, which is geuē for you: take & eate. There the Apostles saw that, which semed stil bread: but vnder the form of the bread Christ gaue the selfe same flesh, wherein he walked in this life: and he so gaue it, that it might be adored not only whiles it was eaten, but before; for no man eateth it, nisi prius adorauerit, except he adore it before. That word, before, sheweth, that it is the flesh of Christ before we eate it, and consequently ỹ it is consecrated by the Priest speaking the words of Christ ouer the bread and wine.

The same & not the same. Luc. 22.

Before.

S. Augustine was so fully persuaded, that the flesh of Christe was to be adored vnder the forme of breade after consecration: that he teacheth the Christian people to adore it, not as common flesh, but as the flesh of God, for whose sake we adore it. therefore he saith: Cùm ad terram quamlibet, &c. when thou bowest thy self, or fallest down before any earth, looke not vpon it as earth: but looke vpon that holy one, whose fotestoole it is whiche thou adorest. for thou adorest for his sake.

Earth, that is to say Christes flesh.

S. Augustin calleth the flesh of Christ earth, because flesh was made of earth. And Christ toke flesh of our Ladies flesh. This flesh he calleth earth. And for asmuch as he had said, that no mā did eate that flesh, except he had adored before: he sheweth, how

we must adore, verily not resting vpon the earth, to wit, vppon the flesh of Christ: but looking to his person, in whom that earth resteth, as if he said: the footestole is to be adored for his sake, that sitteth on that stoole.

But now, good Reader, I beseech thee, as thou hast care of thy saluation, and doest desire to be enformed of the truth concerning the adoration of this Sacrament, to ponder well these words, Ad terram quálibet cũ te inclinas atque prosternis. when thou bowest or laiest thy selfe prostrate before any earth. what meane these words, Ad terram quálibet, before any earth? Hath Christ not fleshes then one? For by earth, thou knowest, he meaneth Christes flesh.

Terra quelibet.

What is it then to say, before any earth? Doubtlesse before any hoste consecrated. Doubtlesse before any flesh of Christ, made vnder the forme of bread and wine. that is called any earth, not because Christ hath any moe then only one body and one blood and one earth, which is to be adored: but because that one earth is in many places, after the sorte I said before: to wit, vnder many formes of bread.

The only one flesh of Christe is vnder many formes of bread.

That is it, which S. Augustine saith: when thou bowest thee, or doest cast thy selfe prostrate before any flesh of Christ, in what soeuer Church, house, or place, in what soeuer altar, pix or table, where soeuer thou fallest doune prostrate before the Sacrament of the altar: adore it, so that thou remember the flesh is to be adored for the persons sake, whose flesh it is.

The only sense of S. August. wordes.

By this place it is inuincibly proued, that it was the custome of all Catholike people in S. Augustines tyme to be prostrate, to bow doune, and to adore the blessed Sacrament of the altar. But that should neuer haue bene suffered in Afrike no more then now it is suffered in England: except the real substãce of Christes flesh had bene certainly beleued of all men, to be present vnder the

Prosternere.

Inclinare.

formes

formes of bread and wine.

Therefore be thou assured, as those, ỳ now forbid thee to adore the Sacrament of Christes supper, doe not beleue the flesh of Christ to be really present vnder the form of bread & wine: so they, who willed all Christians vnder paine of syn to adore the earth & flesh whiche they receaued, before that they receaued it, did vndoubtedly beleue the reall presence of Christes flesh vnder the visible formes of bread and wine. This was the faith of the first six hundred yeres, which dured from the Apostles tyme till this our daies, and yet dureth in all Catholike countries.

It is proued out of the Prophetes, that it can be no idolatrie to worship the body and blood of Christ in the Sacrament of the altar. The third Chapiter.

MAny things are to be abhorred, which are in these our daies taught againste the truth of the Gospell: yet neuer was any thing so maliciously inuented, so blasphemously vttered, so foolishly mainteined, as to say, that it is idolatrie to worship with godly honour the body and blood of Christ in the Sacrament of the altar.

Idols not take away

For that saying presupposeth, externall idols not to haue bene taken away by the comming of Christ: whiche is against the expresse word of God. It presupposeth also, that idolatry should be mainteined among Christians them selues, not only in groues, hilles, and corners: but euen openly, in the middest of the whole Church by publike doctrine, and vniuersall practise, which neuer chaunced, no not among the Iewes.

Idolatrie mainteined.

And (which is most abominable of all) it presupposeth, that Christ, who came to end and ouerthrow all idols, and specially those, which were made by hand of man, now him selfe should geue occasion, why his own people should worship bakers bread

Christ geueth the occasion of idolatry.

and wine of the grape, and that this idolatry ſhould be commanded by pretenſe of his owne word: yea that it ſhould be done vnto him ſelfe in his owne myſteries falſely and wickedly, if by any meanes Chriſt may be falſely adored.

Can there yet a more lewd and fooliſh pointe be added to this opinion? Yea verily. They that teache the worſhipping of the Sacrament of the altar to be idolatry, ſay: the Biſhop of Rome was the cauſe of that worſhipping, they teach alſo the Biſhop of Rome to be Antichriſt: whiche Antichriſt is well knowen to impugne by al meanes the honour of Chriſt. And yet they confeſſe both only Chriſte made and inſtituted the ſame Sacrament, and that the Biſhop of Rome him ſelfe worſhippeth the ſame. This at the length it commeth about, that Antichriſt finding this great myſtery made by Chriſt, ſetteth it vp to be worſhipped of others and him ſelfe worſhippeth the ſame, all together pretending the honour of Chriſt, and yet intending thereby (as they ſay) to abate his honour. who euer ſaw a doctrine ſo euill hanging together?

2. Theſ. 2

Antichriſt is (as S. Paul ſaieth) aduerſatur, is an aduerſarie, that is to ſay, he is one that ſetteth him ſelfe againſt Chriſt, and aduanceth him ſelfe aboue all that is called God, or that is worſhipped, ſo that he doth ſitte in the temple of God, ſhewing (or boaſting) him ſelfe, as if he were God. Behold, Antichriſt ſetteth him ſelfe againſt Chriſt, and much leſſe would he be content (as the Pope is) to call him ſelf the vicar of Chriſt, or ſeruant of his ſeruants.

2. Theſ. 2 Antichriſt

The pope is not like Antichriſt

Againe, Antichriſt is aduanced aboue all that eyther by nature or by deceite of the Deuill is worſhipped. His pride is ſo great that he wil not only diſdaine to bow to any externall ydoll (ſuch as that cõmeth of a ſuperſtitious feare and puſillanimity) but alſo he will not yeld to God him ſelfe, when S. Paul ſaieth, he is ad-

2. Theſ. 2

aduanced

anced aboue all that is called God: He meaneth aboue all false Gods, who are Gods by name and not in truth: As Iuppiter, Mars, Venus, Minerua were. So that we are assured by the expresse worde of God, that Antichrist shall set vp no ydoll besydes his own selfe.

He shall say him selfe to be God, and shall shew false signes & miracles able to deceiue those wicked men: who disdayning the fellowship of the knowen Church, and the faith of their fathers, thinke them selues able to plant a new faith according to the vnderstanding whiche they conceaue of Gods worde. That is the onely way for Antichrist to preuaile, if the preaching of nine hundred yeres, and the faith of so many Christian countries may be despised, and consequently a new religion sought out: at the deuising whereof, ye may be sure, ỹ deuil is president of the cõsel. Who shall be deceiued by Antichrist.

To come to our purpose, Antichrist is aduanced by him selfe aboue all idols: therefore he shall set vp no idoll besides him self. And consequently if the Pope be Antichrist, he setteth not vp any idoll besides him selfe. But our aduersaries confesse, the Pope to set vp the body and blood of Christe to be adored of all men, and him selfe to adore the same: therefore the Pope is not Antichrist. The pope adoreth ỹ Eucharist.

You will say, he may be a limme of Antichrist, although he be not Antichrist, him selfe. I answere, euery lymme of Antichrist is like his head and the rest of the body, whereof he is a lymme: Antichrist is he, that professeth him selfe an aduersary to Christ, and goeth about to diminish his honour. But the Pope professeth him selfe to haue all his whole honour of Christ, and geueth all the whole honour he can deuise, to Christ. He worshippeth the sacrament of the altar, because it is the body of Christ. He reuerenceth the signe of the Crosse, because it is signe of Christ. He praieth to the Saints, which are now in heauen, because they are members of Christ, being assured, they heare his praier in Christ 1. Cor. 12. An obiection. The answere.

their head, with whome they make one body.

The lymmes of Antichrist.

Those are the lymmes of Antichrist, who can abyde neither the godly worshipping of Christes body, nor the reuerent vse of his holy Crosse, nor the inuocation of his dere frindes and members. For if that, which is done to the lest of Christes flocke be done to him selfe: how much more is that honour, which is done to the Sacrament of his own body and blood, most diuinely done to him selfe? wherefore it is out of all peradnenture, that to honour the Sacrament of the altar, it can be no idolatry, except Christ him selfe be an idoll.

Rom. 9.

But if Christ be God (as S. Paule saieth) blessed for euer aboue all thigs: then surely the honouring of his body is the worshipping of God, to whō that body is ioyned in one person. And vnreasonable is it to thinke, that, whereas Christ hath by the taking of his body, deliuered the earth from idols, now the Sacrament of the same body should becomme it selfe the greatest idoll that euer was?

Matt. 6. The kingdō of God. Deut. 6. 1. Tim. 2.

The kingdom of God, for the comming of the which we daily make petition in our Lordes praier, is perfitely come when it is euident to all men, that there is but one God: who both made and ruleth all thinges, and who by the incarnation and passion of his only begotten sonne redemed and saued al the elect, which shall be most perfitely seen at the day of general iudgement. And therefore Esaias speaking of that day sayth: Eleuabitur dominus solus in die illa, & idola penitus conterentur. The Lorde alone shalbe aduanced in that day, and idols shal be vtterly destroyed.

Esa. 2.

In the meane time they are so in parte destroied, as the kingdome of God is begonne in parte. For Iohn Baptist sayd, the Kingdome of heauen is drawen nere: and Christe expressely reproueth the phariseis, Ecce enim regnum Dei intra vos est. For behold the Kingdome of God is within you. And in S. Matthew in many

Matt. 3. Luc. 17. Matt. 13.

In maine parables he sheweth, the present Church gathered in his name to be the Kingdome of heauen. Contrariewise Babylon, Samaria, Aegypt, Edom, Tyrus, and Sydon stand in holy scripture to betoken the Kingdome of the deuil, of the world, of darknesse, of heresie. The kingdome of darknes.

Now when the Prophetes will shew, that the idols and false religion, which the Deuill hath procured to be set vp, shal be destroied by Christe: they vse to say, the idols of Babylon, or of Aegypt shal be ouerthrowen. In which sorte Ieremie saith: Tell tidinges among the Gentils, and make your voice heard: lift vp a signe, crye out, cease not, but say: Babylon is taken, Bell is confounded, Merodach is ouercome, His grauen Gods are confounded, their idols are ouercome. Iere. 50.

Ezechiell writeth in the person of God: I will destroie y counterfait images, and make the idols of Memphis to cease. Micheas vseth the same phrase concerning Samaria: All the grauen images thereof shalbe broken, And all the rewardes of it shalbe burned with fyer. And I will bring destruction to all the idols thereof. In Sophonias it is written, that God shal bring doune all the Gods of the earth. Ezec. 30. Mich. 1. Soph. 2.

Zacharie also witnesseth, that when the fonte (of Baptisme) shalbe open to wash away the synnes of Iuda and Hierusalem: it shall come to passe in that daie (saith the Lorde of hostes) I will destroie the names of idols from the earth, and they shall nomore be had in remembrance: and I will take awaie from the earth false Prophetes and the vncleane spirite. Zach. 13.

Last of all Dauid saith to Christ, thou hast sitten vpon the throne, who iudgest righteousnes: thou hast reproued the Gentils, and the wicked is perished thou hast blotted out their names for euer and euer, the swordes of the enemy haue failed, thou hast destroied theire Cities, the memory of them is lost Psal. 9. De Deuil is perished Idols are the swords of the Deuil.

with the sownde, and our Lorde tarieth for euer. Thus much may suffise for shewing the destruction of idols and of the power of the Deuill. howbeit a greate booke might be made out of the holy scripture of that argument.

Auguſt. in lib. de diuinatione dæmonum.

S. Augustine confesseth: prædictum esse a Prophetis, quòd vniuersæ Deum essent culturæ gentes, exterminatis dijs falsis, quos antea colebant. That it was forspoken of the Prophetes, that the nations should worship one God, the false Gods, whom they worshipped before, being cast out.

Athanasius de Incarnatione verbi.

Athanasius writeth thus: Vbi nominatur vel Christus vel fides eius, inde omnis idololatria depellitur, & dæmonum insidiæ patefiunt. where either Christ or his faith is named, there idolatrie is driuen: and the deceitfull guiles of the deuils are detected and made open. Lo, the name of Christ putteth away idolatry.

The Papists be no idolatours

I am sure, it can not be denied, but the name of Christ is euer hath bene among the Papistes: how then are they burned with so foule a kind of idolatrie, as to worship bread & wine in stede of our makers body and blood? S. Hierome affirmeth,

Hieron. in li. 2. in Esaiam. cap. 41.

Post aduentum Christi omnia idola conticuisse, all idols to be holden their peace, after the coming of Christ. It is therefore true, that all idolatrie hath by the coming of Christ bene remoued from his Church: that lightly not so much as any heretike (how so euer he deuised new spirituall fornicatiõs and idolatries) yet hath professed to worship any artificiall idoll made with the hands of man.

Spiritual idolatry.

The Manichees idolatours

The Manichees in dede adored the visible Sonne, which we see shine, as a part of the light, wherein God dwelt: but yet it were more grosse, to adore bread: sithens the Sonne is at the least a heauenly creature, aboue the reache of men, and in great admiration. But the husband man first soweth the corne, and reapeth

repeth, putteth it in his barne, the miller grindeth it, & the baker maketh it into a loaf. And is this at the length our God: Are we become so insensible, after the light of the Gospell: as to adore the worke of bakers hands? Did not S. Augustine see at ỹ least the daunger of this idolatrie, when vnder paine of synning he pronounced: that euery man ought to adore any earth or flesh of Christ, before he did eate: Did not S. Ambrose vnderstand this idolatrie, when he sayd: to this day we adore the flesh of Christ in the mysteries?

Bread is not the God of ỹ Papists. Psal. 98.

De spirit. sancto. li. 3. ca. 12

But we so many hundred yeres brought vp in the faith of Christ are so foolish, as to adore a dead peece of bread, as our aduersaries belie vs. S. Chrysostome writeth, that in his tyme very few Cities were left, where idolatrie was vsed. And yet doe all the Cities not only of Mahomete, of the Tartarians, of the Gyues, but doe all the Cities of Christendome stil commit open idolatrie: For, I am sure, no Protestant alme cã deuise any Lie of the Christians vnder the Sonne: where Christes body & blood was not worshipped (as it shall appeare also hereafter) vnder the formes of bread & wine, openly, as well in the Greke as in the Latine Churches these many hundred yeres together.

In li. cõtra Gentiles.

Where was then ỹ Church of Christ? was our Sauiour, who was promised to inherite al nations, brought to that straightes: that he had not one chappell reserued to him in all the world, where idolatry was not outwardly committed? And how committed? by pretence of his owne Gospell, of his owne word, of his own dede. It was Christ, that sayd: This is my body. It was he, that sayd: Ye beleue in God, beleue also in me. I and my Father are one thing or substance. If it be so, wee must worship him: as wee adore his Father. And his body is vnited to his diuine person.

Psalm. 2.

Math. 26
Ioan 14.
Ioan. 10.

Yea, say you, but it is not his body: but bread still, appointed

An obiection.

The answer. to figure his body. well Syr, he sayd, it is his body, and all the Church hath so far beleued him: that all Christians haue worshipped it for euer, as being his true body. That faith of theirs

1. Co. 15. ioyned with those words of Christ proue to me, that it is his body, and therefore no idol. Moreouer, I thinke my self bound, to beleue the Prophetes: who sayd, Christ should destroy ỳ idols of the earth, which literally is by S. Athanasius, S. Hierome, S. Chrysostome and S. Augustine, and by many others expounded of externall idolatry: whereby men fell downe giuing

Externall idolles be destroyed. Godly honour to creatures. Such a worshipping, after the incarnation of Christ, is decayed in the whole world euen among infidels: much more it ought to be decayed among the faithfull. And yet, if our idolatrie be any, it is externall.

What say wee then? Is there now a days no idolatry in Christendome? Are there no false Gods worshipped? Yes doubtles to many. But idolatry partly is outward, partly is inward. The

Outward idolatry. outward idolatry is decayed by the outward and visible coming of Christ into the world: The inward is decayed by the faith and charitie of good people. But because not al, ỳ be outward Christians, be the true seruantes of God: therefore they still worship

Inward idolatry. idols in their hartes. They adore mony, for the desier whereof they sel benifices and cure of soules without feare, and are content to robbe euen Churches and monasteries: although they thinke wel inough both of Priests and Monkes, as they vse to say.

Gal. 5. Eph. 5.

These inward idols bee not taken away, but where Christ is inwardly professed. And for asmuch as likewise ỳ outward idols be taken away, where Christ is outwardly professed: it can not be, that those, who beare the name of Catholikes and Christians, should adore by common consent any outward idoll. Is there then no outward idol at all? None surely made with the hands

of men

f men among Christians. But yet there lack not inuisible idols ade by the wit of men, whereof S. Cyprian speaketh in this ise.

Christi aduentu detectus ac prostratus inimicus, videns idola erelicta, & cæt. The enemy detected and throwen doune by e coming of Christ, seing the idols forsaken, and his seates and emples left voide through the great multitude of beleuers, de- ised a new guile: that vnder the very title of Christes name he ay deceaue the vnwary. He hath found heresies and schismes: hereby he might ouerthrow faith, corrupt truth, and cutte of nitie. Lo, the heresies and the schismes are the idols, that be in- ented since ỹ coming of Christ. If you wil knowe a true marke f an idolatour: note him ỹ diuideth vnitie, that maketh parts, hat goeth from agreement.

Cypria. de vnitate Eccleſiæ.

Idols forsaken.

Heresies and schismes are ỹ idols after Christes coming.

Fifty yeres past there was but one body of the whole west hurch. All worshipped one God, one Christ, one body and one lood of his. Al were vnder one shepherd the Bishop of Rome. l spake one tong in publike seruice of the west Church, all kept ne faith, acknowledged one truth. Luther arose, and sayd: The ope was not our head. Straight vnitie was diuided. For one ithdrew him self from the rest. Ergo Luther was the first ido- atour. Anon after he had fellows, & a pretie flock of idolatours ery vilibly seen and knowen to dwel at Wittenberge. Within ower yeres Zuinglius diuided him self, not now from ỹ Pope, ut euen from Luther, and made two idols of one. After which yme ỹ idols haue bene multiplied to the number of aboue three core that can be named in Germany: as it may appeare in Fri- ericus Staphylus.

The vnitie of our fore fathers.

Luther ỹ first idola tour of our age ann. 1517.

Ann. 1522

Two idols.

The score idols

And as for the Sacramentaries in England, although they haue receaued into the number of their Gods, ỹ chief idols both Luther and Zuinglius: yet they worship the idoll of Caluine

The Sacramétary English idoll.

Hierom. in Zachariá. ca. 13.

aboue them both. For as S. Hierome ſaith. Sicut idola fiunt manu artificis: ita Hæreticorum peruerſa doctrina, quodcunque ſimulauerit, vertit in idolum: & facit pro Chriſto adorari Antichriſtum. As idols be made with ỹ hand of the craftſmã, ſo what ſo euer the ouerthwart doctrine of Heretikes deuiſeth: it turneth it into an idol, and cauſeth Antichriſte to be adored in ſtede of Chriſte. As for example.

The framing of an Idoll.

Martin Luther, or John Caluine being fully determined to breake of from the reſte of the Church, fyt a deuiſing, ſith they are at a point, not to teache the olde doctrine, what newe doctrine they may teache. Then hath the Deuill power vpon them, in ſo much as they are finaly agreed, not to be ſubiect to any maiſter or preacher in the whole Church of God: no, though it were the whole generall Councell gathered out of all the men in ỹ earth.

2. Tim. cap. 2.

For that intolerable arrogancy the Deuill may rule them, as he liſt: & therefore ſendeth ſome wicked opinion into theire mindes, ſuch as he hath plenty of. They a litle while pondering it, perhappes iudge it impoſſible to be admitted of men: as Luther iudged of the deniall of the reall preſence, wherein he laboured a certaine time, and in that caſe the Deuill inſpireth a newe deuiſe.

In Epiſt. ad Argentoratenſes.

But when they are once agreed vpon that they will goe forward withall: they haue a ſtrong imagination how certeine that opinion is, and with an exceſſiue pride acknowlege them ſelues the Prophetes of God, and imagine, what glory they ſhall come vnto among fooles and mad men. Albeit they muſt take them for no fooles, who ſoeuer wil forſake the faith approued fiftene hundred yeres together, and folow the new blaſt of theire trompet. But are they, trow ye, no fooles, becauſe they think them ſelues none? Thus, when they haue gotten a ſufficient ſchole and audiẽce, they publiſh their doctrine vnder ỹ name of Gods worde, and ſo erect a phantaſticall idoll.

The followers of heretikes.

But to

But to say that the blessed Sacrament of Christe is an idoll, The Eucharist set forth only by Christ can be no Idoll.
semeth necessarily to implye: that Christe instituted an idoll. which to thinke, it were no small idolatry. For he and woman is made or published this Sacrament, to thend idolatry should cease: whiles wee did only adore that body and blood, which is vnited to the Godhead in one person. But yet if our Fathers did, and wee do worshippe wheaten bread and wine: our idolatry were more grosse not only then that of the heretikes, but also then ỳ of the Gentils. But that is vtterly against the worde of God, therefore wee do not worship any creature at all, as wherein the honour may rest: for the honour that wee geue to the body and blood of Christ, which was taken of the virgine, is according to the doctrine of S. Augustine geuen to his holy person: In Ps. 98
who is the naturall Sonne of God, and one substance with his Father, true God and true man.

Thus wee saue the truth of the olde Prophecies, the faith of our forefathers, the propriete of Christes wordes in his supper, the honour of his Church, the glory of his name: who gaue no occasion of idolatry neither in worde, nor in dede.

¶ The adoration of Christes body in the Sacrament is proued out of the new Testament. The iiij. Chapter.

S. Paule speaking of Sacramtal eating, saith: he that eateth and drinketh vnworthely, eateth and drinketh damnation to him self, not discerning our Lords body. that is to say, Augustin. in Ioan. tracta. 62
not putting a difference betwene it, and other meates. For S. Hierome, S. Augustine, Sedulius, and Primasius expound The others in 1. Cor. 11
those wordes in that meaning.

The difference, which is to be made betwene the meate of Christes supper, and other meates, consisteth in two points: in Two differences.
one, that the receiuer of Christes Sacrament must prepare him The first.

selfe before hand, to be apt to receaue the grace of God in which point Baptisme, penance, holy orders and other Sacraments agree with the supper of Christe. For we may not come (being of lawfull age) to any of those or such like holy mysteries, without due disposing our selues to repentance for our synnes, and to amendment of our life.

The second. The second point of the difference betwene Christes supper & other things is: that in the Sacrament of his supper we must examine our selues, euen for the respect of the substance of the meate, which we receaue. In baptisme we try our selues not for any honour, which is due to the water: but for the obteyning of the grace, which is geuen in that Sacrament. But in the supper a farther difference is to be made. what is that? The very substance, which is taken, is to be honoured and adored.

In 1. Co. Hom. 28 That is it, which S. Chrysostome sayth: Non considerans (quod oportet) magnitudinem propositorum, non reputans munera magnitudinem. He eateth vnworthely, sayeth S. Chrysostome. Who considereth not, as it behoueth, the greatnes of the things set foorth, not weighing diligently the greatnes of the gift. He speaketh not of the effect, which cometh by the Sacrament: but of the substance of the things set foorth. what are they, but such as appeare Bread and wine, and yet in dede be Christ him selfe. Therfore it foloweth in S. Chrysostome. If thou doest lern diligently, qui sit propositus, who is set before thee: thou nedest to accompt nothing els. Behold, the person and substance set foorth is to be considered only, Nullius alterius indigebis ratione: Thou shalt nede make no accompt of any thing els.

who is set foorth.

For out of that substāce, which standeth before thee, cometh the grace and all other effects of worthy eating: as if he sayd, prepayde to receaue worthely the person set foorth to thee vnder the formes of bread: and thou mayest be secure. So that the difference

properly

properly belonging to Christes supper is, to make a difference of this substance from al other substances. That is the difference, whereof S. Ambrose saith:

He that will receaue worthely this meate, must iudge, that he is the Lorde whose blood he drinketh in a mystery. What other meaning can these wordes haue, but that he must iudge himselfe to drinke not wine, but blood: not the blood of an earthly man, but his blood, who is God also. and that he drinketh his blood in a mysterie, to wit, not in his owne forme: but vnder the forme of wine, for he speaketh of Sacramentall drinking, & of that which is taken by mouth. Therefore the very substance, which he drinketh, must be discouered from all other creatures. Ambros. 1. Cor. 11

Nowe, I say, he that is willed so to iudge of the substance of this Sacrament, as the substance of him, who is God, ought to be iudged of: he is willed to adore the substance of this Sacrament, sith his substance ought to be adored, who is God. For, as S. Chrysostom saith: the very table (to wit, the very meate stãding vpo the table) is the strength of our soule, the synewes of the mind, the bond of confidence, our foundation, hope, health, light, lyfe. Thus to iudge of this Sacramẽt, & by adoring it with true loue, to adore God, ẏ is to adore not only in spirite & figures, as ẏ Iewes dyd adore: but also to adore in spirite and truth, as Christ did we should do, because our Sacramẽts cõteine ẏ truth, which they signified: not only signifying our Sauiour (as ẏ old Sacramẽts did) but also geuing saluatiõ, as S. Augustí doth witnesse. Adoratiõ. In 1. cor. hom. 24. Ipsa mẽ-ia. Ioan. 4.

And for as much as the Sacrament of the body and blood of Christ is the Sacrifice of the new law, willed by him to be made in the remembrance of his death: we must both in our spirite and in the truth of naturall coniunction be vnited and made one with the substance thereof, and also in the truth of Christes flesh exterally consecrated adore God, offering him that reasonable and In Psal. 73. Luc. 22.

diuine sacrifice: to the end we may render and paie the worthy
of thanksgeuing due for our redemption, in none other subiect
Cypr. de cœna do min. then in the same, which redemed vs. For as it is nostrum holocaustum, our sacrifice wholy burnt by death of the Crosse: so is
nostra hostia pacifica, our sacrifice, wherewith we both geue
thanks for peace made betwene God and vs, and also apply
Heb. 10. 1. Ioan. 2. to our selues the fruites of that one burnt offering & true made
vpon the Crosse: which was & is the propitiation for our synnes
and for the synnes of the whole world.

This kind of adoration proper to the new testament, is due
God of our behalf, by the Sacrament and sacrifice of Christ
1. Cor. 11 body and blood. And herein standeth all that, which the Apostle
speaketh of worthy or vnworthy receauing: if the true substance
of this Sacramēt be vprightly esteemed, and both outwardly and
inwardly honoured. And so doth S. Augustine expound the Apostles minde, as now it shal appere.

Ianuarius had asked, what S. Augustine thought concerning
holy dayes, fasting dayes, or such like customes of the Church
which are diuersly kept in diuerse countries. Among other questions it was also moued, what were to be more approued: whether
there to receaue daily the Sacramēt of the altar, or els to abstain
Aug. in epist. 118 Sacramē tū honorare. sometymes: To this question S. Augustine maketh answer, that
neither of them both depriueth the body and blood of our Lord
of honour: if eche of them striue, who may honour best the most
healthfull Sacrament. For as well the Centurion, as Zacheus did
honour our Sauiour in maner by contrary meanes: the one by re-
Luc. 19. Matth. 8. ceauing him with ioy into his house: the other by saying Lord I
am not worthy, that thou shouldest enter vnder my roofe.

Sapi. 26. l. 2. Retr. cap. 20. And as among the Iewes Manna tasted to euery man, according to his owne will, in the mouth of the faithfull: euen so it is
to be iudged concerning the receauing that Sacrament (of the

(altar) into euery Christians mouth. For both one man for honours sake, dareth not take it euery day: an other, for honours sake, dareth not once to take it in any day. As Manna would no wholsomnes, so this meate will no contempt. For the Apostle for that cause saith, it to haue bene vnworthely receaued of them: Qui hoc non discernebât a cæteris cibis, veneratione singulariter debita. who did not discerne this thing, or make a difference of this thing, from other meates by a worshipping singularly due. For straight, when he had said, he eateth and drinketh damnation to him selfe: he said moreouer, Non diiudicans corpus domini, not discerning our Lords body. the which appeareth sufficiently in all that place in the first epistle to the Corinthians, if it be diligently marked. A worshipping singularly due.

Thus far S. Augustine, whose wordes I haue reherced the more fully: to thintent by the whole argument the Reader might the better iudge his minde. His answer in effect is: the honour of the Sacrament is the thing chefely to be attended: which sith it is honoured both of him, that for honours sake doth receaue, and of hun, who for honours sake doth not receaue: eche of the another eth the contempt thereof, and sufficiently putteth a difference betwene it and other meats: which difference being not put, was the cause, that some Corinthians did eate this meat vnworthely. Note well, good Reader, what I shall say: for this place is marueilous notable. Honouring. Making a difference.

First S. Augustine speaketh euidently of the Sacrament of Christes supper, and of Sacramentall receauing. Sacrament.

2. He signifieth that this Sacrament must not be dishonoured by any meanes, nor despised in mynde or fact. No dishonouring.

3. By dishonouring or despising he meaneth the omitting to geue it due honour in thought or deede, so that by all meanes the honour thereof must not be neglected, or left vndone. Honouring

4. We muſt ſtriue, to honour this Sacrament: but whether it be done by this or by that meane, it ſkilleth not, ſo it be honoured.

5. It is a kind of honour done to it, ſometyme to receaue it into our mouthes for honours ſake: ſometyme, for ỹ ſame honours ſake, not to receaue it. But theſe two notes together, and it muſt nedes be: that he meaneth the honouring of that thing, which is receaued into our mouthes. Then the honouring of ỹ Sacrament is the honouring of that, which ſemeth bread and wine. but if it were in dede the ſubſtance of bread and wine, he would neuer exhorte vs to be ſo carefull, how to honour a mere creature, were it neuer ſo greate a ſigne. But let vs yet goe forward.

Thething in ỹmouth is honoured.

6. The Sacrament, which is taken into our mouthes, is alſo called a kind of meate, cibus ille. that meate.

That meat.

7. It is that kind of meate, which the Apoſtle would to be ſeparated, for honours ſake, from other meates.

8. what call ye ſeparating for honours ſake? He anſwereth, it was a fault, not to ſeperate it, veneratione ſingulariter debita, with a worſhip ſingularly due.

Diiudicare.

9. what is a worſhipping ſingularly due, but ſuch a worſhipping: of which ſorte there is but one? For that is ſingular, which is alone, and which hath no fellow.

Singular worſhip.

10. Such a worſhipping that only is, which is due to God: as he hath no fellow in nature, ſo he hath no partaker in honour and worſhip. Therefore the Sacramẽt, or that meat, which ſometimes for honours ſake we receaue into our mouthes, and ſometymes for honours ſake we abſteine from: that ſelfe ſame ſubſtance is to be honoured of vs with a ſingular ducty of worſhipping, that is with a worſhipping due in a ſingular manner, that is to ſay, with godly honour.

Godly honour.

I ſeke not hereby to declare only, that S. Auguſtine is of the mind

ind to haue the Sacrament and the meate receaued into our
outhes to be worshipped with a singular duety: but much more
shew, that he affirmeth S. Paule to meane so. For the fault of
e Corinthians was not, to discerne this meat with a worship-
ing singularly due. For if they had worshipped it, as it ought to
e worshipped: they would not haue taken it in their mouthes
ithout they had first prepared them selues for the receauing of
ch a meate, so singularly to be worshipped.

What figuratiue interpretation wil now serue? Is not Sacra-
entum honorare, good latine? Is not the English of it, to ho-
our the Sacrament? Is it not plainly said, cibum illum discer-
ere à cęteris cibis veneratione singulariter debita, to discerne that
eate from other meates by a worshipping singularly due? Is
at a worship, which may be geuen to any creature, which is not
nited to God? The meat in ỹ mouth must be so honoured, there-
re that in the mouth is ỹ real, substãcial, natural body of Christ.
The Sacrament must be honoured, therefore the substance there-
contcined is the body of Christ.

Otherwise, shall we think, that S. Augustine, who so diligent- Aug. de
always discerneth ỹ kind of worshipping God, shal we think: ciui. Dei
at he wil haue material bread to be discerned and separated frõ li. 10. c. 1.
eates, by a worshipping singularly due? Did that greate Clerk
little vnderstãd, what singular worship was: that he gaue that
ame not only to holy men, or to the iust Angels, but euen to
e vnsensible creatures of bread and wine? No, no. S. Augustin
euer doubted, nor none of all the faithfull: but that the Sacra-
nẽt of ỹ altar was to be adored with godly honour, euen by the
octrine of S. Paule: because it conteineth, vnder the formes of
ead and wine, the natural substance of Christes body and blood.

It is worthy to be remembred, that S. Augustine vseth in this Sacramẽ-
lace the word Sacramentum, for the substance of Christes flesh tum.

conteined vnder the signe of bread: otherwyse he would not haue taught, that eyther the substance of materiall bread, or the forme thereof, ought to be honoured. For honour can be geuen to no vnreasonable creatures. If this kind of vnderstanding the word Sacrament, be wel considered: many places in S. Augustine, otherwise very hard, wilbe much the easier to perceaue.

Last of al, what should it meane ỳ S. Augustine saith: ỳ Sacrament may be honoured by our absteining sometimes from receiuing it into our mouthes? It were surely no honor done to God if we should at any moment absteine to fede vpõ him in faith & spirit. Why is it then some honour to his Sacramẽt, not to be re-
Matth. 8. ceiued in certaine cases? Was it not counted a vertue in ỳ Centurió, whẽ he said him self to be vnworthy, that Christ should come vnder the roof of his house? And yet the same Centurion did not refuse, to receaue ỳ effect & grace of Christes word into his house. There is therefore a difference betweene the corporall coming of Christe into our house or body: and betweene the coming of his grace into our hartes. His grace can not come, except we first be made mete to receaue it: but his body may come to our bodies, & so may condemne our soules, before that we are made mete to receaue it.

His grace therefore must come first to vs by faith and charitie, that we may thereby haue power to receaue worthely afterward his blessed body: least if we receaue it vnworthely, we take to our damnation. But so great preparation should not be requisite, if our bodies receaued none other substance beside bread & wine: for they are of baser degree, then eating by faith is. But now we may somtime absteine from the Sacrament euen for honour and reuerence, whiche we beare to it: and yet we may not absteine from eating by faith or spirite. Therefore it is a wrong thier kind of substance, which is receaued in the Sacrament: the

e grace is, which is the effect of spirituall eating.

And seing it should not be a worthier thing, if it were the sub-ance of bread and wine: we may be assured, the substance of the acrament to be that selfe body, whereof the Centurion sayd: ord, I am not worthy, that thou shouldest enter vnder my roof.

It is the honour of that body, whiche S. Paul and S. Angu- ine respect, and not the honour of bread and wine: in so much, at the faithfull as well in the Greke as in the Latin Churche ue vsed alwaies the very same wordes in adoring the Sacra- ament: whiche the Centurion vsed to Christ. one praier to one ord, the same reuerence to the same God and man.

Origen. hom. 5. in diuersos Euang. In liturg. Chrys. & missall. Roman.

That the Fathers of the first six hundred yeres after Christ did adore the body and blood of Christe in the Sacrament of the altar. The fyfth Chapter.

Dionysius Areopagita, scholer to S. Paule, made a praier to the Sacrament of the Altar in these wordes: Sed ô tu diuinum sanctumque Sacramentum, &c. but o thou diuine d holy Sacrament, open and display clerely to vs, as it were e veyles and clokes, wherewith thorough the signes of ob- urities thou art couered: and fill the eyes of our vnderstanding ith suche clere light, as may no more be dymmed.

De eccl. Hierar. cap. 3.

Thus did that auncient Father pray, not to bread and wine, e may be sure: but to that blessed body of our Lord, which is pre- nt in the mysteries. Upon whiche place Pachymeres noteth, at S. Dionisius speaketh vnto the Sacrament, as being a thig hich hath sense and life. and that worthely. For so the greate inine Gregory saith: But o pastour, that great (I say) and holy astour. For, that our pastour, and this self holy Sacrament, ur Lord Jesus Christ him self is, to whō the holy man speaketh. o, this selfe holy Sacrament is Christ. And as nothing in the

Pachymeres in his greke Paraphrasis.

The ſubſtance of our paſſouer & Sacramẽt is only Chriſt.

would is our great and holy paſſouer, beſyde Chriſt him ſelfe: ... this holy Sacrament hath none other ſubſtance at all, beſyde ... ſubſtance of Jeſus Chriſt: who coucreth him ſelfe, as it were ... with the veyles of bread and wine.

As you haue heard the moſt direct wordes of S. Dionyſ... adoring this bleſſed myſtery, and of Pachymeres geuing the ... ſon why he did ſpeake vnto it, as the which is Chriſte him ſe... now you ſhal perceaue, that all the other Fathers did beleue ... ſame: in ſo much as all men will graunt, that they muſt nec... adore that thing, which they confeſſed to be either Chriſt, or G... or one in perſon with the ſonne of God.

Cyp. li. 2 epiſt. 3.

S. Cyprian writing of the Sacrament of Chriſtes ſupper ſa... In ſacrificio quod Chriſtus eſt, non niſi Chriſtus ſequendus eſt ... the ſacrifice, which is Chriſt, only Chriſt muſt be followed. ... knowen well, what ſacrifice we offer: how we take bread ... wine, cõſecrating them by the wordes of the laſt ſupper, whe... it was ſaid: This is my body, and this is my blood: doe and ma...

Luc. 22.

this thing for the remembrance of me. This conſecration of b... and wine into the body and blood of Chriſt, is our ſacrifice, ...

Our Sacrifice.

becauſe Chriſt is not diuided nor dieth any more, but where ... body and blood is, there him ſelfe is: therefore S. Cyprian ſai...

Rom. 6.

Our ſacrifice is Chriſt.

Neither doth he ſpeake of the death and paſſion, where Ch... was our ſacrifice bloodily: but he ſpeaketh of the ſupper of ... Lord, where we daily ſacrifice Chriſt vnbloodily. For he ſpeak... of ỹ matter of cõſecration, which (he ſaith) muſt be wine ming... with water, and not water alone: becauſe Chriſt made his ... blood of wine mingled with water. Now ſaith S. Cyprian ... the ſacrifice, which is Chriſt, none muſt be followed, but Chriſt: ... our ſacrifice be Chriſt, becauſe of bread and wine which we ... ſooth the body and blood of Chriſt is made by his word: ...

poſſi...

possible, that Christe should not be worshipped of S. Cyprian with godly honour?

Christe is to be adored.

If Christ be so worshipped, and our sacrifice be Christ: our sacrifice must be worshipped with Godly honour. our sacrifice (I say) because the thing, that is made by cõsecration, is none other beside that body of Christe: which is the price of the world, and the only sacrifice for mankinde. The same thing S. Ambrose faith, euen as expresse of the Sacrament, which S. Cyprian speaketh of the sacrifice. In illo Sacraméto Christus est, quia corpus Christi: in that Sacrament Christe is, because it is the body of Christe. To the same purpose apperteine the words of S. Ignatius calling this Sacrament, the bread of God, the heauenly bread, the bread of life: which thing (saith he) is the flesh of Christe the Sonne of God. And of S. Ambrose, calling it the nourishment of the diuine substance, And of Eusebius Pamphili calling it Sacrificium Deo plenum. And againe, horrorē afferentia mensæ Christi sacrificia. a sacrifice full of God: and the sacrifices of the table of Christe making men to tremble and quake. And of Cyrillus saying, those that receaue those mysteries, to be made diuinæ naturæ participes. Partakers of the diuine nature. And again, corporaliter in nobis Christum habitare, & participatione naturali, that by these mysteries Christe dwelleth in vs corporally, and by naturall partaking. And of Isychius, calling the same mysteries the bread of life, & panes mysticos & viuificantes, and mysticall loaues, and those which quicken vs to life euerlasting.

De iis qui init. myst. c. 9

Ignat. in epist. ad Rom.

Amb. li. 6. de Sacram. c. 1

Euseb. li. 10. ca. 10.

Cyril. li. 3. in Ioā. ca. 37.

Lib. 4. cap. 18.

Isych. l. 6 in cap. 22 Leuit.

And is it to be thought, that Christ, that the bread of God, of life, the diuine substance, the sacrifice full of God, which maketh men tremble & quake, that ỹ mysteries, which cause Christe corporally to dwell in vs, ỹ the nature of God, whereof we are partakers by eating, that the Sacrament of Christes supper, being al

this: yet should not haue godly honour done to it? Did al the Fathers, who wrote thus of that mysterie, honour and worship it according to their own doctrine and writings?

If all they and al the rest did professe that, which was vpon the table of Christ, which was receaued at the holy cõmunion, which dwelleth bodily in vs, to be not only ỳ flesh and blood of Christ (for those words should be eluded with figures and signes) but to be the substance and nature of God (which nature is not possible to be eaten of vs corporally, otherwise then as it dwelleth corporally in the flesh of Christ, which we eate corporally in the Sacrament) seing the nature and substance of God must be adored: it is not possible to imagine, but all ỳ Fathers gaue Godly honour to the mysteries of Christes holy table. But yet let vs heare a more full witnesse. S. Chrysostome exhorting his people to come to this Sacrament with zeale and most vehement loue, writeth thus: Hoc corpus in præsepe reueriti sunt Magi, &c. The wise men (commonly called the three kings) reuerenced this body in the manger, and being men without good religion, & barbarous, they worshipped it with feare and much trembling, after a long iorney taken.

The God head can not be corporally eaten but in the Sacrament.

Chrys. in 1. Cor. Hom. 24 Hoc.

Let vs therefore, who are the citizens of heauen, at the least wise follow those barbarous men. For when they saw ỳ manger and cottage only, and not any of those things, which thou now seest: they came with most great reuerence & quaking. But thou seest that thing, not in the manger, but in the altar: not a woman which might hold it in her armes: but the Priest present, and the holy Ghost copiously spred vpon the sacrifice, which is set forth. Neither thou lookest barely vpõ the body, as they did: but thou knowest the power of it, and all the order of dispensing things. And thou art ignorant of none of those things, which were done by him: and thou hast bene diligently instructed in all things.

Id. In the altar. The Christian is better instructed.

Let

Let vs be stirred vp therefore, let vs quake, and let vs professe openly a greater deuotion, then those barbarous men: least if we come barely and coldly, we ieopard our head into a more vehement fyre. Hitherto S. Chrysostome.

If there were any other refuge left for our aduersaries, they would neuer admit this place: they would say in words ẏ, which the maisters of them must nedes sometyme think in hart. They would say, what care we for Chrysostome? He was a man, he might erre, he did erre in this matter. But now they may not flee to this miserable refuge. for seing they lacke the Gospel, and the faith of Christian people for nine hundred yeres together, (as them selues confesse: there is no place for them, to hyde their head in, but only among the Fathers of the first six hundred yeres.

The Sacramentaries refuge.

For this cause they cā not reiect S. Chrysostome, who is one of the chief lights of the East Church. His bookes also they can not deny, and least of all his commentaries vppon the blessed Apostle. what shift then find they to auoide this place? In truth they can finde none, but they must nedes pretēd to say somewhat out of their common places of Rhetoricall figures: ẏ vse where they can father vpon whome they list.

S. Chrysostome in these words expresly teacheth as well the reall presence, as the adoration of Christ vpon the altar. He compareth the holy mysteries with Christ in the forme and truth of childe. He compareth the altar, whereupon the mysteries stād, with the manger, wherein Christ lay. He compareth our blessed Lady (which sometyme held Christ in her armes) with the Priest present at the altar, who sometyme handleth the holy mysteries. He compareth the three wise men (who came out of ẏ East) with the Christian people, who come to heare Masse. He compareth the adoratiō and worshipping, which those three wise men vsed,

Note those comparisons.

with the adoration and worſhipping, which faithful men ought to vſe at the tyme of our Lords ſupper. He ſayeth, the body of Chriſt to be the ſame in both places: but ỹ cauſe of worſhipping to be greater in them, who come to the holy myſteries. He ſayth by the body, Hoc corpus in præſepe reuerentiæ ſunt Magi, This body the wiſe men worſhipped in the manger. which this body? ſurely, whereof he ſayd before: Quando id propoſitum videris, dicto cum: propter hoc corpus non amplius terra & cinis ego ſum. When thou ſeeſt it, ſet before (thee) ſay with thy ſelf: for this bodies ſake I am no longer earth and aſhes. Behold, he ſpeaketh of the body, which is ſet before vs. Verily of that, which at this tyme all men ſee vpon the altar. And againe he ſayd of the ſame Quod etiam nobis exhibuit, vt teneremus & manducaremus. That which alſo he hath geuen to vs, that we ſhould hold (it) and eat (it). This body then, which is put before vs in ỹ Church, which is holden and eaten, This body the wiſe men worſhipped in the manger.

The body ſet foorth.

The body holden & eaten.

If our figuratiue diuines expound, this body, for the ſigne or the repreſenting of this body, as they are wont to doe: then the wiſe men adored in the manger the ſigne of Chriſtes body. But if they adored not the ſigne, but the truth: then, this body is meant this true body of Chriſt. And ſeing S. Chryſoſtome ſayeth, that the wiſe men adored this body, meaning by the pronoun (this) that, which we haue in the holy myſteries: it is clere, that he preferreth it for a moſt knowen and certeyne veritie: that, we haue preſent before the tyme of receauing, the reall body of Chriſt vpon the altar: And ſo haue it preſent: that we are bound to adore it being vpon the altar.

(This)

Tu verò non in præſepe, ſed in altari vides. Thou ſeeſt (this body) not in the manger, but on the altar. Lo, it is vpon the altar and not only comprehended by faith, but by the meane of ỹ

Vides.

of bread

of head it is seen. Moreouer S. Chrysostome bringeth fower reasons, why Christian people should rather worship the body of Christ at Masse: then those wise men did worship it in that homely cottage.

First, because they were not Godly men, for so S. Chrysostom both call them, because they had not the knowlege of al true deuotion and Godlinesse: although in that acte they shewed themselues Godly. But we are instructed in all true religion, & therefore should soner worship this body of Christ, then they did. Secondly, they were Barbarous men: but S. Chrysostome spake to Grecians, who were most ciuill & leste Barbarous of all people in the world. So much the rather they ought to know it to be their duety, to worship the body of their maker.

Thirdly the wise men saw Christe in a manger, where such things are not wont to lye, as must be reuerēced & worshipped: but thou seest this body vpon the altar, which is a place made for holy things to stand on. And so much the more ought we Christians, to adore the body of Christ being set before vs vpon the altar: then those wise men did adore it in a manger.

They saw it also in the mothers armes, which was a woman: neither is any thing, which a woman holdeth & bringeth forth, wont to be worshipped with Godly honour. Seing therefore, thou seest ỹ priest present, who is wont to handle Godly things: it were a farre more impiety for thee, not to adore Christes body at the time of masse, when thou art assured by the worde of God (who sayd to his Apostles, & in them to al priests) doe and make this thing, that the holy Ghoost faileth not at the consecration to worke the body of Christe really present. Luc. 22.

All this considered, it is not possible for any man, that lyeth not wittingly and willingly, to say, but that S. Chrysostome taught and beleued, the body of Christe to be really present, and

that it ought to be really adored vpon the altar it self, or in the priests hands. And therefore he saith afterward, Quod summo honore dignum est, id tibi in terra ostendam. I wil shew thee that in the earth, which is worthy of the highest honour.

In 1. Co. Hom. 24

How can S. Chrysostome shew any thing in earth worthy of the highest honour, beside the body and blood of Christe vnder the formes of bread and wine? For by that, which is worthy of highest honour, he meaneth expresly Christes body: because it is the body of the Sone of God. And in saying, he will shew it thee, he can possibly meane none other thing, but that shewing, which is by the formes of bread and wine. For if any man should require him, to shew that most high thing, which he promised to shew: questionlesse he would lead him to ỹ altar, & there would shew him, that which had bene consecrated by the Priest, and he would say vnto him, pointing to the mysteries: this is the body of Christe, and this is his blood. For by that meanes only were he able, to performe his promise of shewing that thing, which is worthy of the highest honour.

The shewing of Christe.

It followeth yet more plainly in S. Chrysostome by an other similitude. As in the palacies of kings (saith he) not the walles, not the golden roof, but the kings body sitting in the seate of maiestie, is the worthiest thing of all: so is the body of Christe the worthiest thing in heauen. quod nunc in terra vidēdum tibi proponitur. the which (body of Christe) is now set foorth to thee in earth to be seen. Good Lord, what can be required more of the greatest papist in Europe, then S. Chrysostome saith?

The body of Christe in earth.

Againe yet it followeth: I shew thee not Angels, not Archangels, not the heauens, not the heauens of the heauens: but I shew thee, the Lord of all these things. S. Chrysostom saith, he sheweth ỹ Lord, & that in earth, & vpō ỹ altar: & yet is there a figure to escape his most euident words? In faith & truth by such figures

The Lorde shewn.

figures they may defende, ẏ I also am of their opiniõ: but ẏ wise men such wily shifts wil not preuaile. There is noman aliue, but if he wil cõstrue ẏ words of S. Chrysostome, as they stand in order: he must confesse, ẏ both he speaketh of ẏ body of Christ really present in the Sacrament of the altar: and also teacheth, ẏ vpon ẏ very altar it ought to be adored, much more iustly of vs Christians: then it was once adored in the manger or stable, of the three kings.

Here wil I detect an other shift of our Aduersaries, who pertaining S. Dionysius, S. Ambrose. S. Augustine and S. Chrysostome with diuerse other auncient Fathers, to be so plaine in the matter of adoration, haue deuised to say: that those Fathers attribute that vnto the signes of Christes body, which is proper to the body it selfe: and therefore when they speake of adoring that vpon the altar, they meane, that we should adore ẏ truth of that thing: the signe whereof standeth vpon the altar.

A shift of the Sacramētaries.

This interpretation is in dede necessarily to be made of them, who haue determined not to beleue the word of God, where in it is sayd: This is my body. But I say, that interpretation is foolish, and should make all the Fathers guilty of idolatry: for they preaching to the common pple teache them expresly, that, which standeth after consecration vpon the altar, to be the true body & blood of Christ: and therefore that it must be adored much more of vs, then the visible body was adored of the wise men.

The Fathers guilty of idolatry.

If the interpretation of the Heretikes should be admitted, they might say the very same of Christes incarnation: and so expound, what so euer is sayd in ẏ Bible or in ẏ Fathers touching his flesh, to be meant of a phantasticall appering of flesh, but not of true flesh. But now let vs bring against these Significrs an other plaine authoritie, which was by the prouidence of God written (as it were of purpose) to destroy this imagined and fi-

guratiue adoration of the Sacrament, whereof they speake.

Theodo retus dia log. 2.

Theodoretus disputing with an Eutychian, who would Christe now to consist of the only nature of his deitie, and not any more of the humane nature, which he toke of the virgin, doth reprome him by the example of the Sacrament of Christes supper, in the which Sacrament two things are found: one, which is seen, and that is the signe of bread and wine: the other is not seen, but vnderstanded and beleued, and that is the true body and blood of Christe. That which is seen, is sayd to remaine in his former substance, nature, and figure, and kind. In his substance, because the formes of bread and wine subsist by the power of God, and haue their being nowe by them selues, as they had it before, in the nature of bread and wine. The same formes remaine in their former nature, because they nourish no lesse, then the substance of the bread it self would haue done, if it had remained. They remaine in their former shape and kind, as being thinges that may be seen and touched, as they might before.

In substance.

In nature.

In shape.

Theodoretus then haning sayd thus much for the one parte of the Sacrament, cometh also to shew the other parte thereof. For his minde is to declare, ỹ as there be two kindes of things in one Eucharist: so the two natures of God and man are in one person of Christe. Therefore the other nature (besyde the formes of bread & wine) is the reall substance of Christes body & blood, of which parte thus he speaketh νοεῖται δὲ ἀπερ ἐγένετο. καὶ πιστεύεται, καὶ προσκυνεῖται. ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται. intelliguntur autem (esse) quæ facta sunt, & creduntur & adorantur, vtpote quæ illa sunt, quæ creduntur. The mysticall signes are vnderstanded to be those things, which they were made, and they are beleued and they are adored: as being those things, which they are beleued to be.

Dial. 2.

Note, good Reader, that the mystical signes (which Theodoretus

retus calleth mystica symbola) are vnderstanded to be ſ^ things, that they were made. But what are they vnderstanded to be that, which they are not? May Syr, ſ^ were false vnderstanding, which saishod cā not be in the mysteries of Christ. they are then in dede that, which they are vnderstanded to be. what is that? Theodoretus shewed a litle before, that they were after consecration the body and blood of Christ. Therefore the mysticall signes are vnderstanded to be the body and blood, not because they be not so: but because they are so, for that they were made his body & blood. and so they are beleued to be, and are adored, or kneled & bowed vnto. But how? percase as bearing the image and signes of the body and blood of Christ? No Syr. but as being in dede the body and blood of Christ.

Understanded. Made.

ὡς ἐκεῖνα ὄντα, as being those things, which they are vnderstanded and beleued to be. They are adored, because they are the body and blood of Christ. ὡς ὄντα, as being: and the word (as) meaneth in that place a truth of being (as if it were, verè existētia quæ creduntur, being in dede things, whiche they are beleued to be. So speaketh S. Jhon saying of Christ, vidimus gloriam eius, gloriā quasi vnigeniti à patre, we saw his glory, a glory as of the only begotten of the Father: to wit, we saw the glory of him being in dede the only begotten of his Father.

As. Ioan. 1.

Vppon which place Theophylact saith. τὸ γὰρ ὡς, &c. This particle ὡς, in English (as) is not a word that betokeneth a similitude or likenesse: but that cōfirmeth and betokeneth an vndouted determination, as when we see a king comming forth with great glory, we say, that he came forth as a king: that is to say, he came forth as being in dede a king. So that by the iudgement of Theophylact, that particle ὡς, which Theodorite vseth, doth betoken an vndoubted, being and determinate truth of that thing, whereof we speak. The holy mysteries are adored, as being those

Theoph. in 1. cap. Ioan.

ὡς ὄντος,

things in dede, which they are beleued to be.

This place is ſuch, as can not be reaſonably anſwered vnto. For the reaſon of adoring or geuing godly honour to the Sacrament of the altar is, becauſe it is in dede the body of Chriſt, as it is beleued to be. But it is beleued to be the body of Chriſte after conſecration, therefore it is adored as being ỹ true body of Chriſt.

Dial. 2. For Theodorete before hauing confeſſed the myſteries to be called after conſecration the body and blood of Chriſt, when it was demanded farther: doeſt thou beleue that thou receaueſt the body and blood of Chriſt: he anſwered to that queſtion οὕτω πιστεύω, ita credo. I doe beleue ſo. Now therefore he affirmeth thoſe myſtical ſignes to be in deede, after conſecration, the body and blood of Chriſt: which they are beleued to be, and ſo beleued, that they are receaued of vs.

The beleefe.

Euery word muſt be weighed, becauſe we haue to do with Heretikes, who muſt find ſhifts, or els their deceite will appere to al the world. Firſt therefore let it be marked, that after conſecration the myſteries are called the body and blood. Secondly, that the myſteries are vnderſtanded to be the body and blood of Chriſt. Thirdly, that they are made ſo. Fourthly, they are beleued to be ſo. Fiftly, they are adored, for that they are in dede thoſe things, which they are beleued to be. And laſt of all they are receaued. The firſt ſaying, the ſecond, and the laſt, the Sacramentaries can beare withall: to wit, that they are called the body and blood, and are vnderſtanded to be the body and blood, and that the body and blood are receaued.

For they would haue them called ſo, and not be ſo: thereby making the namer of them a myſſecaller, as one that calleth them by a wrong name. Secondly, they would haue them vnderſtanded to be the body and blood, and yet not to be ſo: thereby ſhewing, that they delight in falſe vnderſtandings: for no good man would haue

haue a thing vnderstanded to be that, which in deede it is not. Againe they would, the body & blood to be receaued. How trow you? In the faith of the man, but not in the truth of the body, thereby declaring: that they diuide faith from truth, as men that haue a presuasion of things, that in dede be not so.

But to calling, vnderstanding and receauing Theodoret ioyneth also beleuing, adoring and being. And the beleefe which he speaketh of, is not referred to heauē: but vnto the holy mysteries. They are beleued, they are adored: as being those things which they are beleued to be. The thing that is called or named Christes body & blood, is in dede that thing whiche it is called. Christ can misname nothing at al.

For if he should call that, which were before aier, water, or earth, by the names, of fier, stones, or bread: aier, earth and water would soner cease to be, & fyre, bread, stones, would come in they? place, thē God should cal any creature by a wrōg name. He called bread his body, therefore bread is vnderstāded to be made ỹ body of Christ. You say, the vnderstāding of man taketh his beginning of senses, which tel me, it is bread. I say, in matters belonging to faith, my vnderstanding is informed by Gods word: which telleth me, it is the body of Christ: and Theodorete saith, it is beleued so to be, and it is worshipped, for that it is so.

Vnderstāding. Senses. Faith. Gods worde.

And he geueth the same very word of worshipping to the holy mysteries, the which in the same sentence he geueth to the immortall body of Christ sitting at the right hande of his Father. And no wonder. For seing it is one body, whether it be worshipped in heauen, or vpon the altar: one worship is always due to it.

προσκυνεῖται.

Thus we haue witnessed by Theodoretus, that the holy mysteries of Christ are worshipped and adored: not as the signes of his body aad blood, but as being in dede his body and blood.

Therefore worship is not geuen to them, as to images whiche represent a thing absent: but as to mysticall signes, which really conteine the truth represented by them.

The sixth Chapter.

The adoration of the body and blood of Christ is proued by the custom of the Priests and people of the first six hundred yeres.

From the Apostles tyme to this day, the very same holy mysteries, which were consecrated by the Priest vppon the altar, were adored of the faithful people: which thing is euidently proued out of the Masse booke of the primitiue Church. For the Liturgies or Masse bookes of S. James the Apostle, of S. Clement Bishop of Rome, of S. Basill Bishop of Cesarea, of S. Chrysostom Bishop of Constantinople, and the exposition which both S. Dionysius Bishop of Athens & of Paris, Cyrillus Bishop of Hierusalem, Germanus Bishop of Constantinople, Maximus the munk, and diuers others haue made vpon the holy mysteries, do al with one accord teache and confirme: that first the Deacon said, Let vs be attent with the feare of God and with reuerence. And straight therevppon (euen before the tyme of receauing the body and blood of Christ) the Bishop or Priest, who said Masse, holding and lifting vp the consecrated host, said with a lowd voice: Sancta sanctis. the holy things for holy men.

James. Clemēt. Basil. Chrysostome. Dionysius. Cyrillus Germanus. Maximus.

The quere and people answered, Vnus sanctus, vnus dominus, vnus Iesus Christus in gloria dei patris cum Spiritu sancto, Amen. one holy, one Lord, one Jesus Christ in the glory of God the father with the holy Ghost, Amen. The Priest by lifting vp the holy consecrated hoste, prouoketh the people to adore and receaue the body of Christ vnder the forme of bread, saying (as it were) These holy thinges are not for prophane synners, or those, who are not baptized, but for holy Christians: whereby the Priest meaneth

Cyrill li. 12. in Ioā. cap. 50.

meneth, aswel to shew, where the holy things be that he speaketh of, as for whom they be. Verily they are those, which he hath in his hands, which he listeth vp, and sheweth to them. Which I do so much the more earnestly presse vppon, because now a dayes the Sacramentaries would make vs beleue: that the holy things, which must be receaued to sanctify vs, and which must be adored, be still in heauen, and not vpon the altar vnder the form of bread.

Why doth then the Priest hold vp the sanctified host, & cry, holy things: if those which he sheweth, be not the holy things? why doth he adde, holy things for holy men: if those men, that be holy, shall not content them selues with those holy things: but must looke for a new supper from heauen at the same tyme? But the people of the primatiue Churche well knowing the things that were shewed to be the most holy of all holies (because they are the body & blood of Christ) yet wil not acknowledge them selues to be holy: and therefore do aunswere, that there is one holy, and he their Lord Iesus: whiche words Cyrillus of Hierusalem expounded thus: Sancta.

Sacerdos dicit, Sancta sanctis. Sancta scilicet ea, quæ in ara proposita sunt, aduentu Spiritus sancti sanctificata: Sancti & vos cum sitis, sancto spiritu donati, atque ita sancta sanctis conueniunt. Vos deinde respondetis, vnus sanctus, &c. Cyrill. in catech. mystag. 5.

The Priest saith: holy things for holy men. Verily the holy things are those, whiche are set forth in the altar, consecrated by the comming of the holy Ghost. And seing ye are holy indewed with the holy Ghost: by that meanes holy things are mete for holy men. But afterward ye aunswere, one holy, one Lord Iesus Christ. In deede he alone is holy, as who is holy by nature. For although ye are holy, yet ye are not holy by nature: but by partaking, by exercise and by praier. The holy things.

Behold, the holy things are not only in heauen, but also vpon

Ad pop. Antioch. 51.

the altar. S. Chryſoſtom ſaith: Cùm dicit Sancta ſanctis, hoc dicit: Si quis non eſt ſanctus, non accedat. when he ſaith, holy things for the holy, he meaneth this thing: If any man be not holy, let him not come. And in an other place, Conſydera quęſo. Menſa regalis eſt appoſita, Angeli menſæ miniſtrantes, ipſe rex adeſt, &c. Marke, I pray you, the kingly table is ſet before thee, Aungels miniſter at the table, the king him ſelfe is preſent: and thou ſtandeſt by idle, thy garments are foule, and thou careſt not. But if they are cleane, then adore and receaue.

61. ad po. Antioch.

Adora, & communica.

By conference of theſe places we vnderſtand, that the Prieſt by ſaying, holy things for holy men, warned: that none ſhould comme, but thoſe, that were cleane from ſynne. And yet thoſe, that were holy, might not receaue: before they had acknowleged and confeſſed by theyr fact and word the king to be preſent. The confeſſion by wordes, was to anſwer the Prieſt: one holy, one Lord, Ieſus Chriſt. The confeſſion in fact & dede, was, to bow doune bodily, and to adore the holy things: which are the body and blood of Chriſt, and Chriſt him ſelf. Adore (ſaith Chryſoſtom) and communicate: worſhip, and receaue.

The elevation of the conſecrated hoſt was made for theſe two purpoſes: that the king of glory ſhould be worſhipped vnder the form of bread, & receaued of holy men. By worſhipping we confeſſe, him to be holy by nature in his Godhead and perſon: by communicating, we partake the fruits of his paſſion. Of this lifting vp of the holy hoſt Dionyſius writeth: Pontifex laudatis ſacris dei operibus, ea quæ diuiniſſima ſunt ἱερουργεῖ, ſacrificat vel conſecrat & laudata oculis ſubiicit per ſymbola quæ ritè proponuntur. The Biſhop hauing praiſed the holy works of God, doth offer vp in ſacrifice, or conſecrate the moſt diuine things: and after praiſe geuen to them, he ſheweth them to the eyes by meanes of the ſignes, which are duely ſet forth.

De eccl. Hierar. cap. 3.

The

The consecrating or offering vp in sacrifice of the most diuine things, doth shew the real presence of the body and blood: which only are the diuine things, and only may be consecrated, or finally offered in the state of the new testamēt. The praising of thē, whiche is made of the Bishop, doth witnesse: that they are not creatures without life, as they were before consecration: but such as may receaue of a reasonable man praise and thanksgeuing offered vp to them. Consecrating. Praising.

The shewing of them declareth, that other men are prouoked to the like praysing and honouring of them. The shewing of thē by meanes of the signes, declareth their presence not to be intellectuall only, albeit the maner thereof be spirituall: but their presence to be reall vnder the formes of breade and wine. For those are the signes, whereof Dionysius speaketh. Neyther must one of these things be considered alone, without the other, as some men consider them: who suppose, they are lifted vp to be only, as it were, a watchewoord of lifting vp our harts to heauen: whereas they are first said to be consecrated, and then to be lifted vp. Shewing. Signes.

If the diuine things, that were consecrated, be lifted vp, they be not now a signe only: but they are made the diuine things thē selues, and those diuine things are shewed to vs by the signes. Lo, there are diuine things shewed, & signes also: but the diuine things being praised are shewed by the signes. what is that to say, but vnder the signes of bread and wine, the body and blood of Christ are shewed: to be praised and honoured of other men, as the Priest him self hath already praised and honoured them? Things, & signes.

The woord signifying the praise of them is τὰ ὑμνημένα. things praised with an hymne: which woorde (hymne) is most peculiar to the things of God: for hymnes are specially dedicated to God in the praise of his woorkes. Hymnes.

S. Basil speaking of the same matter saith: Inuocationis verba, dum

dum oſtenditur panis Euchariſtiæ & poculum benedictionis, quis ſanctorum ſcripto nobis reliquit? which of the Saincts hath left in writing to vs, the wordes of innocation: whiles ỹ bread of thankesgeuing and the cup of bleſſing is ſhewed? The word, which S. Baſile vſeth, is ſuche, as betokeneth ſhewing and lifting vp, ἐπὶ τῇ ἀναδείξει. καὶ ἀναδείκνυμι, doth properly betoken ſuche a ſhewing, as is made by lifting vp.

De ſpiritu ſancto cap. 27.

It is much to be noted, ỹ S. Baſil aſketh what Saint, to wit, what Apoſtle or Euangeliſt hath left in writing to vs the order of ſaying Maſſe, and the praiers, which therein we vſe? Non enim iis contenti ſumus, quorum & cæt. For we are not content with thoſe things, whereof the Apoſtle or Goſpel hath made mention: but both before and after we ſay certeine other things, as hauing great ſtrength about the myſteries: which are taken out of the doctrine, which is deliuered without writing. The Apoſtle and Goſpel hath only told the ſubſtanciall points of the Maſſe: but the reſt hath bene left vnto vs (as S. Baſil ſaith) by ſecret doctrine: yet by the ſame auctority which gaue vs the ſubſtanciall points.

Traditiõ.

well, ſeing that S. Baſill ſpeaking of the whole Maſſe, yet nameth it, oſtentionem Euchariſtiæ, the eleuation and ſheing of the Euchariſt: he geueth vs to vnderſtand, the eleuation to be (next vnto the conſecration) a moſt principall parte of the Maſſe: in ſo much as the whole may be named by it.

Eleuatiõ.

While the bread of ỹ Euchariſt was ſhewed, theſe were and among the Greeks, are the wordes of innocation: Vnus ſanctus, &c. one holy, one Lord in the glory of God the Father, Amen. These wordes, if they did not belong to the holy things which are ſhewed: why are they ſpoken at that tyme? why are they called the wordes of innocation? the words that acknowlege, ſo holy thinges to be ſhewed and holden vp, that they are the only holy,

The wordes of Innocation.

and

and one Lord Iesus, who is in equall deitie and glorie with his Father.

Maximus in his notes vpon S. Dionysius, after some other interpretations made vpon the shewing of the diuine mysteries resteth in this: that Dionysius meaneth, the lifting vp and elevation of the one blessing (which is ỳ of the diuine bread) which the priest lifteth vp, saying: Holy things for holy men. And as it may appeare by Maximus, in the primatiue Church the mysteries were twise shewed: at the first tyme the diuine bread alone was lifted vp, and before the communion, as wel ỳ diuine bread as also therewithall the chalice. Maxim. in scholijs Grecis in ijs. places.

Germanus writeth thus, Elatio autem in altum diuini corporis, repræsentat crucis elationem & mortem in ea, & ipsam resurrectionem. The lifting vp a high of the diuine body, doth represent the lifting vp on the crosse, and the death in it, and the very resurrection. In Theoria rer. Eccles.

After the lifting vp of Christes body and the adoration thereof, the holy communion folowed: of the which Eusebius Emissenus writeth in this maner: Cum ad reuerendum altare salutari cibo potuque reficiendus accedis, sacrum Dei tui corpus & sanguinem fide respice, honora, mirare, mente continge, cordis manu suscipe, & maximè haustu interiore assume: When thou comest to the reuerend altar, to be refreshed with the healthfull meate and drink: looke with faith vpon the holy body and blood of thy God, honour it, wonder at it, touche it with thy minde, receaue it with an inward swalowing. Emissen. Hom. 5. in Pasch.

The first thing to be noted in these words is, that he, which is desirous to receaue the blessed Sacrament of Christes body, must know where to haue it. The second, how to take it: and last of al, how to vse it profitably. Concerning the place Eusebius sayth, when thou comest to the reuerend altar, to be fed with ỳ healthful Altar.

Honour. Hart.

meate and drink: Doing vs to vnderstand, that the body & blood of Christ (which only is our healthful meate and drink) standeth vpon the altar, thence to be distributed to the faithfull people. Concerning the maner of taking the sayd body, Eusebius biddeth vs honour it, and wonder at it. Concerning the profitable vse thereof, he biddeth vs take it with our hart and minde: for if we take it with our bodies alone, we should rather take it to our damnation, then to our profite.

Fol. 217. Altare, a communion.

The English homilies rehersing this place in the secõd tome, haue translated altare the communion: and, salutari cibo potuq;, spirituall meates. whereas, altare is an altar: and salutare is healthful. But the brethern, who haue ouerthrowen altars, were loth by naming them, to recite their own damnation.

Eusebius beginneth with the altar, as the which is the ground of all the rest. Upon the altar the healthful meate is consecrated, & made ready for the faithfull people. There it is looked on, not by the bodily eye (which seeth nothing beside the outward formes) but by faith: which is taught, the body and blood of Christ to be present vpon the altar vnder those formes. There ỹ meate is honoured, thence that is taken, which refresheth vs. To that meate the receauer sayd, Lord, I am not worthy that thou shouldest enter vnder my roof.

For he that seeth the diuine food lifted vp vnto him, and afterward speaketh these words: seing he taketh corporally ỹ bread into his mouth, and only in respect of that corporall receaning, sayth: I am not worthy that thou shouldest enter: Doubtlesse he speaketh to the bread it self, & calleth it his Lord. For none other Lord entreth vnder the roof of his mouth, beside that bread. It is lifted vp, to receaue it, he cometh, to it he speaketh, it entreth vnder his roof. It is therefore a fond pretẽse, to say: those words were spoken to God in heauen, & not vnto ỹ holy Sacrament.

Cyrillus

Cyrillus of Hierusalem describing yet more particularly the gestures of them who receaue the holy cõmunion, biddeth them to take the King and the body of Christ in the hollow of the right hand, saing, Amen. And to sanctifie their eyes withall, vsing all diligence: that no crum thereof perish or fal away. But what needed that precept, if it were the substance of commõ bread? Surely, seing no such diligence was vsed in Baptisme, we may well perceaue: that as, because ỹ substance of water doth still remaine it skilleth not where it fall: so for so much as no crum of bread must be lost, it is not the substance of wheaten bread, which is so carefully kept.

Catech. mystago 5.
The hand taketh the King.
Amen.
No crum may perish.

After the communion of the body Cyrillus biddeth the people come to the chalice of Christes blood, bowing down, & saying in the maner of adoring and worshipping, Amen. Here the right hand receaueth the King, surely not by faith, which ỹ hand hath not: therefore the King of glory was meant to be taken in the hand by meane of the forme of bread, vnder which our King Iesus Christ is really present. Here is bowing down and adoring at the very instant, when the holy communion is receaued. As therefore when we reade, that the Disciples went back from the place of Christes ascension adorantes adoring: we may wel conclude, that they adored Christ him self, and not only God ỹ Father in him or by him: As againe, when the Centurion sayd of Christ, who was coming to his house, Lorde, I am not worthy, that thou shouldest enter vnder my roof, we thereby know that he spake to Christ and called Christ his Lord, and not only God in heauen: so when we reade, that the receauers of the holy communion did say at the tyme of receauing the Sacrament, Lord, I am not worthy, that thou shouldest enter vnder my roof, and ỹ they did bow downe, adore & worship at the same tyme: we must vndoubtedly conclude, that both the Sacrament was spoken

Bowing.
Adoring.
Luc. 24.
Math. 8.

vnto, and called Lord, and also bowed to, and adored.

Thus I haue proued the adoration of Christes body & blood, euen as it is a Sacrament, out of the Prophetes, out of S. Paul, out of the auncient Fathers, out of the publike seruice of the primitiue Church, and out of the custome of the faithfull people. All which proufes I haue applied to this end: that the body & blood of Christ should be knowen thereby, to be really present in that self Sacrament, which we take into our mouthes. And for so much as that is so, euery faithful man ought to beleue most constantly the sayd reall presence: and to detest the contrary doctrine as a most pernicious heresy.

Ps. 21. 98
1. Co. 11.

The vij. Chapiter.

¶ The reall presence of Christes body and blood vnder the formes of bread and wine, is proued by the testimonies of the auncient Fathers.

Euery man is to be leued in his owne arte.

IF euery man is to be credited, and ought to haue authoritie in his owne arte & facultie, if when we build, we call a Carpenter to counsell, and when we make gardens, a gardener: how much more must we esteme the holy Doctors of the Churche, who are not only cunning by long labour bestowed vpon the science of diuinitie: but also haue so vertuously vsed them selues, that they haue bene abundantly instructed in all knowlege, by marualous inspirations of the holy Ghoste. whose names are so greate, that the very Heretiks can not deny them to be holy Sainctes in heauen: and therefore they pretend to haue the first fyue hundred yeres on their side.

It is then a good sure way, to worke with the aduise of those auncient Fathers: whose sayings because I haue particularly alleged and examined in euery article and chapiter of my former bookes (as occasion suffered) I thought good not to prosecute them now again at large: but rather to shew briefly, by what generall

generall chapiters a man may be vndoutedly assured of their belefe and doctrine.

First, very many Fathers speaking of Christes wordes or dedes, when after bread taken and thankes geuen, he sayd this is my body, allege the almighty power of God to defend the veritie of those dedes and wordes. Therefore the same Fathers beleued those wordes, this is my body, to be true in so wonderfull a maner, as they sound at the first sight. And seing they meane according to their moste vsuall sound, that (this which is pointed vnto (though it seme still bread) is notwithstanding ỹ substance of Christes body: we ought to think, that those Fathers beleued the reall presence of Christes body. Otherwise, they wold neuer haue alleged his Godhead, or almightie power and omnipotencie for the instituting of a figure and signe of his owne body: sith for the institution of signes and figures such an authoritie might haue serued, as God gaue to Moyses: who yet was but the seruant of Jesus Christe, and not almighty God. Almightynes. Heb. 3.

S. Ireneus: How can they be sure, the bread, whereon thankes are geuen, to be the body of their Lord, & the chalice of his blood: if they say not him to be the Sonne of the maker of the world: Lib. 5. cap. 34.

S. Ireneus was so sure, that Christ through his diuine power made the bread, wherein thankes were geuen, his owne body: that if the Godhead were denied which should worke that presence, no man could be sure of the presence of Christes body: and yet he might haue bene sure of a figuratiue presence, though Moyses had bene the minister of the Sacramẽt, and not Christe.

S. Cyprian: That bread which our Lorde gaue to the Disciples, by the omnipotencie of the word was made flesh. what neded omnipotencie be alleged for a fact, that were not supernaturall: In serm. de cœna Domin.

S. Hilary speaking of the Sacrament saith: By the profession of our Lorde it is truely flesh, and truely blood. Is not this thinge Li. 8. de Trinitat.

the truth? It may in dede chance not to be true to them, who deny Jeſus Chriſte to be true God. As who ſhould ſay, if his Godhead may ſtand, his fleſh muſt nedes be truly preſent.

In Reg. bre. quę. 172. Ioan. 1.

S. Baſilius, to ſhew ẏ theſe wordes, This is my body, make full perſuation, allegeth out of S. Iohn the glory of Godhead, and alſo the incarnation of Chriſte: becauſe, except he were both true God and true man, this is my body, ſhould not make full perſuation: ſith, if he were not man, he ſhould not haue a body whereof thoſe wordes might be verified. If he were not God, we might dout, how he were able to make his word true: but ſeing he is God and man, and ſayd, this is my body, there is no dout of the preſence of his body.

De iis qui init. cap. 9. & lib 4. de Sacra. c. 4. & 5.

S. Ambroſius: Our Lorde Jeſus him ſelf crieth, This is my body. he hath ſayd, and it is made.

De Sace, lib. 3.

S. Chryſoſtome: O miracle. He hath ſitteth aboue &cæt. And againe: Let vs euery where gene credit vnto his wordes, ſpecially in the myſteries. Euſebius Emiſſenus: Let the very power of him that conſecrateth, ſtrengthen thee.

Hom. 5. in Paſch.

S. Cyrillus of Alexandria: Seing God worketh, let vs not aſke how. Damaſcene: we know no more, but that the word of God is true, ſtrengthfull, almighty: but the maner is inſcrutable.

In Ioan. li. 4. ca. 13

Lib. 4. cap. 14.

No wiſe man requireth vs earneſtly to beleue the words, which himſelf doth think to be figuratiue and paraboliçall: but he rather ſhould bid vs beware, that we miſtake them not, as S. Chryſoſtome vpon thoſe wordes (God repented) crieth out: See a groſſe word. not that God repented. God forbid: but God ſpeaketh to vs according to the cuſtome of man. Likewiſe S. Auguſtine ſaith in reſpect of thoſe wordes, (Iohn Baptiſt is Elias) Our Lord ſpake figuratiuely. but S. Iohn, ſaying (I am not Elias) anſwered properly.

In Gen. Hom. 22.

In Ioan. tractat. 4 Math. 17 Ioan. 1.

If now theſe wordes, This is my body, were figuratiue: we ſhould

should haue ben e warned by the watchmen of God, to beware of them, and not required to beleue them, as now we are required. yea we are so required to beleue them, that it is wonderfull to see and to consyd er: how earnestly the Doctours speake in that behalf. S Basilius: The certeintie of our Lords words who sayd, This is my body, which is geuen for yow make this thing for the remembrance of me ingender full persuasion. Surely figuratiue words can not make ful persuasion. because thē selues are imperfite, as lacking their proper signification: which is the chiefe vertue of words, whereby they should fully informe vs. for no figuratiue speache is so plaine as a proper speache is. In Reg. breuior. q. 172. fides. πληροφοριαν.

Epiphanius: Who so beleueth not the saying to be true, as him self spake it, is fallen from grace and saluation. In Anco rat. sermon.

Tyrillus Hierosolymitatus: Seing Christ him self affirmeth so, and sayth of the bread, This is my body: who hereafter may be so bolde, as to doubte? Catech. Mysta. 4

S. Ambrosius: Our Lord Iesus him self geueth witnes vnto vs, that we take his body and blood. Ought we any thing, to doubte of his fidelitie and witnesbearing? De Sacr. lib. 4. c. 5

S. Thrysostome: Because our Lord sayd, This is my body, let vs be intangled with no doubtfulnes: but let vs beleue and see it with the eyes of vnderstanding. In Math. Hom. 83

Eusebius Emissenus: Let all doubtfulnes of infidelitie depart, for so much as the author of the gift, him self also is witnes of the truth. Hom. 5. in Pasch.

S. Tyrillus of Alexandria: Doubt not whether it be true, sith Christ sayth manifestly, This is my body: But rather take ẏ word of our Sauiour in faith: for seing he is ẏ truth, he lieth not. And againe, Let vs take great aduantage by the synnes of other men: Beuing stedfast faith vnto the mysteries. Let vs neuer in so high matters either thinke or speake that word, Quomodo? How? Ad Calosyrium. In Ioan. li. 4. c. 13. How.

In orat. 4. in. Pascha.

S. Gregorius Nazianzenus: Eate the body and drink the blood without confusion or doubte, if at the least thou arte desirouse of life: Neither do thou withdraw faith from the sayings, which concerne the flesh.

The same thing S. Hilary, Leo, Isychius, Theophylact, Paschasius and diuerse others haue spoken, requiring vs not to doubte of the truth of this mysterie, and that specially: because Christes wordes make full persuasion, and take away al occasion of doubting. But if they be figuratiue, it is not so: for then one may vnderstand this kinde of figure, an other that kinde. One may thinke it to be a Metaphore. An other, that it is Synechdoche. The third, that it is Metonymia. The fourth, that it is altogether an Allegorie or parable, and without all ground of Historie. Others doubt not to expound, This is my body, as if it were sayd: in this, with this, or vnder this, or about this my body is. Yea from that day, wherein the proper and natural sense of those wordes was denied, I thinke neuer any wordes haue bene more vncertayne, and more doubted of then, This is my body. Yet the Fathers were so farre from this vncertaintie, that they counted him an infidell and fallen from grace and saluation: who so did not beleue them, euen as Christ spake them: To wit, euen so as they sound at the first sight.

The doutes of Christes wordes, if they be figuratiue.

If the truth of Christes body be the reall substance thereof, they that intreating of the Eucharist, affirme ỹ truth of his flesh, must nedes meane: that his substance is really present in that Sacrament, whereof they speake.

Lib. 8. de Trinit.

S. Hilarius speaking of the holy mysteries sayth: There is left no place of doubting of the truth of flesh and blood. Yet surely, if the substance of flesh and blood were not present: not only some place, but the chief place of doubting were left.

S. Ambrosius: It is the true flesh of Christ which we take.

Doubt ye nothing at all (sayeth Leo) concerning the truth of Christes body. And like he spake to Catholikes, for doubtlesse the Sacramentaries doubt so vehemently thereof: that they beleue the truth of Christes body to be only at the right hand of his father. De Sacr. li.6.ca.1. De ieiunio mẽsis 7.serm.6

Isychius: He receaueth by ignorance, who knoweth not this to be the body and blood, according to the truth. In Leuit. li.6.c.22.

Damascenus: The bread and wine is not the figure of Christes body and blood. God forbid. But it is the self deified body of our Lorde. De Orthod. fide. lib.4. cap.4.

The like assertion Theophylact, Euthymius and diuerse other Fathers haue. In.6.Ioã In.26. Matth.

They that name the supper of Christ a figure, a Sacrament, or a remembrance, do not therby exclude the true substãce of Christes flesh: but they meane to shew, that it is present vnder the signe of an other thing, after a mysticall and secret maner.

S. Cyprian: The diuine substance hath vnspeakably infused it self in the visible Sacrament. In serm. de cœna Domini.

S. Hilarius: We take in dede the flesh of his body vnder a mysterie. Lo, the flesh, the substance of God is present in truth, but vnder a signe. Lib.8.de Trinitat.

Cyrillus Hierosolymitanus: Vnder the figure of bread the body is geuen to thee. Who now knowing the Sacrament to consist of two parts, wil wonder: that sometyme it is named of the one, and sometyme of the other. Cateche si mysta-go.

S. Augustine: The body and blood of Christ shall then be life to euery man: if that thing, which is visibly receaued in the Sacrament, be in the truth it self eaten spiritually. Behold, there is a thing in the Sacrament, and so really it is there: that it is visibly receaued. Therefore it is not a spiritual thing only, for no such matter is visibly receaued: but it is there, and thence it must De verbis Apost serm.2. Visibly receaued, spiritually eaten.

be eaten ſpiritually, and in ỹ truth it ſelf: That is to ſay, it muſt not only be taken into the mouth, but into the hart alſo, & then it ſhalbe life vnto the receauer. This thing ſo receaued in the Sacramẽt muſt nedes be the body of Chriſt vnder ỹ forme of bread: for nothing els is to be eaten ſpiritually. It were to tedioufe to allege all, that S. Auguſtine hath writen in this behalf: but his other words being conferred with theſe, wil make it plaine, that whenſoeuer he nameth it a figure: he meaneth the truth hidden vnder a figure, which is more ſhortly named a myſticall figure.

He that allegeth cauſe, why the fleſh and blood of Chriſt is not ſeen in the myſteries, preſuppoſeth (albeit an vnuiſible) yet a moſt reall preſence thereof.

De Sacr. li. 4. c. 4. S. Ambroſe ſayth, it is not ſeen in his owne forme: Vt nullus horror cruoris ſit, & precium tamen operetur redemptionis. To th'end there may be no lothſome abhorring of raw blood, and yet that the price of our redemption may work. So that by his iudgement the truth of blood is preſent, to worke in vs the effect of Chriſtes death: and yet the foorm of blood is not ſeen, becauſe we ſhould not abhorre to drink it.

In 2. 6. Matth. Theophylact: Although it ſeme bread to vs, it is chaunged by vnſpeakable operation. Becauſe we are weake, and abhorre to eat rawe fleſh (ſpecially the fleſh of a man) and therefore it ſemeth bread, but in dede it is fleſh. If theſe words can be gloſed with a figure, then I know not, what ſhall eſcape the hands of theſe figure makers.

Figure makers.

They that acknowledge a chaunge of the ſubſtãce of bread into Chriſtes body, muſt nedes meane a real preſence of that body, whereinto the change is made.

In Apol. 2. When Iuſtinus Martyr denyeth vs to take the things conſecrated as common bread and drinke, ſhewing alſo that we haue learned them to be not only ſanctified in qualitie, but to be the

fleſh

flesh and blood of Christ, which is an other substance: he doth vse to vnderstand, that he meaneth them not to be after consecration the substance of common bread and wine: but to be that substāce, which Christe toke of his mother, when the worde was made flesh.

S. Cyprian sheweth the bread, which our Lord gaue to the Disciples, to be changed not in shape, but in nature: Therefore as the forme remayneth, so the substance is changed. De cœn. Dom.

S. Ambrose: It is not that, which nature formed: but that, which the blessing hath consecrated. If nature formed the substance of common bread, and the words of blessing pronounced, This is my body: It is not afterward any more the substance of bread, but of Christes body. Grace is affirmed with the denial of nature. De ijs qui initiantur, cap. 9.

This argument is in maner as large, as that of the reall presence: but who so listeth to see more therein, let him reade Gregorius Nyssenus in Oratione Catechetica, Cyrillus Hierosolymitanus in Catechesi mystagogica 4. Eusebius Emissenus, in Oratione 5. in Pascha. Isychius, in ca. 6. Leuitici, Theophylact, Euthymius in Euangelia, Damascene li. 4. cap. 14.

All that affirme the external sacrifice of Christes body & blood, must nedes teache the real presence thereof: sith that thing, which is absent, can not be externally sacrificed.

S. Dionysius Areopagita sayth: The Bishop excuseth him self for that he offereth a sacrifice aboue his worthynesse or power, crying out decently: Thou (o Lord) sayedst, Make this thing for the remembrance of me. De Eccles. Hierar. ca. 3. Luc. 22.

Heretikes admit no Eucharists or offerings, saith S. Ignatius in Theodorete: because they do not confesse the Eucharist to be the flesh of the Sauiour. A man would haue thought, this had bene made in our tyme against the Sacramentaries. It agreeth

Libro.1. demon. Euāgel. cap 10. Can 18. Li.4.c.32 Li 2 ep 3 De ciuit. Dei.li 17 cap 20. 8. In the 6. boke.8. the. 4. 5.6. chap. 9. In the. 2. boke the.7 chap. the.5.boke the.9 chap 10 the.2.boke C.5.8.the 3.boke.15. 16.chap. .11. The. 5.b. 5. chap. .12. The.2.b. the.5.chap 13. Chryso. Hom.24 in.1.Co. Cypria. de cœna Domini. 14. The. 1.b. c. what is the supper the 4.c.12

to them so well: or rather they agree with the old Heretikes so much.

Eusebius Pamphili: We offer a sacrifice full of God, and dread full, and most holy. We sacrifice after a new maner, according to the new Testament, a cleane sacrifice or hoste.

Concilium Nicænum: Let vs vnderstand by faith that Lamb of God, who taketh away the synnes of the world, being situated in that holy table to be offered vnbloodely of the Priests: and that we take in dede his precious body and blood. And againe: Neither rule nor custome hath deliuered: that they who haue no power to offer sacrifice, should deliuer the body of Christ to them who offer. Hereof S. Irenæus, S. Cyprian, S. Augustine and all the reste may be readen: for it is a knowen matter, handled of the Fathers moste frequently. What shall I say, that the Fathers teache, that the Sacrament ought to be adored with Godly honour, as I shewed before?

That they teache, euill men to receaue and to touche the body & blood of Christe, & thereby to be gylty of the, as Judas was?

That they teache, our bodies to be nourished with Christes flesh and blood: which can not be nourished with a thing absent?

That they teache, vs to be naturally vnited to Christe: whyles he dwelleth corporally in vs?

That they affirme, Christes body to be vpō the altar, vpon the holy table, in the hands, in the mouthes, and the bloode to be in the Cup?

That they gene it such names, as only may agree to the substance of Christe: calling it, saluation, light, life, Lorde, Christe, an offering wholy burnt, a Sacrament which quickeneth and maketh vs liue for euer?

That they teache, euery man to receaue the same substance, one measure, equall portion: which is true neither of spiritual nor of

corporall

corporall gifts, but only of ỹ flesh of Christe really present vnder the forme of bread.

That they vse in shewing, how it is sanctified, the verbs: creating, making, working, consecrating, representing or making present, and such like: which are not verified of a matter onlie spirituall, or absent in substance?

That they speake of it couertly, saying: Norunt fideles, the faithfull know, because if they should plainely declare the truth thereof, the infidels wold mocke at it, as now the heretikes doe. For it is a mystery aboue all reason of man. which scoffing were not to be feared: if it were a mere figure. for all kindes of religiõ haue ceremonies and figures?

That they haue applied it to the helping of soules departed, as being the very self substance, which ransacked hell?

That they haue taught, it to be the truth which hath succeded in place of the old figures?

That they haue vsed by the knowen truth thereof to proue, that Christe had true flesh and true blood in a visible manner, & two natures in one person. against all the olde Heretiks?

That they haue so far preferred it before Baptisme, and the other Sacraments: that no crumme might be suffered to fall downe, or to be lost: which was not so in the water of Baptisme: for men were baptized in the running water of the flood.

That the Catechumeni, who were admitted to the preaching of the Ghospel (which is an excellent signe of Christes flesh and blood) yet might not see the Eucharist: because it was also the truth it self vnder a signe: that no man might eate it, except he were first baptized, and kept the commandements: and yet the Catechumeni had a sanctified bread also geuen to them, which was a signe of Christ, as S. Augustine doth witnesse. Let now the discrete Reader weigh vprightly this doctrine so grounded

15. Cypr. de cœna. Hieron. in. 26. Matth.

16. Augu. de ciuit. l. 10 cap. 5. & in Ps. 39. Chryso. Hom. de prodit. Iudę.

17. Augu. li. confess. 9 cap. 13.

Cyp. li. 1. Epist. 9.

18. Augu. de ciuit. l. 17 cap. 20.

19. Ireneus li. 4. c. 34 Theodoretus in Dialo.

20. Cyrillus Catech. mysta. 4. Actor. 8.

21. Dionys. de Eccl. Hierar. cap. 3.

L. 2. c. 26 de pecc. mer. & remiſſ. in holy ſcriptures, and auncient Fathers, and he ſhal perceaue: that what ſoeuer our aduerſaries bring for the other ſyde, it may proue the Sacrament to be a figure, which we denye not: but it can not diſproue the reall preſence of Chriſtes body and blood vnder that figure, which is the thing that we ſtand in againſt them.

The vij. Chapiter.

The reall preſence of Chriſtes body is proued by the faith of the whole Church of God in all tymes and ages.

1. Co. 15. S. Paule diſputing againſt them, who ſaied that our bodies ſhould not ariſe againe, hath theſe wordes: Si Chriſtus non reſurrexit, inanis eſt prędicatio noſtra, inanis eſt & fides veſtra. If Chriſt be not riſen, our preaching is voyd, and your faith is in vaine. The like may be ſaied concerning the Sacrament of the altar, in whiche if the true ſubſtance of Chriſtes body be not conteined, the Apoſtles preaching is in vaine, and our faith is nothing worth. But S. Paule accompteth it a great abſurditie, that either of them both ſhould be voyd or in vaine: and yet proſecuting farther that argument he addeth, that if Chriſt be not riſen, Qui domierunt in Chriſto, perierunt. thoſe that haue ſlept in Chriſt, are periſhed. Thoſe I ſay, that haue ſlept in Chriſt, that haue beleued in him, loued him, ſuffred martyrdom for him, thoſe are periſhed. Right ſo it is, if Chriſtes body be not vnder the forme of bread, all our forefathers that haue ſlept in Chriſt are periſhed. All their faith, watching, praier, almoſe dedes, all their charitie, and their cõflict againſt the deuill, the world, and the fleſh is loſt. They were more miſerable then any men. For they liued more hardly in this life, then any of our age doth, and yet all is loſte. They were idolatours, they worſhipped a falſe God, they are condemned for euer.

The faith of the Church can not be in vaine.

1. Co. 15.

This

This could not S. Paule abyde, this he accõpted for wonderfull absurd: that a man who is called to the faith and baptized in Christe, who doth his best to serue God with all his hart and thought, that he should be condemned for beleuing that: which al men preached, all taught, all professed. For surely the real presence of Christes body and blood vnder the formes of bread and wine was beleued through out al the Church: in so much that Caluin, Oecolampadius, Zuinglius, Luther, Wyclefe, yea Berengarius did once euery of them with al their scholars beleue the said reall presence.

All the Church beleued ỹ reall presence.

For they were baptized and christened al, to be made members of that member of faithfull men, all which did beleue, that Christ in the Sacrament of his last supper had left to them vnder the formes of bread and wine his owne body and blood. whũes thẽ they were made by baptisme of that Catholike company, them selues also had the same Catholike belefe. and no marnayle: sith all they being baptized when they were infantes, and therefore hauing no actuall fayth of their owne, must nedes haue only that faith which the Church had, whereof by baptisme they were made members. but the whole Church East and West beleued the reall presence of Christes body, so that when Beringarius began to say otherwise, he was reproued of al the Preachers of ỹ age, he was condemned by three Councels of Bishops kept at Rome and Vercels in Italy, and at Tours in France. He was impugned by Algerus, Lanfrãcus, Guimundus, and afterward by Rupertus, Petrus Cluniacensis, and other excellent Clerks of that tyme.

Berengarius.

Marke ỹ Berengarius had none to beleue his doctrine, except he changed his former faith.

The faithful Princes and people abhorred him, and to be short, no man beleued his doctrine, except that he changed his old faith to take a new of Berengarius. For if any other man in the whole Church before Berengarius had openly taught or beleued, that

Christ was only by a figure in the Sacrament: then could not he only haue bene made recant, nor had not bene accompted the father and first open preacher of that faith. Againe, if the Princes and people had bene of his belefe, they had surely done, as the princes and people of our tyme (who beleue the doctrine of Berengarius) dayly do. They had throwen doune altars, ouerthrowen Churches, denyed all outward Priesthod, changed Bishops into superintendents, Priests into ministers, altars into tables, chaste clergy into the vnlauful mariage of votaries, they had not preserued the Sacrament of the altar for soden necessities, they had not adored the flesh of God and man vnder the form of bread and wine, they had not bene content with one kind at the holy cõmunion, one mã should not haue said Masse without an other to receaue the communion with him, the sacrifice of the Masse had not bene applied to the liue and dead, monasteries, chantries chappels had not bene so fast erected, and to speake breifly, al that now is misliked had bene then misliked, if the princes and people of that age had thought, as Princes and people (such as now folow Zuinglius his doctrine) doe thinke.

Like doctrine like fruits.

For it can not be otherwise, but that the same fayth will bring forth the same workes: as one manner of tree bringeth forth likewaise the same manner of fruit. But if it be euident to all men, that fyue hundred yers past and vpward, euen to ỹ daies of Constantine the great (vnder whom Christ was openly worshipped) Churches, monasteries, altars, chappelles were built, if Priests were esteemed, the body of Christ reserued, and adored, if Masses were in vse and in price euery where, and said for the liuing and the dead: out of all controuersie neither Bishops (who kept Councels against Berengarius) neither preachers and doctours (who taught and wrote against him) neither princes and people (who did and folowed the contrary effect to his doctrine) none,

Matth. 7

Niceph. li. 8. c. 13.

I say,

I say, of al the Christian men aliue publikely professed Berengarius opion: which was, to deny the reall presence of Christes body and blood in the Sacrament of the altar.

So that only those, whome Berengarius seduced, began then first to thinke as he did. Whereby two things are manifest, the one that Beringarius went from the doctrine of all the Church, and from that fayth wherein he was baptized: An other, that for so doing he was a seducer and false teacher, to whome none of the Apostles successours (who for that tyme ruled the Church) gaue any commission to preache such doctrine. And yet how could he preache, if he were not sent? or how could he be sent, sith no man would authorise him to preache that doctrine, ỹ contrary whereof him selfe beleued? Therefore of such false preachers as Berengarius was, God said by the Prophete Ieremie: I sent them not, and they ranne. For if God sent him, he can shew his commission: he can name ỹ meane, wherby he was sent: he cā bring forth, what successour of the Apostles willed him to preache that doctrine. But if he can not doe so, he cometh of him self, he preacheth without authority, and consequently he is a theefe, a robber, a murderer: and so are all those, that folow him. Howbeit for so much as he recanted, it may be well thought: that by penance he was reconciled to God again. And so may his folowers be reconciled, if according to the example of their master they will repent.

Berengarius preached his doctrine, not being sent of any successour of the Apostles.

Rom. 10.

Iere. 23.

Ioan. 10.

Berengarius recanted.

It was then the vniuersall faith of the Church before the time of Berengarius, that Christes body and blood was present really vnder the formes of bread and wine. which being so, if that faith came not to them from the Apostles: who taught it them? If faith come of hearing the word of God preached: the whole Church could not beleue that, which was not preached. If it were so preached, either that preaching came by lawfull commission, and then it was of God, and the doctrine good: or els it came of priuate

Rom. 10

Ioan. 20.

Acto. 15.

vsurping, and it must be shewed who were those vsurpers, that preached otherwise then they had receaued. Or how is it possible, that it can be a priuate vsurping, which was generally receaued euery where? Or if those that preached the reall presence, were men that went by schisme or hereseie out of ỹ Church: let ỹ Church and faithfull cumpanie be named, whence they went. Let vs goe from step to step.

1. Ioan. 2.

First, six hundred yeres past al the knowē faithfull on the earth beleued the reall presence, as it appered euidently, when Berengarius afterward began to teache otherwise. For then all preachers, & prelates and people resisted him both in word and dede, as I shewed before. wel then, those doctours and preachers of six hundred yeres old, how came they by theyr beleife? Had they it not of those, who were aboue seuen hundred yeres past? And they againe of theyr forefathers? May we not by that meanes go vpward vntil we come to Christ: or where shal we stay? whether in the ninth hundred yere numbring vpward? how then came that selfe hundred age by this faith?

If it had it not of the tenth hundred age, it muste make a new faith: and then it must haue new preachers and Apostles. But what? Did they of the tenth hundred age send any man to preach or no? If they sent none, al the faith must nedes cease at once, when all preaching ceased. But if they sent also preachers, and made Bishops and consecrated Priests, as before tyme had bene vsed (as it can not be denied but they did) I suppose they sent men of their own faith, and not of a contrarie beleefe. If they did so, the preachers of the ninth hundred age must nedes preach the same that they take of their auncestours, which was the tenth hundred age. And that, which I say of the tenth hundred age, I meane likewise of the eleuenth, and so vpward vntil we come to Christ.

For in euery age the Bishops, who ruled the Church, sent forth preachers

preachers, and willed them alwaies to preach the same Gospell: which they had receaued, and in case they did otherwise, they corrected them, excommunicated, and deposed them. Thus hath alwaies the faith bene preserued from hand to hand, vntill these our daies: in so much that neuer no heresie was begun, but ỹ man was knowen who began it, and much more they were knowen, who impugned the heresy, and defended the truth. For as it may appere by S. Paul, heresies must be, to thend those that are tried and perfite, may be knowen. For in al diuisions and schismes the one part beginneth a new trouble, the other maintaineth the old order & custome, & he that tarieth in vnitie is a tried faithful man. But, as I said, he that beginneth the heresy, is knowen, and the place where he preached it, and the Bishop or Patriarch is knowen who reproued it, and the assemble knowen, where it was confuted, and the scholars knowen, who maintained the heresy. And abone al the Churches are most openly knowen, frō which the heretike departed. When Valentinus began, it could be said to him: thou goest from the knowen doctrine of the Romaine Church, of the Corinthian Church, of the Ephesian Church, and so forth.

Galat. 1. Acto. 15.

1. Cor. 11

Ireneus de heres. lib. 3. c. 3.

Let it then be shewed of the Sacramentaries, when that heresy of the real presence began: which was so fiue a hūdred yeres before Berengarius published his new doctrine. Let them shew, where those Churches remained, from whiche they departed: who taught the reall presence. Let one Bishop be named in the whole earth, who before that tyme reproued the teachers of the real presence as heretiks, in the seuēth, eigth, ninth, tenth, eleuēth, twelueth, thirteenth, fourteenth or fyftenth hundred age?

A large scope to detect an heresy. The teachers of ỹ reall presence can not be schismatiks.

What shall I say more in so plaine a matter? They haue lost their faith, their memorie, their vnderstanding, their common sense: that wil haue the teachers of the real presence to be schismatiks, or false preachers, or misbeleuers: who can neither shewe

when they began, nor whence they departed, nor where, nor of whome they were reproued.

An obiection.

If we be no ſchiſmatikes, who teache and beleue the reall preſence: they muſt nedes be ſchiſmatiks & miſbeleuers, who teache the contrary. Yea but, ſay they, ye are gone from the Apoſtles, & frō ỹ auncient Fathers. For thus generally they would intangle the matter. But ſeing to be accuſed of the ſchiſme, it is more greuouſe, then to be accuſed of treaſon: let vs ſee, whether it were enough in a iudgement of treaſon, to ſay to a man of our age: you haue denied your obedience to the king, and yet could name no king, whome the partie had diſobeyed. Would not the party accuſed ſay: name the king whome I haue diſobeied? Mary (ſaith ỹ accuſer) you haue diſobeyed William Conquerour, & Conſtantine the great. Would not the party accuſed anſwere? why ſyr, I lined not with them, nor vnder them: and therefore I could not depart from their obedience. No but (ſaith the accuſer) thou art the ſonne of him, that diſobeied William Conqueror. The other anſwereth: No ſyr not ſo. My fathers alſo were obedient always to the kings, vnder whome they lined, and kept their lawes ſin tyme to tyme. If now the accuſer could goe no farther, what ſhould the Iudges doe, I praie you? ſhould they condemne the party accuſed of treaſon?

The anſwere.

An example.

Right ſo we are accuſed of ſchiſme. but from whome did we depart? from the Apoſtles? We line not vnder them. well, but we are the ſonnes of them, who departed from the Apoſtles. Nay ſurely. For all our fathers obeied always the ſucceſſours of the Apoſtles, and kept all their lawes, and traditions. What ſay ye now? Can ye bring foorth any of our forefathers, who diſobeyed the prelats, which lined in their tyme?

We are neither heretiks nor the ſonnes of heretiks.

Yea but you goe from the doctrine, from the writinges, from the preaching of the Apoſtles. If we doe ſo, either we now firſt beginne

begunne to doe so: or els it must be shewed, when our forefathers began to do so. For we kepe the preaching, the doctrine, the Gospell, which we receaued: and we preache it as we receaued it. We find, that S. Paule said to Timothe: Depositum custodi, kepe that which was committed to thee. We find, This is my body, foure tymes writen, with many circumstances, which importe a reall presence. Besyde, we haue alwaies from the Apostles tyme taken the vnderstanding of those wordes to be: that, this is the very substance of my body. In so much that our forefathers haue alwaies adored it, and called it a sacrifice for the liuing and for the dead. In this faith we were borne, in this we liue, and except ye shew when and how we went from an other Gospel, or an other faith: we can be no schismatiks. 1. Tim. 6.

Yea but S. Augustine, say you, and men of his tyme did otherwise expound the Gospell. No syr. that can not be so: for then the preachers whome S. Augustine and other his felow Bishopes sent forth, would not haue deliuered to our auncestours this beleefe. Either shew, when we or our forefathers renoūced the cōmunion of S. Augustine: or beleue no longer that blessed man, who teacheth euen as we beleue: And so he deliuered to his successours, and they to vs. Yea but his bookes haue contrary doctrine. No verily nor his, nor any mannes els, that is elder then Berengarius: albeit Bertram perhaps disposed him selfe to miscredit somewhat, which yet he could not determine, nor hath not plainly vttered. But as we kepe the faith preached by S. Augustine, so we kepe and reuerence his bookes, and knowe what they meane. But if they did speake any thing against the vniuersall faith, him selfe hath in many places declared, that he would vs not to beleue them. Therefore in this behalfe, we are clere, as who neuer departed from the Apostles, nor frō their successours. S. Augustine is not against vs. Bertram suspected. In epist. fundamenti. c. 5. epi. 19.

But your departing is knowen. I cā tel, that it was begun by Berengarius

1000. Berengarius about the yere of our Lord. 1000. I can tell when
1400. wiclef renewed the same heresy, when Luther, when Zwinglius
1517. began. who knoweth not where the Churches are, whence they
1522. departed? To wit, in Italy, in France, in Spaine, in Germany, & so forth. I can tell the Councels wherin it hath bene condemned, At Rome, at Arrecls, at Tours, in the great Councel of Lateran, at Vienna in France, at Basill, at Constance, at Florence, at Trent. All things are knowen so manifestly concerning the beginning and procéding of the Sacramentaries, that they can not be denied.

To conclude, our faith is euidēt by the testimonie of ỹ Church, which in al ages hath beleued ỹ real presence of Christ in the Sacrament, in so much that S. Hilary saith: there is no place left of douting of the veritie of Christes flesh & blood. why so? nunc enim & ipsius Domini professione, & fide nostra, verè caro est, & verè sanguis est. for now both by the profession of our Lord himself, & by our faith, it is flesh in dede and blood in dede. Lo, By our Lordes profession and by our faith.

Hila. li. 8 de Trin.

The faith of the primatiue Church.

S. Hilary confesseth that all Christians beleued, that the Sacramēt of Christes body and blood (whereof he there spake) was his flesh in dede, and his blood in dede. for he had spoken before of the Sacrament, which he called also a mysterie, and our Lords meate, and the Sacrament of his flesh to be communicated to us: which Sacrament is Christes flesh in dede, and being receaued maketh the same flesh naturally and corporally to dwell in us. This was not only the minde of S. Hilary, but he saith, it was the profession of our Lord, and the faith of the Churche: which two grounds are so sure, that no place of douting is left. For the faith of the Church doth expound, declare, & witnesse, how Christ our Lord ment: when he said, my flesh is meate in dede.

Two chef grounds of euery truth.

This faith can not be vayne or voide: for by it we ouercome the

the world, the deuyl, and hel gates. By it we know the difference betwene these words, This is my body: and these, I am the doze, the vine, the way. the rock is Christ, John Baptist is Elias, and such like. For no man taught in any age, neither Christiā people did at tyme beleue: that Christ was a material doze, vine or way, neither that any rock was turned into Christ, neither that Jhon Baptist was Elias in person. Faith always did vnderstand these propositiōs and such like, to be a phrase of speaking without any effect of working any farther thing. But when a lawfull Priest saith vppon bread at the altar, This is my body: then no faithful man euer douted, but there was wrought the body and blood of Christ. and so our fathers and great grandfathers deliuered to vs that belefe. Certainly a surer rule to vnderstand the word of God then faith is, neuer was heard of: for it is the life and grace of the new testament, which the holy Ghost hath geuen into the whole Church of God. It is the gift of knowlege to euery good beleuer, which directeth him to al truth.

1. Ioan. 5. Matt. 16.

The faith full neuer beleued these figuratiue speaches.

Iere. 13. Heb. 8

S. Augustine shewing that the Manichees thought the visible sonne to be Christ, although he might by many meanes haue impugned that errour: yet he specially chose to say, Catholicæ Ecclesiæ recta fides improbat tale commentum, diabolicam doctrinam esse cognoscit credendo. The right faith of the Catholike Church disproued that fable, and knoweth it by beleuing to be a deuylish doctrine. Euen so by beleuing the Sacrament of the altar to be Christes true flesh, we know the doctrine of the Sacramentaries to be a fable and an heresy.

Aug. in Ioā. trac. 34.

Epiphanius writing of purpose against figuratiue and allegoricall interpretations, geueth likewise a most clere witnesse of the belefe of all the Church in his tyme, and before him. For disputing what it is, for man to be made according to the image of God, he sheweth at the last: whatsoeuer it be, once it is true, be-

In Aneo.

cause God through grace hath geuen man that image: Though we can not tell, wherein it standeth. And for example he bringeth how Christe tooke at his last supper bread and wine, and when he had geuen thanks he sayd: This is my body, and this is my blood. Howbeit Epiphanius nameth not these things, because the Infidels should not by his bookes vnderstād our mysteries: & cōsequētly he sheweth, ỹ the thing cōsecrated is not like neither to the manhod of Christ, nor to his Godhead. For it is of a shape, and (to looke vnto) a dead or vnsensible thing: yet Christ by grace hath said, This is my body, and This is my blood. Et nemo non fidem habet sermoni. Qui enim non credit esse ipsum verum, sicut ipse dixit: is excidit à gratia & salute. and euery man beleueth the saying. For who so doth not beleue the saying, as him selfe said it: he is fallen from grace and saluation.

Euery mā beleueth.

If the word & saying be, this is my body, & this is my blood: If euery man beleue the saying: if he that beleueth not the saying to be true, and so to be true, euen as Christ spake it, as he sounded it, as he vttered it, if he that beleueth not these things, be fallen from grace and saluation: who will now beleue, that this is the signe of my body, and not the truth thereof? and then he must say likewise, that in dede we are not made according to the image of God. Euery man in the tyme of Epiphanius did beleue not only ỹ truth of Christes body & blood in heauen, nor only the dwelling thereof in vs by faith: but euery man did beleue this selfe saying, this speache, and this proposion, This is my body.

The saying it selfe is beleued

If this saying must be beleued, it must be true: if the speache it selfe be true, the thing thereby signified is true. But the words doe signifie the substance of Christes body (for his body is a substance) therefore it is true, ỹ this is the substāce of Christes body.

But if it be still bread, it is not so. for material bread is not the body of Christ: therefore it is so the substance of his body, that it is not

is not bread & wine, which is the signe of his body, as the Sacramentaries teach. In this saying, This is my body, no bread is named, no signe, no figure: but only the selfe body of Christe which is one certaine substance. Therefore all the Church in the tyme of Epiphanius, and alwaies before, did beleue: the thing pointed vnto in those words, to be the substãce of Christes body. For how so euer it semed vnsensible (as also it is not sene, how we are made according to ỹ image of God) yet ỹ saying was beleued, euen as Christ said it, sicut ipse dixit, as him selfe said it, without glosing, without additiõs, without figures, or parables: euen as Christ spake it, so it was beleued, and beleued of euery man. And who so did not beleue it, was reckoned a damned person, without grace, without saluation, without life euerlasting. As Christe sayd it.

Thus haue we heard two notable witnesses of the faith of the whole Churche, the one a Latine, S. Hilarius: the other a grecian, Epiphanius. But now I will bring foorth not (as before) the old Fathers bearing witnesse of the belefe of the people: but I will bring foorth the whole people it selfe, yea the people of ỹ primatine Church. You shall heare al the citizens of ỹ house of God through out the world witnessing with one voice, in one word, their most constãt faith touching ỹ Sacrament of the altar.

Amen is an hebrew word, which partly wisheth, and partly affirmeth, signifying as it were at once, be it so, and it is so. It signifieth be it so, when it is ioyned with praiers and petitions: It signifieth it is so, when it followeth any parte of Christes doctrine, which is alredy pronounced or affirmed. Thence we reade so oft in holy scripture: Amen, amen I say vnto you: which is to say, verely, verely. S. James the Apostle, S. Iustin the martyr, S. Clement, S. Cyrill of Hierusalem, S. Basil, S. Ambrose, and S. Chrysostom doe witnesse: that the people vsed at Masse tyme to answer: Amen, which thing they did specially twise, Amen. In the liturgies.

once at the consecration as well of the body as of the blood: and againe at the tyme of communion.

At the consecration the Priest in the person of Christ pronounceth most determinatly ouer bread: This is my body, and ouer wine, This is my bloood. Therefore when the people answer to those blessed sayings, Amen: they affirme the same, that is affirmed, as though they said with one voice: It is verely the body of Christ, and, it is verely the blood of Christ, whereof you speak. And least you should thinke this cõment to be of myne making, S. Ambrose expounded ỹ same word before me, saying: Ipse clamat dominus Iesus, hoc est corpus meũ, our Lord Jesus him selfe crieth, this is my body. He calleth the crying of our Lord, when his minister crieth so in his name. For of that crying he speaketh, as it may appere by the word following.

Ambros. de ijs qui init. mysterijs cap. 9.

wel: Our Lord Jesus him self crieth out, this is my body. before the blessing of ỹ heauenly words, it is named another kind, after consecration ỹ body is signified. him self calleth it his own blood. before consecration, it is called an other thing, after consecration it is called blood, and thou sayest Amen: that is to say (as S. Ambrose him selfe expoundeth it) verum est, it is true. That the mouth speaketh, let the inward mind confesse: that the speache soundeth, let the hart think. Hitherto, S. Ambrose, who would not bid the people thinke that, whiche the speache soundeth: if the speache were figuratiue. for a figuratiue speache soundeth otherwise, then we ought to thinke thereof: as when we say, God is sory, Christ is made synne, the rok is Christ.

Amen.

The sound of ỹ speache is to be beleued.

As it was the custome of the primatiue Church for the people to say Amen, straight vppon the consecration of the body and blood, whereby they shewed them selues to beleue the wordes of Christ, and the work of the Priest: euen so was it also the custome, that when the tyme of communion came (as S. Clement, and diuers

Clemens Apostol.

diuerse others doe witnesse) the Bishop should geue the oblation to the people, saying: Corpus Christi, the body of Christ: and he ỹ toke it, should say, Amen, it is true, And ỹ Deacon whē he deliuered ỹ chalice, did say: sanguis Christi, calix vitę: ỹ blood of Christ, ỹ chalice of life, & he that drank said Amen, so it is, or that is true. conf. l. 8. cap. 20. Cyrillus Catech. 4. Ambr. de Sacr. li. 4. ca. 5 De Sacr. li. 4. ca. 5

To which custome, being in vse at his tyme, S. Ambrose alluding writeth thus: Dicit tibi Sacerdos, corpus Christi, & tu dicis amen. hoc est verum: quod confitetur lingua, teneat affectus. The Priest saith to thee, the body of Christ, and thou saiest Amen, that is true: that which thy tonge confesseth, let thy hart kepe. But what speake I of S. Ambrose? would the Apostles haue made all the people to cry amen to that, which had not bene so, as the word did sound? would they haue made the simple men to witnesse their belefe to such wordes, as neded a farther comment or interpretation? It is rather to be thought, yea to be most assuredly beleued, that they ordeined that custome: to thend all men might know, that the thing consecrated vppon the altar was in dede the body of Christ:

S. Augustine beareth witnesse to the same custome saying: Habet magnam vocem Christi sanguis in terra, cùm eo accepto ab omnibus gentibus respondetur, Amen. the blood of Christ hath a greate voice in earth, when after it is taken, all nations aunswere amen. Hæc est clara vox sanguinis, quam sanguis ipse exprimit ex ore fidelium eodem sanguine redemptorum. This is the clere voice of the blood, the which voice the blood it selfe forceth out of the mouth of the faithfull being redemed with the same blood. Aug. contra Faust. Man. li. 12. ca. 10.

Pope Leo the greate agreeth with S. Clement, S. Ambrose, and S. Augustine, Sic sacræ mensæ communicare debetis, & cæt. Leo ser. 6. de ieiun. 7. mensis.

Ye ought so to communicate of the holy table, that ye doubt nothing at all of the truth of the body and blood of Christe: for ỹ thing is taken in the mouth, which is beleued in faith. And

Amen, is in vayne answered of them, who dispute against that which is receaued. This place declareth that some disputation was moued by some of the heresy of Manichens (who lived in Rome vnder Leo) against the real presence of Christes body and blood vnder the forme of bread. For seing the Maniches beleued not Christ to haue a true body at all, they might well doubt of the truth of his body and blood in the Sacrament of the aulter.

The maniches disputed in Rome against the Sacrament.

But that holy Bishop biddeth the people not doubt therof, shewing that we do not eate the body of Christ only by faith, but also by mouth. Now because Leo setteth the receauing of the truth of Christes body by mouth, against the receauing therof by faith only: we may coniecture, that heretikes euen in those days were of the mind, that their offspring is now of. Verily we draw as much truth from Christes workes, as may be, and to frame all things vpon faith, spirit, and vnderstanding. But Leo proueth his doctrine by the generall custome of the whole Church, wherein the people answering Amen, did in open words witnesse them selues to beleue, that it was true, which the Priest sayd, concerning the body of Christ.

Heretiks are euer redy, to deny an eternall truth in Christes workes.

Now because some of them, who vsed to say Amen, disputed whether the substance and truth of Christes body were present in the mouthes of the receauers, or no: that Shepherd of Christes flok sayth, that if it were not his true body, and receaued in the mouth: it were in vaine to say Amen: It is true. For seing the Priest bringing meate vnto their mouthes, did say: The body of Christ: if notwithstanding it were only to be receaued in hart, & not in mouth also, it were in vaine to say, Amen, or to answer, it is so, it is true, and yet to think in hart otherwise.

Ore sumitur.

To end this matter at the length: The whole Church before Berengarius beleued the reall presence: and they toke that their beleefe of their auncestours from hand to hand euen vntill we

come to the Apostles, and by them to Christ. In the primatiue Church the Priest cried out at the altar, This is my body, and this is my blood: All the people answered, it is so: It is true. S. Ambrose biddeth them think as they speake: yea euen as the word soundeth, S. Leo sayth they say in vaine, it is true: if they dispute against the truth thereof. And he teacheth the truth to be, that the same thing is receaued in the mouth, which is beleued in faith. S. Hilary sayeth, No place of doubting is left, sith both by our Lords profession, and by our faith it is verily flesh and verily blood. Epiphanius witnesseth, that euery man beleueth our Lords saying, wherein he sayd, This is my body: And who so doth not beleue it eue as him self spake it, he is fallen from grace and saluation.

Seing all these things doe euidently proue the faith of the whole Church to haue bene, that Christes body and blood was really present in the Sacrament of the altar, and really receaued into the mouthes of the faithfull people: it remaineth that those, who haue bene deceaued in this behalf, do returne againe to their former belefe: and that, as wel in al other points as in this, they do for euer beleue the Catholike Church, the piller of truth: Knowing for surety, that it can not be a Catholike doctrine, which is begun in our age, or any tyme after the preaching of the Apostles, and that specially, when it is contrary to the faith always preached and beleued. 1. Tim. 3.

That no man possibly can be condemned, for beleuing the body of Christ to be really present in the Sacrament of the altar. The 12. Chapter.

When Christe had almost ended his talke at Capharnaum, and shewed his wordes to be spirit and life, perceauing all the fault, why the Iewes thought his

sayinges so absurde, to be, for so much as they esteemed him no more then a naturall man, weighing his doctrine by theyr senses & earthely reason: he for declaration of theyr incurable dysease, & for the detection of the cause thereof, sayd: Sed sunt quidam ex vobis, qui non credunt. But there are some of you, who beleue not. For Iesus knewe from the beginning, who they where which beleued not. Here we may see the chefe fault in all matter and question of the supper of Christ to consist in not beleuing. He that beleueth, is safe: but wo to him, that beleueth not.

Ioan. 6.

Beleefe is the chefe thyng.

S. Peter beleueth, and confesseth Christ to haue the wordes of euerlasting life. Iudas beleueth not, and therefore he is called a deuil. The chefe point of Christiā beleefe is, to acknowlege Christ to be God, to be almighty, to be able to make and to doe what soeuer pleaseth him. This point he lacketh, who so denieth Christ to be able to make the substance of his owne body present in diuerse places at once, vnder diuerse formes of bread and wine. If therefore any man wil not beleue this, he may be assured his portion is reckned with Iudas, who (as Leo hath witnessed) beleued not the almighty power and Godhead of Christ. But if all men agree vppon this point, it is very well: then let vs passe to the nexte.

The almighty power of Christe.

De pass. Domin. serm. 1.

Christ said: The bread which I will geue, is my flesh the which I will geue for the life of the world. Now are we come from the power of Christ, to the will of Christ. We all were agreed, that he was able to make the substance of his body present vnder diuerse formes of bread, and wine. Nowe these wordes affirme, that he will geue a kind of bread: the substance whereof is his own flesh, euen that flesh, the which he will geue for the life of the world.

The will of Christe

And if we goe to his last supper, we see bread taken, and after blessing and thankes geuen, he said, This is my body which is geuen for you. And he gaue his twelue disciples twelue fragmēts or peces

ꝓpeeces bidding euery one of them, take, and eate: in which deede he sheweth him selfe to make the substance of his body ꝓsent vnder the formes of bread in diuerse places at one tyme, although not after the maner of locall situation: because his body hath not in the Sacrament actually that naturall dimention and occuppying of place, which it hath otherwise. But as he hath ordeined it to be: so is it vnder twelue diuerse formes of bread. The dede of Christe

Here I am sure many will stand with me and say they beleue not so, to whom I answere: ꝯ by so saying they haue condemned them selues to be of those, of whom Christ said, there are some of yow who beleue not. For yt Christ said by ẏ which was bread before his blessing, which still seemed bread, yt Christ said thereof this is my bodie, & gaue it vnder twelue peeces or formes: seing they confesse him to be able to make his body ꝓsent vnder diuerse formes, and to haue promised to gene his flesh, and to haue said, this is my body, and to haue geuen it to twelue: how can they deny that his body was ꝓsent at that supper vnder twelue diuerse formes of bread, being whole and all vnder eche forme? The lak of beleef.

The confessing of that which Christ said, is a thing that appertaineth vnto faith, because the speaker is God, to whom all faith belõgeth. To beleue this that God saith, must nedes be a vertue: and to discredite it, is a great vice. You will perhap allege, that flesh profiteth nothing, the wordes of Christ are spirit and life. That is true, & therefore I beleue, that when he said: take, eate this is my body, he gaue his body not without life & spirit: but yet as really, as euer, by saying, Let the light be made, he made ẏ light. For his wordes be not dead flesh (which profiteth nothing) but quicken and gene lyfe, how, and when so euer it pleaseth hym, muche better: then the spirit and soule of man is able to quicken & make liuely the body wherein it is. These two sayinges, this is my body, and, my wordes are spirit and life, stande so well to- Ioan. 14. An obiection. The answer. Gen. 1.

 gether,

gether, that I beleue the one for the others ſake. Chriſtes words neuer lacke ſpirit and life and power to quicken other thinges, euen as his fleſh neuer lacked al kynd of ſpirit in it ſelfe: for when the ſoule was out of it, yet the godhed remayned & corporally dwelt in it, and the ſoule returned to it agayne the third day.

Coloſ. 2.

Therefore when Chriſt ſaith, This is my body which is geuen for you, I am bound to beleue, that his body is neither without ſoule, nor godhead: for ells it were not truly ſaid, it is geuen for vs, yf it were not profitable to vs. Thus you ſe, that I beleue al ỹ words of Chriſt together, and that you not doing ſo, are (without ye do repent) certeine to be condemned, for not beleuing this words: take, eate, This is my body. You wyll ſay, ye beleue this words, yet not carnally, but ſpiritually: as it is mete for Chriſtes wordes to be beleued. O fy, he that aſſigneth a meane, howe he will beleue Chriſtes wordes, in that very fact ſheweth hym ſelfe not to beleue them: for beleſe inuenteth nothing of his owne, but followeth the autority of God that ſpeaketh. I beleue in deed that Chriſtes words can not be carnal, as you take carnal words for foule and groſſe meaninges. But I ſee it to be a very clean and pure meaning, that the moſte pure ſubſtance of the fleſh of Chriſt, ſhould be geuen vnder the forme of bread, to thend it might be eaten of vs: and the chiefe and cleaneſt thing that we vſe to eate, is bread. To geue therefore the chiefe and moſt healthful fleſh in the world, to be eaten vnder the forme of the pureſt earthly thing, is a very pure and cleane work far from all carnality.

An obiection.

The aunſwer.

An obiection.

You will ſay, it is more pure, if it be rather beleued to be eaten only of ỹ harte of man by faith & ſpirit, then by mouth and body. I anſwere, that is no pure eating of a corporall thing, which taketh away the truth of corporall eating. Againe both maner of eating are better, then one of them alone. I beleue his real fleſh to be eaten with hart and mouth, to be eaten with body & mind,

The aunſwer.

to be

to be eaten in deede, and in faith. Here faileth your beleefe, because of two true thinges you beleue but one, the other you discredit.

To be short, let vs imagine him that beleueth the real presence of Christes body and blood vnder the formes of bread and wine, to stand before the seate of Christes iudgement, and that Christe asketh him, why he did beleue and worship his body and blood vnder the formes of bread and wine.

May he not wel answere in this wise? I beleued so and did so, 1.
because your maiestie taking bread and hauing blessed, douted The belief of a Catholike.
not so say, This is my body: which words al my forefathers vnderstode to be spoken properly, and to be true as they sounded: & therefore at the commandement of my prelats I adored your body vnder the forme of bread. If Christ reply that he had preachers 2.
who taught him otherwise, and cryed to him to beware, least he committed idolatrie: first that obiection might not be made to any man that died aboue fiftie yeres past, because no preacher taught publikely any such doctrine. Secondly, if so much were said to 3.
one of our time, he might answere that he had more forefathers, and more preachers, and those much more auncient, and more honest men: who required him to beleue Christes wordes, and to worship the body of his maker.

Well, now we are come to the point: all the Catholikes haue preached with one accorde, that it is the true body of Christ, and the Gospell witnesseth that Christ said, This is my body. Here is the word of God, and the tradition, and preaching of man ioyned together.

I aske whether it be possible for Christ, who requireth nothing Marc. 16
of vs, as of vs, as beleefe, to condemne that simple man: who (being otherwise of good life) beleued his word and his forefathers, and the preachers agreable with both, or no? Answere me,

for

for what fault shall this poore man be condemned?

First, to beleue Christ, it is no fault. Secondly, Christ said: this
1. is my body. Thirdly, he, being yet an infant, was of his paren-
2. tes taught: that to be the body of Christ, which was holden over
3. the Priests head. Fourthly, as many and moe preache vnto him
4. when he cometh to lawfull age, and say this is the body of Christ, as there are that afterward preache the contrary. Tell me then, what was his fault, for which he may be cõdemned? If you say, his eyes told him, it was not ỹ body of Christ: he will answere, that for the reuerence he bare to the word of God, he denied the sensible instruction of his eyes, as geuing more credit to Christ, then to him selfe. Is that a fault? If you reply, that by that meanes he might haue worshipped the rok in steede of Christ: he will answere, he knoweth not what you meane, he neuer had any rok shewed him by most graue authority, which was said to be Christ. If any suche thing had bene taught him, he for his parte was ready obedient to beleue, so willing to adore Christ: that he would have done any thing, which had bene commanded to him vnder the name of Christ, or of his religion. Is this a fault, why the poore man should be condemned? No surely, seing the Prophet Dauid saieth, Vt iumentum factus sum apud te: I am become as it were a beast before thee.

Chrys. hom. 83. in Matt.

Psal. 72.

It is laudable (saith Euthymius) that in the sight of God, we take our selues as beastes: which being so, I can deuise no fault in this poore and simple man. who if he be deceaued, he is deceaued by Christ, by his forefathers, by diuerse Catholike and vertuous Preachers, by ỹ vertue of humility, of obedience, & of pure loue towards God. But on the other side, if Christ call one of them before him, who denieth his reall presence, & aske him why he did not beleue the Sacrament of the altar to be the body of Christe: what will he answer for him selfe?

Euthy. in Psal.

will he say? Syr I beleued your body to sit at the right hand of God the Father, and therefore that your body was not in the priestes hand? why then thinkest thou, that I am not able to make the same, which is at the right hand of my father, to be also present vnder the form of bread? Sir whether you be able or no, I can not say, but I haue hard many preachers tel, ỹ one body cā not be at one time in diuerse places. O howe dreadfully would Christ answere in this case? Did not those preachers, whom thou pretendest to folow, say alwaies: they preached to thee the sincere word of God? Did they not by that colour ouerthrow monasteries, Churches, altars, images of Saintes, and mine owne image and crosse? Did they not denie the sacrifice of the Masse, praing for the dead, and such like auncient vsages, only for pretence of the word of God? And now see, how inexcusable they & thou art. I said, Take, eate, this is my body. I said this to twelue men, I gaue eche of them my body, & bad them make that thing, as it is written in the Gospel. I shewed at Capharnaum, that I was signed of my Father, and equall with him in power. they themselues beleue that I made al creatures, places, times, of nothing: and now is it doubted how I am able to make my body present vnder the form of bread in diuerse places? The protestants beleefe. Ioan. 6.

Yea to maintaine the better ỹ argument against my almighty power, they say, I entred not into my disciples, the doores being shut: But eyther preuented the shutting of them contrary to the wordes of my Gospell, or came in by the window (as theues do) or by some hole (as creepers doe) yea any thing is soner beleued then my diuine strength and working. Thou hypocrite, seing the word of God hath it written foure tymes in the new testament, This is my body: how comest thou to talke with me of my sitting in heauen, as though one of my workes were contrary to the other. If in dede thou haddest bene humbly perswaded, that I Ioan. 20.

were God, thou wouldest not measure my allmightie power by thy simple wit. Thou art twise condemned: first, for denial of a truth, and againe for denying it against my expresse word: which thou pretendest to esteme, and yet pronouncest is false. If the poore man say, he knew not so much, nor saw not the falshod of that argumēt, and beginne to accuse the false preachers who deceiued him: Christ maie well say, that he was not deceaued. for before those false preachers began their false doctrine, he had said, This is my body, and this is my blood, and all the world beleued, and taught the reall presence of Christes body & blood fiften hundred yeres together. what cause no we haddest thou, to beleue a new Gospell, and new preachers thereof? Forsoth Sir, they said the Bishop of Roume had deceaued vs, and we heare say, he is a very euil mā: therefore we thought he had deceaued vs. If in this cas Christ tell him, that the Bishop of Roome were ỹ successour of S. Peter, and so his vicar, hauing promise by him not to erre in faith: and yet that he alone taught not that doctrine, but that all the Bishops, doctors, & preachers of the whole Church taught the same from the beginning: and that Christ him selfe had said the same: that all the Euangelistes, and the Apostle S. Paule had written the same: that al faithful men beleued the same: what excuse can he haue, who forsooke Christ, the Apostles, the Bishops, the Fathers, the preachers, and the whole Church, to followe an vpstart renegate frier, who began his doctrine so ambitiously, and proudly, who lined so euil, & died so terribly: that his very abhominable dealing with great princes, his shamfull incest and horrible death might make any good man wearie to think vpon him, much lesse should so many haue folowed him.

Luc. 22.

To be short, answer the poore mā for him selfe what he may, yet he can not denie, but that both Christ said this is my body, & the Church taught the same: and yet he beleued not this to be the

body

body of Christe, and therefore is one of them, who beleue not: & Hebr. 11.
without faith (which is but one) there is no saluatiō, no pleasing of God, no part in the kingdō of heauen. which thing if they that be aliue will consider, they maie returne againe to the Catholike Churche, and so be made lively members of that body, whereof Christe is the Sauiour.

Hereunto is added the seuenth booke, conteining a confutation of the fifth article of M. Iuels Reply against D. Harding, concerning the reall presence of Christes body in the supper of our Lorde.

The preface of the seuenth booke.

I Had thought to haue ended my treatise of our Lords supper, with such matter as had bene set foorth in my former six boks. But when I had seen M. Iuels Reply against D. Harding, and had found not only contrarie doctrine to that which the Catholike Church beleueth, vttered therin: but also the same vttered with such enormouse misconstruing of the worde of God, and with suche abusing of auncièt writers, that it semed expedient to detect the falshod thereof: I toke vpõ me to answere specially to that article, whiche did impugne the reall presence of Christes body, whereof I had intreated.

And because I could neither well confute M. Iuels Reply without some respect had to D. Hardings answere, nor conueniently put both D. Hardings and M. Iuels whole wordes in my booke (which alredie was greate enough) I was constrained to take such order, that neither al their wordes might be at large laied foorth, nor the pith of them in any part dissembled. wherin I haue so behaued my selfe, that M. Iuel shall haue no iust cause to cõplaine of me. For I haue to my knowlege omitted no scripture, no authoritie, no argument of any force, whereunto I haue not aunswered.

As for ẏ bookes of D. Harding & of M. Iuel, they being extãt in most mens handes, nede not to be printed again by me. How fully M. Iuel is answered, the discrete Reader shall iudge, when he commeth to the matter. This much I will say, it was more pain to staie my penne in suche abundance of stuffe as the goodnes of the cause, and euill dealing of M. Iuel gaue me, then to seeke at any tyme, what might be iustly answered.

One thing I beseche the Reader to note most diligẽtly, that in all this treatise M. Iuel vseth none other meane so commonly

to

to proue his intent, as to set one truth against an other: As though Christes body could not both be in heauen visibly, and in the Sacrament miraculously: or as though because the Sacrament is a figure, it could not also contein the truth which it figureth: Or because Christ is eaten by faith, his body might not be eaten also realy in the Sacrament. But this thing is common to M. Iuel with other of his faction. Marie to leaue out the true nominatiue case, and to put in a false, to leaue out the chefe word which is the kei of all disputation, to conueye wordes of his own, which the authour neuer thought of, to mispoint & mis-english the testimonies of the fathers, to falsifie their meaning: that I can not tel whether any man hath vsed so much in so litle a treatise, as in this one article of the reall presence he is found to haue done.

Neither is it vnknowē to ỹ lerned, who hath seen his booke, ỹ he hath vsed the like falshod in ỹ other articles also, as by Gods grace the world shal see or it be long. In the meane tyme iudge the rest by this which I shall set before thine eyes. And praie vnto God, ỹ either M. Iuel may see his vnhoneſt dealing & amend him selfe, or els that his folly maie be manifest to al men, to thintent none may perish, beside those, who will not endeuour by all meanes to lerne, to folow and to embrace the true doctrine of Christes Gospel and of the Catholike Church.

Ppp ppiij The

The Chapiters of the ſeuenth Booke.

1. Maiſter Iuel hath not anſwered D. Hvrding wel, touching the vvords of Chriſtes ſupper.
2 That ỹ ſupper of Chriſt is a naked & bare figure accordig to the Doctrine of the Sacramẽtaries.
3 That Chriſtes bodie is receaued by mouth, & not by faith only.
4. M. Iuel hath not replied vvel, touching the ſixth Chapiter of S. Iohn, But hath abuſed as vvell ỹ goſpel, as diuerſe authorities of the fathers.
5 Item he hath not replied vvell, touchinge the Carpharnaites.
6. Neither conferred the ſupper vvith the ſixth of Iohn, as it ought to be.
7. Neither diſputed wel, touching the omnipotencie of Chriſt in promiſing the gift of his fleſh.
8. Whether the Catholiks or ſacramẽtaries expoũd more vnproperlie or inconuenientlie ỹ vvords belonging to Chriſtes ſupper.
9. A notable place of S. Auguſtine corrupted by M. Iuel.
10. Of the ſignification of aduerbs.
11. Of the firſt author of the Sacramẽtarie hereſie.

Of

12. *Of Christes glorified bodie, and the place of S. Hierom expounded.*
13. *A place of S. Chrysostom examined.*
14. *The difference betvvene baptisme and oure Lordes supper.*
15. *The answvere to M. Iuel concerning the Nicene Councel, S. Augustine & cæt.*
16. *VVhether Christes bodie dvvelleth reallie in our bodies by his natiuitie.*
17. *Item, vvhether by faith.*
18. *The contradictions of M. Iuel in this article.*
19. *Whether by baptism Christe dvvelleth reallie in our bodies.*
20. *Item, VVhether by the Sacrament of the altar, or no.*
21. *Christes bodie is proued really present by S. Chrysostoms vvordes.*
22. *Item, by the vvordes of S. Hilarie.*
23. *Item, of S. Gregorius Nyssenus.*
24. *Item, of S. Cyrill.*

Master Iuel hath not answered D. Harding well, touching the words of Christes supper.

The first Chapiter.

IVel. fo. 316. The people was not taught in the first 600. yeres to beleue, that Christes body is really, substantially, corporally, carnally, or naturally in the Sacrament.

Harding. Of the termes really, substantially, corporally & cæt. found in the doctors.

§ 1. Iuel. His answere is, that Christes body is corporally vnited to vs: but whether it be corporally in the Sacrament, he answereth not one word.

Harding. The termes are foũd in the doctors treating of the true being of Christes body in the Sacrament.

The first vntruth of M. Iuel.

Sander. Ergo M. Iuel said not truly. For, as D. Harding now saith it, so he proueth afterward, Christes body to be really in the Sacrament.

Iuel. In this matter he is able to allege nothing for direct proof.

§ 2. *Harding. Christen people hath euer bene taught, that the body of Christ is present verely in the Sacrament, vvhich doctrine is founded vpon Christes plaine vvords.*

The secõd vntruth.

Sander. Ergo, M. Iuel, he was able to allege somewhat.

Iuel. It is marueil, the people should be taught without a teacher, or without words, or those not writen.

§ 3. *Harding. Christes vvordes are expressed by three Euangelists and S. Paule, Take, eate, this is my body & this is my blood & cæt.*

The third vntruth of M. Iuel.

San. Ergo M. Iuel hath words plainly writen, whereby direct proof of Christes real presence is made.

Har-

Harding. Neither saieth our Lord only, This is my body, but to put the matter out of dout, he addeth, vvhich is geuen for you.

Iuel. 317. Hereupō M. Harding foūdeth his carnal presence in such grosse sort really and fleshly in the Sacrament &c. 318. The vntruth.

San. It is no grosse sort of presence whiche is reall, true, and miraculouse, as being of Christes own institution. Marcion and Apelles (herein your auncestors M. Iuel) thought it a carnall, a grosse, a fleshly thing for Christ to lie nine moneths in his mothers belly. to be nourished there with blood and humours. to be borne naked, to be wrapped in clouts. For a remedie of which absurdities, the one of them deuised that Christ was not really borne: but that which Tertullian saith against Marcion shalbe my answere to you. First God (saieth he) hath chosen the foolish things of the world to confound men that are wise (in their own conceit) 2. whatsoeuer is vnworthy of God, is expedient for mā. 3. Be thou assured, Christ had rather be borne then in any parte to make a lye. Now if we applie all these sayinges to Christes presence in the Sacrament, it shalbe lesse carnall, lesse grosse, lesse fleshly to haue the substance of Christes corporall flesh in a spirituall manner really present vnder the forme of bread, then either to be corporally in his mothers womb, or to think that he made a lye, when he said: take eate this is my body. Tertul. de carne Christi.

Iuel. Christ vseth not any of these words.

San. I will say with S. Augustine, although the word be not found, the thing is found. Epi. 174.

Harding, 130. Though this manner of speaking be not thus expressed in the scripture, yet it is deduced out of the scripture.

The fifth vntruth.

Iuel. Chriſt vſeth no leading thereunto.

Sander. The worde (this) did lead the Apoſtles to that which was in Chriſtes hands, or which lay before him: the wordes (is my body) ſhewed the ſubſtance thereof, as if I ſhewing to a man that kind of beaſt, ſhould ſay, this is a lion: the word (this) leadeth him to that beaſt which he ſeeth and wherevnto I point. is a lion, ſheweth the ſubſtance of the thing pointed vnto. This odds only there is, that a man by pointing & ſpeaking can ſhew only that which was before: but God, who ſpake & it was made, by pointing and ſpeaking doth make that to be the ſubſtance of his body, whiche was not ſo before. Nowe, as when it is truly ſaid this is a lion, it wil follow thereof, vnder this viſible forme which I ſhew, a lion is ſubſtantially conteined: ſo ſeing Chriſt pointeth to the Sacrament, ſaying, This is my body, it will follow thereof: in this Sacrament my body is conteined ſubſtantially, corporally &c. Thus Chriſtes wordes lead vs to his body ſubſtantially preſent in the Sacrament: ergo M. Iuel muſt ſubſcribe by his owne promiſe.

Pſal. 148

Iuel. 317. D. Fiſher ſaith: this ſenſe can not in any wiſe be gathered of the bare wordes of Chriſt.

The fifth vntruth & a forged lye.

Contra captiuit. Babyl. cap. 10. § y.

Sander. wel fisht I promiſe you, if he fiſh wel, that catcheth a lie. 1. The bleſſed B. of Rochester had ſaid, that the vnderſtāding of the Goſpell is more certeinly obteined by the interpretation of the Fathers and by the practiſe left by them, then by the bare words of the Goſpel. For example hereof, he ſaith, no man ſhall proue by the bare wordes of the Goſpel, that any Prieſt in theſe daies doth cōſecrate the true body and blood of Chriſt. (Marke good Reader whereof he ſpeaketh) For although (ſaith he) Chriſt him ſelf did in dede make his body and blood of bread and wine, yet except the like be promiſed and graunted to vs, we can not be ſure we do it, but no ſuche thing is promiſed, For in S. Ma-

In theſe dayes. All theſe are the wordes of D. Fyſher. § iy.

thew

thew (now followeth one of the places alleged by M. Iuell) § iiij.
No word is put, whereby it maie be proued, that in our Masse the very presence of Christes body and blood is made. S. Mathew then proueth it not, neither S. Marke. And whereas S. Luke and S. Paule witnesse that Christ said, make this thing for the remembrance of me: albeit that was spoken to the Apostles, yet it is not thereby proued, that the successors of the Apostles maie doe it. Then cometh he to the later words, which M. Iuel citeth. § vj.
Non potest igitur per vllam scripturam probari, quòd aut laicus aut sacerdos quoties id negotij tentauerit, pari modo conficiet ex pane vinoque Christi corpus & sanguinem, atque Christus ipse conficit, cum nec istud in scripturis contineatur. It can not therefore be proued by any scripture. what can not be proued M. Iuel? gene me the nominatiue case to the verbe non potest, it can not. what can not?

In our Masse. § v.

Iuel. D. Fisher saieth, the carnall presence can not be proued neither by these wordes (this is my body) nor by any other. The vntruth.

San. Then you make carnal presence the nominatiue case to the verbe, Potest. but D. Fysher spake not thereof. The whole speache which foloweth is that whereof he speaketh, to wit, that either a lay man or a priest shall (when he attempteth it) make the body and blood of Christ of bread and wine as wel as Christ did. that thing can not be proued, for asmuch as it is not conteined in the scriptures. But it followeth after, that by ỹ interpretation and practise of so long time, the holy gost hath expounded to vs these words: Hoc facite make this thing, in such wise, that the successours of the Apostles may consecrate Christes body and blood. How manie enormouse faultes haue you committed here in, M. Iuel? first D. Harding affirmed these words: This is my bodie to teache a reall presence. But B. Fisher spake of these wordes Make this thing, and not of the words This is my bodie. Luc. 22.

2. D. Harding spake of the real presence whiche wyll manifestlie be proued, if any sacrament at all be commaunded to be made by Christ. D. Fisher spake of this point, whether any man had authoritie by the scripture to make any sacrament at al, or no. 3. D. Harding spake of Christes wordes. B. Fisher of our doinges. 4. B. Fisher neuer doubted but that these wordes, This is my body, when thei were spoken by christ or his Apostles, made and proued the re al presence of his bodie and blood. But he asketh of heretiks, how thei can proue by only scriptures, that any man after the Apostles is able to make the supper of Christ, (not that he douted of the thing it selfe) but he asketh for the proue therof out of the new testament. Now for M. Iuel to cite B. Fishers wordes leaning out the nominatiue case which immediatly followed, and to supply a false nominatiue case neuer thought of by B. Fysher: it is a figure of a man that hath repelled al good conscience, and therefore it is no wōder if he haue erred in faith, not caring what he writeth, so he maie be counted lerned in their eies that know neither greeke nor latin, neither verb, nor nominatiue case.

M. Iuels falsehod.

1. Tim. 1.

§ 4

Iuel. M. Hardings frendes. D. Smith. D. Stephen Gardener, &c. can not agree vppon the termes naturally or sensually &c.

M. Iuels Euangelistes.

San. where is the word of god, M. Iuel, whereof you boast so much: are B. Fysher, and D. Smith, and D. Gardener your Euangelistes: to them now you flie to answere S. Mathew, S. Mark, S. Luke, and S. Paule, you haue forbidden vs all the fathers of these nine hundred yeres, and shall it be lawfull for you to answere the wordes of the blessed Euangelists by a cauil moued vppon men of our age: al who are wel knowen to haue condemned your opinon for heresie, and al thei beleue that naturall presence which you impugne. And that which you bring concerning the sense of the termes naturallie, sensually, or so foorth, is a talke

tal he moued only concerning the maner of signifying Christes reall presence, which is no weighty mater when the real presence it selfe is once agreed vppon.

Iuel. This article cannot be proued by the old doctours, as M. Harding graunteth by his silence. §5. The xij. vntruth.

Sander. If it be proued by Christ, whome D. Hardinge citeth, what nede a better doctour? and yet he bringeth also moe doctours then you haue answered to, as it shal appere afterward.

Iuel. The question is not of Christes words, but of his meaning which must be cõsidered chefely, as the Lawiers and S. Augustine saie. Christ meant not this to be his bodie reallie. §6. The xx. vntruth.

Sander. S. Hilarie disputing against the Arrians, whome he intended to confute by the natural presence of Christes bodie taken by vs really in the sacrament, made this preface to his talke, cõcerning ỹ words wherein Christ praied that the faithful might be one, as God the Father is in Christ, and Christe in hym. Aut fortè qui verbũ est, significationẽ verbi ignorauit? et qui veritas est loqui vera nescisit? et qui sapientia est, in stultiloquio errauit? et qui virtus est, in ea fuit infirmitate, ne posset eloqui, quæ vellet intelligi? loquutus planè ille est vera & syncera fidei Euangelicæ Sacramenta, neque solũ loquutus est ad significationem, sed etiã ad fidem docuit, ita dicens: vt omnes vnum sint, sicut tu pater in me, et ego in te, vt et ipsi vnum sint in nobis. Either perhaps doth he which is the word, not know the signification of the word? and doth not he which is the truthe know to speake true things? hath he, which is the wisdom, erred in folish speaking? and is he which is the power, of such imbecillitie, that he can not vtter those things, which he wold haue vnderstanded? he hath spoken plainlie the true and syncere mysteries of the faith of the gospel. Neither hath he spoken only for significations sake, but also he hath Ioan. 17. Lib. 8 de Trinit.

The application of S. Hilaries wordes vnto ỹ ſupper.

hath taught for faiths ſake: ſaying thus, that all may be one, as thou O Father art in me, and I in thee, they alſo may be one in vs. If then Chriſt much more in his laſt ſupper ſpake in ſuch ſort, that he did not only ſignifie his minde, but alſo taught vs the faith of the Sacrament: what a folly is it, to pretend that he ſpake otherwiſe then he meant? Specially ſith in this place we are ſo farre from any circumſtance, which may hinder the proper meaning of Chriſts ſpeach, ỹ theſe words: which is geuen for you, do put ỹ matter out of al dout, as D. Harding hath told you before, and that is further proued inuincibly after this ſorte: This is my bodie which is geuen for you: but my body geuen for you is real ſubſtantiall, natural, therefore this is ſo. This argument can not be anſwered, except ye ſay the ſigne of Chriſtes body was geuen to death for vs. For ỹ participle διδόμενον in greeke, in englishe geuē, & the relatiue quod in latine, in engliſh, whiche, doth ſo reſtraine the noune corpus body vnto that only meaning, wherein it is ſaid the true body is geuen for vs, that no ſcape may be left beſide infidelitie and hereſy, whereof I haue ſpoken at large in my fourth booke, the 6. chapiter. the 18. circumſtance. If now that which is pointed vnto, be the reall, natural, and ſubſtantial body of Chriſt which died for vs, ſeing this that he poineth vnto is meant of the Sacrament, Chriſt meant, that in this Sacrament his body is really, naturally, & ſubſtantially preſent. And therefore M. Iuel muſt ſubſcribe.

Luc. 22.

§ vij.

1. Cor. 10

Aug. leu. 9. 57.

The differences betweene this is my body, & the rock was Chriſt.

Iuel. Chriſt was the rocke, but yet not reallie.

Sander. Firſt theſe wordes were not ſpoken of S. Paule with the intent to make any Sacrament, or anie other thing. 2. Two diuerſe natures are named in them, which can neuer be one ſubſtāce, but only in qualitie, or in ſimilitude, but this is my body nameth one ſubſtance only, and ſignifieth it alone really preſent. 3. It was not anie one certeine rocke in number, whereof S. Paule

Paule spake. for the water flowed out of two rocks, in two di- Exo. 17.
uerse partes of the wildernes. Either of which did signifie Christ, Num. 20.
and they bothe are only one rock in meaning, and in the substãce
figured. 4. Therefore S. Paule meant only by the name of the
rock, the spiritual rock which in substance was Christ him selfe.
They dranke (saith he) of the spirituall rock. But, this is my bo- 1. Cor. 10.
dy, is spoken of a real truth made present at Christes supper, and
shewed outwardly aparte from Christes own visible body.

5. He saied not this rocke pointing to it, but the rocke. 6. Not,
is Christ, but was Christ. 7. Such effectual words folowed not to
shew, that any real rocke was meant: as these words are, which Luc. 22.
is geuen for you: whiche folow and expound the other wordes,
This is my body.

Iuel. D. Harding must seek helpe of 16 or moe sundrie figures The 5.
not knowen to the old Fathers. vntruth.
§ viij.

Sander. 1. You seeke one figure for all, which taketh away the
substance of Christes supper frome his externall table, frome his
hand, from his word, and from the Apostles bodies. 2. D. Har-
dings figures be to defend Christes wordes, yours to destroy thẽ.
3. It is not true that he is constreined to seeke either sixten, or five
figures, as it shal appere in due place.

§ ix.

Iuel. the old Fathers thought it no heresie to expound Chri- The vi.
stes words by a figure. vntruth.

Sander. They thought it heresie to expound these words, This
is my body by a rhetorical or grãmatical figure, as by Synecdoche
or Metonymia, or anie other which may exclude the substanciall
presence of the thing figured.

Iuel. Christ gaue his disciples (as S. Augustine saith) the figure In Psal. 3
of his body and blood.

Sander. He did so. 1. but he gaue such a figure of his own body,
which is also the substance of his body, as him selfe being a figure

Ioan. 10.

of his Fathers ſubſtance, is alſo the ſelfe ſame ſubſtance with his Father. 2. He gaue a true and not a falſe ſigne. And yet it were falſe, if this which he pointeth to and affirmeth to be his body, were not in dede his body, ſeing the wordes ſignifie ſo much, as I haue declared in my ſecond booke, xij. chapter. 3. He gaue a miraculouſe, & not a common figure, in the ſecõd booke xiij. chapter. 4. A diuine, & not a rethorical figure, in the ſecõd booke xiij. chapter. 5. A myſtical, & not an artificial or natural figure, in ỹ fifth booke ſixtenth chapter. 6. He gaue at his ſupper a figure of the new, and not of ỹ old teſtament, that is to ſay, a figure which hath the truth in it, and not of that kind whiche only doth betoken the truth abſent from it, which thing S. Auguſtine declareth moſt euidẽtly, ſaying: The old Fathers did celebrate the figure of the thing to come, when as yet the true ſacrifice (which the faithfull know) was foretolde in figures. theſe ſacrifices (being as wordes that promiſe a thing) are taken away. Quid eſt quod datum eſt completiuum? what is it which is geuen as accompliſhing or performing the old figuratiue ſacrifices, which promiſed a true ſacrifice? S. Auguſtine anſwereth, Corpus quod noſtis, quod vtinam non ad iuditium noueritis. The body which ye know is the accompliſhmẽt of the old figures, the which body I would ye might not know to your damnation. And again, exhibita eſt veritas promiſſa, the promiſed truth is preſently brought forth. In this body we are, of this body we are partakers, we know what we receaue. Here S. Auguſtine manifeſtly calleth the body, whiche we receaue in the Sacrament, the very truth promiſed, which accompliſhed the old figures.

These things are handled before.

Aug. in Pſal. 39.

The true ſacrifice.

The body which ye know is the Sacrament.

M. Iuels abuſing of S. Aug.

7. He gaue a figure, but he ſpake not a figure. You bring this authoritie to proue that Chriſtes wordes be expounded by a figure, as though S. Auguſtine thought the ſpeach to be figuratiue. For ſo your word, expounded by a figure, muſt import, but this au-

thoritie

thorite proueth not your intent. For S. Augustine speaketh of Christes deede, and not of his words. In Psal. 3

8. The names of body and blood (as they are vsually taken of men) doe signifie such a visible a corrupptible, and mortall nature as al we haue, which thing S. Augustine wel knowing, and of all men most depely pondering the same, in so much that he was afeard, least childern wold thinke, that Christ had walked none otherwise vpon the earth, then in the shape of bread: for that respect he alwayes teacheth, that the body of Christ in the Sacramēt is the signe and figure of Christes visible body. Aug. de Trin. lib. 3. cap. 10.

After suche sorte S. Paule speaketh of Christes flesh, saying: Although we haue knowen Christ according to the flesh, yet we know him not. In which words he meaneth not that Christ now lacketh his flesh, but that he now is no more visibly seen in his former mortall shape. 2. Cor. 5.

9. Your abusing of S. Augustine in this behalfe, if it come of ignorāce, ye are not worthy to be a preacher, as who vnderstand not your booke: if it come of malice, yon are not worthy to be a man, as who delighteth in leading soules to damnation.

These answeres must be noted as of whiche serue through all the article of this treatise.

Iuel. Tertullian saith: This is my body, that is to say, the figure of mie bodie. Lib. 4. contra Marc.

Sander. He meaneth so, as I sayd before S. Augustine did meane. which solution might serue all this whole article of the real presence. but the truth is so wel armed, that euery word you bring may be turned vppon your owne head. Tertullian doth witnesse, that the Marcionites brought forth a place of S. Paule where it was writen of Christes manhood, accepta effigie serui (non veritate) the shape of a seruant being taken, not the truth (said the Marcionite) & in similitudine hominis, non in homine, and in the likenes of a man, not a man. & figura inuentus homo, non substantia, id est, nón carne, and found a man in figure not in Lib. 5. contra Marc. Phil. 2.

ſubſtance, that is to ſay not in fleſh. Thus did the Marcionite reaſon out of the woꝛd of God it ſelfe, to pꝛoue that Chꝛiſt was not true man, as M. Iuel now, becauſe the Fathers name the figure of the body, would diſpꝛoue the true body of Chꝛiſt in the Sacramẽt. But what anſwereth Tertullian? Quaſi non & figura & cæt. as though the figure, and likenes and ſhape be not alſo ioyned to the ſubſtance. So ſay we, the figure whereof we diſpute is ioyned to the ſubſtance of Chꝛiſtes body ſo, that ꝯ body & ſigne of the̅ bꝛeade make both but one pꝛefite Sacrament oꝛ myſticall figure. And that I will pꝛoue yet moꝛe plainly out of this very place of Tertullian, who ſpeaketh moſte literally of bꝛead as it was an old figure of Chꝛiſtes body, whereof in Hieremie it was ſaid, let vs put the woꝛd (of the Croſſe) into his bꝛead, to wit, vpõ his body. Chꝛiſt the̅ fulfilling the old figures, fecit panem corpus ſuum. made the bꝛead his body, as Tertullian ſaith. If he did ſo, it could not tary bꝛead any longer. Foꝛ as ayer being once made fier, tarieth no moꝛe ayer, ſo can not the bꝛead, whiche is made Chꝛiſtes body, be any longer the ſubſtance of bꝛead. This gꝛound being put (whiche is moſt true, and it is expꝛeſſed in Tertullian himſelfe) goe you foꝛward and ſay, this is the figure of my body, as long as you wil, yet the ground of that figure can not be the ſubſtance of bꝛead (ſith it is made alꝛedie the body of Chꝛiſt) and conſequently the ſubſtance of Chꝛiſte it ſelfe being made of the ſubſtance of bꝛead, and myſtically conteined vnder the foꝛme of bꝛead, is that figure (of Chꝛiſte him ſelfe walking viſibly and ſuffering death) whereof Tertullian ſpeaketh. By this meane the woꝛde is faſtened into his bꝛead, as Hieremie ſaid, becauſe his bꝛead and his body is all one.

M. Iuell likeneth Marcionite in his reaſoning.

Libr. 4. contra Marc. Iere. 11.

Chꝛiſte made the bꝛead his body.

Note that the ſelfe ſubſtãce of Chꝛiſt ſecretly pꝛeſent is the figure.

Demyſt. cap. 9.

Iuel. After conſecration (ſaith S. Ambroſe) the body of Chriſt is ſignified.

Note.

San. S. Ambꝛoſe doth ſpeake of that ſignification, whiche is made

made whiles the Priest pronounceth, Hoc est corpus meum, this is my body. Our Lord Iesus him selfe, saith S. Ambrose, crieth out, this is my body. Before the blessing of the heauenly wordes it is named an other kind, after cõsecration the body is signified. The which place wel vnderstãded doth vtterly ouerthrow your figuratiue opinion. For S. Ambrose presseth vpon the signification of these words, this is my body, and this is my blood. The body saith he is signified, the blood is named by mouth, and this signification is made, when Christ or his minister doth consecrate by these heauenly words. Now immediatly before he said, Quid dicimus de ipsa consecratione diuina, vbi verba ipsa domini Saluatoris operantur? what say we of the selfe consecration of God, where the self words of ỹ Lord our Sauiour do worke? Now put together M. Iuel. The wordes of our Sauiour do signify his body & blood, and ỹ selfe words doe worke, & verily them selues cã worke none other thing then they signifie: therefore the wordes of our Sauiour, which doe signifie Christes body and blood, doe worke and make the same body and blood. That is the signification, whereof S. Ambrose speaketh. The which his meaning when you dissemble, you shew your selfe to be an enemie of the truthe.

Nũcupatur.

M. Iuel a dissembler.

Iu. I am oppressed with the multitude of witnesses.

The testimonie of truth. M. Iuels witnesses.

San. As for these witnesses that say the Sacrament is a figure, be no witnesses to your belefe, because they proue your intent as well, as if a man would proue by solemne witnesses that I had no soule, because I haue a body. For whereas a Sacrament consisteth of two parts: of an inuisible grace and of a visible signe, & whereas the inuisible grace of the Sacrament of Christes supper is the substance of his body made present to vnite vs to him, and the visible signe thereof, is the forme of bread: whosoeuer nameth that Sacrament a signe or a figure, whether he meane both the

August. epist. 23.

grace and the ſigne, or the ſigne alone, certeinly he neuer meaneth to deny the ſubſtanciall preſence of Chriſtes body, which is the cheſe part of the ſame Sacrament.

Iu. It is a bondage and death of the ſoule (ſaith S. Auguſtine) to take the ſigne in ſteede of the things ſignified.

San. It is more a miſerable bondage and death to expound the things themſelues for the ſignes, as you doe. S. Auguſtine meaneth of ſuch a kind of ſignes, when either the thing that appeareth to be ſignified is not at all true according to the letter (as when God is ſaid to be angrie, or to repent) or els whē the thing ſignified is abſent in ſubſtance, as it was in the old ſacrifices (which yet the Iewes eſteemed, as if they had bene the truth) As therefore he that being athirſt if he come to the ryuer bush it ſelfe & goe no further, he ſhould thereby neuer the more be filled with drincke: ſo if a man come to an vnproper or to a bare ſigne, he is miſerably deceaued (as thoſe are who come to you for holy orders who were not your ſelues lawfully ordeined Biſhopes) But as if a glaſſe of wine ſtād in the window to ſignifie what kind of wine is to be ſold, he that cometh to that ſigne, may quenche his thirſt, becauſe the ſubſtance whiche is ſignified to be ſold is alſo there conteined: ſo he that cometh to ỹ holy ſignes inſtituted by Chriſt, he ſhal haue the truth of the ſigne really preſent and really geuen to him. He that commeth to baptime is in dede borne by the vertue of that Sacrament, and he that commeth to our Lordes table ſhall eate by his mouth therein the bread of life really preſent.

De doct. Chriſt. lib. ca. 5.

Auguſt. in Pſa. 39

¶ That the ſupper of Chriſte is a naked and bare figure, according to the doctrine of the Sacramentaries.

The ſecōd Chapiter.

HArding. *The Sacramentaries hold opinion, that the body of Chriſt is in the Sacrament, but in a figure, ſigne or token only.*

Iuel.

Iuel. M. Harding vniustly reporteth of vs.

San. I must say to you in this case M. Iuel, as S. Hilarius said to the Arrians, who called Christ, Dominum, the Lord, but yet denied him to be God: Dominum licet nuncupes, dominum tamen esse non dicis, quia tibi ex communi genere potius, & familiari nomine, quàm ex natura sit Dominus. Albeit you name him Lorde, yet you meane him not to be the Lorde. Because he is a Lord to you rather by a commō kind and a familiar name, then by nature. Euen so, pretend what honorable opinion or doctrine you list of Christes supper, as long as by nature and substance you thinke not that externall gift to be his body, which him selfe called so: you rather soueigh it by a better name, then meane it to be any better thing, then a bare signe and figure. § 10. The xiij. vntruth. Hilar. li. 8. de Tri.

Ebion although he denied Christes Godhead, yet (as Epiphanius telleth) he affirmed him to rule Angels, and al that euer was made by God. and his scholars called him a Prophet and the sonne of God. whiche notwithstanding, for so much as they beleued him not to be God by nature, the Catholikes neuer douted to say, that they taught him to be nudum hominem, a naked and bare man. Right so whatsoeuer holynesse be annexed to bread and wine, be it the signe of neuer so great a vertue and efficacie, be it called neuer so much the body and blood of Christ: yet if it remain still in the former substance, if the truth whiche it is appointed to signify, be absent, it is bare bread and bare wine, & a bare token of Christes body and blood. Amend your belefe M. Iuell, if you will haue vs to amend our termes. Epipha. hæres. 30. A bare man. A bare token.

Iuel. We fede not the people with bare figures.

San. The question is not how ye fede the people by your doctrine, but what signe you teache the Sacrament it self to be: whether it be suche a signe as hath present in a secrete manner the truth signified thereby, or els whether it be the signe of a truth The xiij. vntruth.

Two kinds of signes.

absent in substance. For two kind of signes there are: one which by the truth of his own substance considered and well understanded, doth signifie an other manner of truth belonging to it selfe,

Riche signes.

as when a loaf of bread beinge true bread in substance is set to signifie true bread also, but yet in that respect as bread is there to be bought & sold: An other signe there is, where the truthe signified is absent in substance: As when an ivy bush doth signifie wine to be sold. This later kind of signes or figures is utterly

Bare signes.

naked, bare, and without the truth which is signified.

The question is, whether of these two kinds of signes is in the Sacrament of Christes supper. The Catholikes say the best and

1. Cor. 11

richest kind of signes is there, because there is Christes body realy present to signifie, and as it were by seale to witnesse his owne death and passion. You teache the substance of the Sacrament to be still bread and wine, but our signe is more worthy of Christes Godhead, and more properly a signe or a seale in truth of nature, then yours.

Hilarius lib. 8. de Trinit.

For as S. Hilary and S. Cyrill teache, Signaculorum ea natura est, &c cæt. Such is the nature of signes or of seales, that they

Cyrill. in Ioan. lib. 3. cap. 29.

set foorth the whole forme of the kind of thing printed in them, and have no lesse in them selves, then those things have whom they are sealed. After this sorte God the Father signed Christ, and Christe thereby was the forme, the print, the signe, the figure, the

Ioan. 6. Lib. 9. de Trinit.

image of his Father. But as S. Hilarie sheweth, Imago authoris & veritas. He was the image of him whom he represented, & all the truthe.

I warrant you, M. Iuel, you fede the people with no doctrine of any such signe or seale present in Christes supper. For you say afterward, that the bread is an earthly thing, & therefore a figure. I pray you can bread be other then a bare figure, if it stil remain earthly and corruptible: I say further to you, M. Iuel, and yet

heare

beare no false witnesse at all, that your figures be more bare, then euer were any euen in the old testamēt. For they at the least wise did in apparence of true flesshe and in true blood shedding, foreshewe the flesshe and blood of Christ which should die for vs. Melchisedech likewise had beside his bread and wine the reall body of Abraham present, whome he offered to God, and in him Iesus Christ his seede. But you hauing bare bread and bare wine without any reall flesh at all either present or offered, must nedes haue a naked signe and a bare figure, such as only Cain had and his brood.

The signes of the Sacramētaries are more bare then ỹ old shadowes. Gen. 14. Gal. 3. Gen. 4.

Iu. We teache that in the ministration of the Sacraments Christ is set before vs euen as he was crucified vpon the crosse, and that therein we may behold remission of synnes.

San. Admit ye teache so, then is your sermon better then your Sacrament. For a man may looke long inough vppon the substāce of bread & wine, before he can picke out of their earthly nature Christ crucified. But if that blessed belefe were maintained according to the truthe of the Gospell, which after consecration worshipped the reall body of Christ vnder the forme of bread: the the token (which conteineth the true body that died for vs in it) is no bare token, but the truth it selfe in substance, and a token of the visible manner thereof.

The figure of the Catholikes not bare.

Iu. We teache that Christes body is verily geuen to vs, and that we verily eate it, and liue by it, and are flesh of his flesh.

The Papistes vntruth.

San. How wel you teache it, the thing it selfe will trie. but all this proueth not, that your Sacrament hath euer the more in it, vnlesse you say, that you receaue all this vnder ỹ formes of bread and wine. A goodly matter: your worthy in preaching (to heare the which infidels may be admitted) shalbe better then the Sacraments instituted by Christ. Haue we not flesh of Christes flesh, I haue shewed in the fifth booke, the fifth chapiter.

1. Cor. 14

Iu. Yet we ſay not the ſubſtance of bread and wine is done away, or that Chriſtes body is let downe from heauen, or made really preſent.

San. That is the cauſe why your Sacraments are ſtill bare & naked. For all the reſt which you talke of, is told to mens eares, but nothing is wrought in the Sacraments. As for your nicke naming of things, as of doing away bread in ſteede of changing, & of letting doune Chriſtes body from heauen, we muſt pardon you therein. It is your grace to raile, or rather the lacke of grace in you. we teach bread to be changed into Chriſtes body through his power.

The xvi. vntruth. 1. Cor. hom. 24.

Iu. He muſt mount on highe (ſaith Chryſoſtome) who ſo wil reache to that body.

San. You ouerreached your ſelfe, when you turned accedere to reache. it is to come vnto, & not to reache. For S. Chryſoſtom ſpake of cõming to the holy viſible table whiche ſtoode in the viſible Church, and meant that who ſo commeth to receaue thence the holy meate, he muſt in good faith & life climme vp to heauen, and not that he ſhould goe thither to receaue the myſteries. Ipſa namque menſa. For the very table, that is to ſay, the meate vpon the table, is our ſaluation and life. And againe: This myſtery maketh, that whiles we be in this life, earth may be heauē to vs.

Chryſ. 1. Cor. hom. 24.

In Ioan. tract. 50.

Iu. Send vp thy faith (ſaith Auguſtine) and thou haſt taken him.

San. The place is by you abuſed, and drawen from a miſbeleeuing Iew (to whome it was ſpoken) to the Chriſtian myſteries. See, good Reader, my ſecond booke, xxiv. chapiter.

The xvij. vntruth.

Iu. In deede the bread that we receaue with our bodily mouthes is an earthly thing, & therefore a figure, as the water in baptiſme.

San. The water in baptiſme is no figure. but the figure is the word comming to the water. Whole two thinges ioyned make a figure: and becauſe no wordes are ſpoken whereby the water ſhould

should cease to be that it was, yea because it is saied, I baptise or Matt. 28.
washe thee (which is not done without water) we are forced
to beleue, that the substance of water remaineth. But it is saied
ouer the bread, This is my body. And after that wordes spoken Matt. 26
fully past, that which semeth bread, is yet stil a mystical figure, as
it may wel appere, in that, a good tyme after consecration ỹ holy
figure of Christes body being reserued vpon the altar, hath bene
receaued of the Christian people alwaies in the Church of God
at ỹ end of the seruice. Therefore the figure which is made in the
supper, must be so made, that it must remaine when the wordes
are past. Nowe that remanent substance is the body of Christe
vnder the form of bread. But if the earthly substance of bread did
stil remaine (as M. Iuel saieth) there is nothing at all whiche Bread is not the figure of Christ.
maie be a figure. For as the water is no figure when the wordes
are ablent: so the breade could not be a figure any longer, when
the words were fully past.

Iu. The body of Christ is the thing it selfe, and no figure. The xviij. vntruth.

San. You know not what you say. The body of Christ vnder
the forme of bread is it selfe both the thing, and also a figure of
the mystical vnitie of the Church. So S. Hilarie teacheth, saying: Lib. 8. de Trinit.
Naturalis per Sacramentũ proprietas perfectæ Sacramentum est
vnitatis. The naturall proprietie (or, which is al one, the personal
substance or the proper nature of Christ) by the Sacrament (or
signe of bread) is the Sacrament of a perfite vnitie. The body of
Christ it selfe is a signe as well as the truth, but yet a signe, not
only by it self, but by ỹ signe vnder which it is. Hereof I beseche
thee, good Reader, to see my fift booke the fift chapter. The thing
it selfe which is no figure, is the grace of corporall vnion, whiche
is wrought in this Sacrament with Christ him selfe.

Iu. In respect of the body we haue no regard to the figure. wher- The xix. vntruth.
unto S. Bernard alluding saith: The sealing ring is nothing worth,

it is the inheritance I sought for.

San. what a desperate custome is it for you, to allege alwaies the Fathers of these last nine hundred yeres, whom you have alreadie condemned: If they be idolatours or false preachers, why bring you their witnesses, as to build any thing vpon thē: either you wil stand to S. Bernard, or els you in vaine allege him. If you stand to him euen in those words which you take out of him, you are vtterly ouerthrowen. He saith: Manie things be done for them selues only, as if I geue a ring to a mā only to geue it without any farther meaning. other things be done to signifie, & those are called signes, and be so: As when a ring is geuen to put a man in possessiō of an heritage, in this case the ring is not respected for it selfe, but for the heritages sake. So, saieth S. Bernard, our Lord drawing nere to his passiō prouided to adorne his disciples with grace. Thus by him grace is the end or effect of the signe: but what is the signe it selfe? M. Iuel saieth, bread. But I praie you, saith S. Bernard so? No verily. what saith he thē? Vt securi sitis, Sacramēti dominici corporis & sanguinis pretiosi inuestituram habetis. That ye may be without feare, ye haue the inuesture of our Lords Sacrament his precious body and blood. Behold, the body and blood of Christ is the signe it self wherewith we are inuested, or put in possession of grace. As therefore the ring or the booke is present whereby we are put in possession of the heritage or of the prebend: so the body of Christ is really present wherwith we are put in possession of grace. It is not bread, that is the signe of grace: it is the substance of Christes body and blood, whiche is the holy signe, whereof S. Bernard speaketh. and therefore he maketh not the body of Christ the thing it selfe, as M. Iuel corruptly allegeth. The thing is the grace of God the substance of Christ vnder ẏ form of bread is ẏ signe. For Christ cōmeth in his own corporall presence to seale & to indue vs with grace. Hence it commeth

The doctrine of S. Bernard. De cœna Domini.

The grace
The signe

M. Iuel thinketh ẏ bread doth put vs in possession of grace.

it commeth, M. Iuel, that S. Augustine so oft calleth this Sacrament a figure, because the body it selfe is here not for it selfe, but to put vs in possession of so great a grace, as the vnion with God is.

That Christes body is receaued by mouth, and not by faith only. The third Chapiter.

Iuel. We put a difference betwene the signe, and the thing it self that is signified. § 11.

Sander. In the consideration of a resonable vnderstanding there is alwaies a difference betwen the signe and the thing, but not alwaies in substance. For Christ is the figure of his Fathers substãce, and withal the same substance. but not called a figure in the same respect or consideration. For as he is the figure, so he differeth in person from his Father: but in truthe of nature he is also one substance with him. Euen so the body of Christ, as it is vnder the forme of bread, differeth in the manner of being from the body of Christ, which died for vs in form of man. But in substance it is all one. Euen as Christ being transfigurated had an other manner of being then he had before, his owne substance tarying still one and the same. Heb. 1. Ioan. 10. Matt. 17

Iu. We seeke Christ in heauen.

San. So doe we to, and yet beleue him also to be with vs vntil the worlds end. § xj. Matt. 28.

Iuel. And imagine not, him to be present bodily vppon the earthe.

San. Neither doe we imagine him present in his bodily shape, but wee beleue and by assured faith knowe, him to be present in bodily substance, when the bread and wine are consecrated. Our affirmatiue beleefe is grounded vpon the expresse word of God, and vppon the continuall practise of the Church. Your negatiue Matt. 26.

imagination is an idol, formed in Zurich and Geneua by the late idolatours Zuinglius, Oecolãpadius, Caluin, Peter Martyr, &c.

The xx. untruth. In. The body of Christe is to be eaten by faith only, and none other wise.

San. In so saying (if you will also defend it) you are the maintriner of a blasphemouse heresie, and none otherwise, and that I wil proue, because your words are directly against the Gospell, & the auncient fathers, and affirme the same which the Arrians did affirme beinge condemned for it of old tyme. Christe after bread taken and thankes geuen, said: take, eate, this is my body. But Christe spake of eating by mouth, and not by faith alone, and he saith the thing eaten to be his owne body: therefore his body is not eaten by faith only, but by mouth also,

Matt. 26.

I goe farther with you. All that was eatē by mouth or by faith at Christes supper, came from Christe. howe could els any man haue it? and it is described in the Gospel: how could we els know it? But all that he is writen to haue geuen came from his hãds, when he saied, take, eate: therefore either his body was not eaten by faith at all (as by his gift there made, and by the Euangelistes rehersed) or his body came then from his owne hands. Can you proue that he gaue his body at his supper, otherwise then by his own hands? where is that writen? For though he dwel in vs by faith, yet no such thing was spoken of at his last supper. Answere the Gospel, M. Iuel, or els blaspheme no more.

Ephes. 3.

what soeuer was geuen at Christes supper came from the handes of Christ. shew me els an other gift, and shew me when it is witnessed. He gaue (saith the Euāgelist) & said, take, eate. nothing was eaten at his table, but that whiche was there taken. Nothing was there taken, but that which was there geuen: nothing was there geuen, but that which Christ prepared and gaue. Christ can be knowen to haue geuen nothing, but that which the

Psal. 22.

Euang

Euangelistes tel & haue writen. They witnesse that he gaue such a thing, which at the least he called his bodie.

Now if in that external foode he gaue not his own reall body (as you say) his body was not eaten at all by the gift of his last supper, not so much as by faith. If it be so, where or when shall his body be eaten by faith? but if it was eatē by faith (as vndoutedly it was by the eleuen Apostles, who were al cleane as Christ said) if that eating of theirs cannot be proued by the gospell, it must be proued by these words, take, eate: but these words were spoken of that visible thing, whiche Christ gaue to their mouthes: therefore all the eating by faith, that can be shewed to haue bene made at Christes supper, depended at that tyme vpon the eating by mouth. Therefore the body of Christ which at Christes supper must nedes be eatē by faith (if it shalbe eatē worthelie as it ought to be) was in the handes of Christe, and thence came to the mouthes of the Apostles. and so M. Iuel hath affirmed a proposition directly against the veritie of the gospel. Ioan. 13. Cypria. serm. 5. de lapsis.

Secōdly the fathers teach þ we eate Christes body by our mouthes, & not by faith only. S. Cyprian speaking of certaine mē who hauing denied Christ, yet came frō eatig meates offered vp to idols, vnto our Lords table, saith: Plus modò in dominum manibus atque ore delinquunt, quàm cum dominum negauerunt, they now sinne more against our lord with their handes and mouth, then when thei denied our Lord. Consider wel this saying. An euill man denyeth Christ with his tonge before the tyrant for feare of death, eateth of things offered to idols. The same man without repentance cometh to Christes table. he synneth in both places, and that with his mouth: there, by denying Christ, and by eating polluted meates: here by touching and eating our lordes bodie. S. Cyprian saith the synne committed in the supper, is the more greuous. why so? Is there anie thinge more heynous, then to

deny Christ, & to communicate with idols: How is it then a more grieuous fault to come without repentance to Christes supper, then to deny him both in worde & dede? Studie M. Iuel as long as you will, you shall neuer find any solution wherein you may rest, but only this, because he that commeth vnworthely to Christes table toucheth the reall and substantial body of Christ, inuading and doing violence (as S. Cyprian there saith) to our Lords body & blood. So that the only cause why it is more heinous to communicate vnworthely, then to committe idolatrie, or to deny Christ, is the substance of Christ, which is vnworthely touched. Take away the reall substance from the handes or mouth of the receaner, and it is not possible that it should be a greater synne to receaue vnworthely a peece of bread, then to denie Christ in worde, and to committe idolatrie in dede. But as the treason that is committed against the kings owne person is the greatest of all: so the greatest synne that can be bodily committed against Christ, is the touching of his own substance with a polluted mouth. therefore S. Cyprian beleued our Lord him selfe and the substance of his body to be receaued into the mouth of the communicant.

De lapsis ferm. 5.

Hom. 82 & 83. in Matt. & 24. in 1. ad Cor. & 60. ad pop. Ant. Leo. de ieiunio 7. mens. ferm. 6.

S. Chrysostome likewise witnesseth vs to take in our handes, in our mouthes, to touche, to eate, to receaue into vs Christes flesh. Is all this done by faith only? Pope Leo writeth thus of this matter: Ye ought so to cómunicate of the holy table, that ye doubt nothing at al of the truth of Christes body and blood. Hoc enim ore sumitur, quod fide creditur. For that thing is receaued in mouth, which is beleued in faith: but ỹ true substance of Christ is beleued in faith, therefore the true substance of Christ is receaued in mouth. Whereupon it foloweth, that M. Iuel falsely affirmeth Christ to be eaten by faith only, & none otherwise. Diuers other testimonies I will bring hereafter, as occasion shall serue.

Cyrill. li. 10. ca. 13.

Last of all S. Cyrill reporteth, that a certaine Arrian saide:

Part

Patet quia corpora nostra non dependent à carne Christi, & cæt. It is euident, that our bodies hang not of the flesh of Christ, as haunches of the vine. Neither is the fruit of ỹ Sainctes bodily, but rather spirituall: therefore the Godhead of the sonne is the vine whereon we depend by faith. Thus saied the heretike. To whome S. Cyrillus making answere, saith: because he thinketh vs to be ioyned with Christe by faith and loue, and not in flesh, let vs say somwhat herein. Doth he thinke vs not to knowe the vertue of the mysticall blessing? The which when it is in vs, doth it not make Christe to dwell corporally also in vs, by communicating of his flesh?

Here, S. Cyrill placeth corporall being, against being by faith and loue. Christ by communicating of his flesh dwelleth corporally in vs, and not by faith and charitie alone: and yet our communicating is made by mouth. Therefore M. Iuel doth communicate with the Arrian, in saying that we eate Christes body by faith only, and none otherwise. For S. Cyrill of purpose to destroie that heresie, sheweth vs to eate Christ corporally also.

Iu. We place Christ in the hart: M. Harding placeth him in the mouthe. § xij. The xij. vntruth.

San. D. Harding placeth him in the hart and mouth: you place him, touching his corporal presence, neither in hart nor in mouth. And touching faith, in hart only, and not in mouth. D. Harding teacheth the flesh of Christ to be ioyned to our flesh for the increasing of spiritual grace: You teach bread to be vnited to our flesh, affirming (beside the word of God) that our bodies eate bread, as our soules are fed with Christe. D. Harding teacheth the meate of Angels, which is the Godhead, to be eaten of man really, whiles man eateth that flesh, wherein the Godhead corporally dwelleth. You teache the Godhead to be eaten by faith alone, as it was eaten before the incarnation of Christ, and none otherwise. Colos. 2.

1.

2.

3.

The 22. vntruth. Iuel. Chriſtes body is meate of the mind, not of the bellie, ſaith S. Cyprian.

San. I find no ſuch wordes in S. Cyprian. Howbeit who ſoeuer doth ſpeake theſe wordes of the Sacrament, it will folowe that the meate he ſpeaketh of is not materiall bread (for then it ſhould be meate of the belly) but it is only the bread of God, and fleſh of Chriſt, which in deede is not geuen to fill the bellie, but rather to taine it, and to make vs more temperate and chaſte.

The 23. vntruth. Iu. Beleue and thou haſt eaten, ſaith S. Auguſtine, of Chriſtes bleſſed body.

San. Thou haſt eaten by faith: but not yet in Sacramẽt. Thoſe wordes were ſpoken of ſpiritual and not of Sacramentall eating. Therefore do you euil to apply them to ỹ Sacrament, albeit faith is neceſſarie alſo to receaue the Sacrament worthely.

§ 13. The 24. vntruth. Iuel. It is better to vſe the word figure, then the wordes really, corporally.

San. It is better to vſe the word body, fleſh, blood, whiche are the wordes of ſcripture then the word figure, which is vſed of the fathers only to ſhew, in what ſort the body and blood of Chriſt is preſent vnder the formes of bread and wine: but not to change ỹ wordes of ſcripture, fleſh, body, blood, into other wordes, figure, ſigne, token (God forbid ỹ men ſhould vnplace Gods wordes) but they added vnto the wordes of ſcripture other wordes to expound that this is not Chriſtes viſible body, but the figure thereof, becauſe it is the ſubſtance thereof vnder an other form. but you M. Iuel, are content to forget the word of God at this tyme, and to name the Fathers. Are they then aboue the word of God? How long will you halt? Come home to the word of God, to ỹ Goſpel, to the holy ſcripture, which M. Harding alleged out of the Euangeliſtes, and out of S. Paule: and you wandering in gloſes and ſeeking phraſes of ſpeache haue not alleged out of the worde of

God

God touching that effect of the Sacramentall presence, not so much as one syllable. So well you loue the Gospell, whereof you talke so much.

Iu. The old Fathers vsed not these words corporally, substancially, in case of being really in the Sacrament. The 25. vntruth.

San. It is an impudent mouth which so speaketh. I will construe the Fathers words to you in due place.

¶ M. Iuell hath not replied wel touching the 6. Chapiter of S. Iohn, but hath abused as well the Ghospel, as diuerse authorities of the Fathers. The iiij. Chapiter.

HArding. *The promise of geuing the flesh vvhiche Christ vvould geue for the life of the vvorld, being only performed in the supper, proueth the same very substance to be in the Sacramente of the supper, vvhiche vvas offered vppon the Crosse for the life of the vvorlde.* The secõd diuision.

§ I.

Iuel. This principle is false in it selfe. The 26. vntruth.

San. It is a true principle, as it shall appere afterward.

Iuel. It is full of daungerous doctrine, and may lead to desperation. The 27. vntruth.

Sander. It is daungerous to you, because it sheweth that you must either subscribe, or despeire: but otherwyse it is not daungerous.

Iuel. M. Harding supposeth no man may eate the flesh of Christ, but only in the Sacrament. The 28. vntruth.

San. You misreport the meaning of D. Harding, who denieth not but that Christes flesh may be eate spiritually, both by faith (as the iust Patriarches and Prophets had already eaten it) and also by baptisme, according to the whiche way those had eaten it, whom Christ before this talke (made at Capharnaum) had baptized Ioan. 6. Ioan. 4.

Dabo, I will geue.

rized by the meane of his diſciples. which two wayes notwithſtanding, for ſo muche as Chriſte promiſed at Capharnaum to geue his fleſhe afterward to be eaten, that gifte muſt differ both from eating by faith and by baptiſme. And therefore D. Harding worthely ſaith, it was only performed in ỹ laſt ſupper, the which way of geuing his fleſh was only to come. and it is not only ſpirituall, but alſo reall.

The xxix. vntruth.

Iuel. The words be plaine and general: Vnleſſe ye eate the fleſh of the ſonne of man, ye ſhall haue no life in you.

San. It is not ſaied in S. Iohn, habebitis nullam vitam, ye ſhall haue no life, but, non habebitis vitam, ye ſhall not haue life in you. I thinke it eſcaped you without malice, but yet it chanced not wel, to put the negatiue to the noume, which ſhould haue bene ioyned to the verbe. Chriſt meaneth, that no man ſhal haue life, who being of diſcretion to proue him ſelfe, refuſeth to receaue the Sacrament of Chriſtes ſupper.

The xxx. vntruth.

Iu. Seing Chriſtian children receaue not the Sacrament, by M. Harding it wil follow, they haue no life.

San. It wil folow, that they haue not in them ſelues the fleſh of life, as S. Cyrillus expounded theſe words, non habebitis vitam, id eſt, carnem vitæ, ye ſhall not haue life, that is to ſay, the fleſh of life, in vobis, id eſt, in corpore veſtro, in you, that is to ſay, in your body. But you make an vntrue ſequele thereof, to ſay, they ſhall haue no life at all. For he that is borne againe in baptiſme, hath the life of ſpirituall birth, which ſuffiſeth him if he die before the yeres of diſcretion. but afterward he is bound to come for the maintenaunce of his ſpiritual life to the Sacramẽt of life, which is the ſupper of Chriſt.

Lib. 10. cap. 13.

The xxxi. vntruth.

Iuel. Chriſt geueth his bodie not only in the Sacrament, as M. Harding imagineth, but at al tymes to the faithfull.

San. You haue a pleaſure to deſcant vpon D. Harding with-

out

ont a plaine song. D. Harding graunteth, that Christ geueth himself by faith and loue, but geueth not his flesshe by sacrament and naturall participation, which (as S. Cyrill saieth) is obteined by partaking the mysticall blessing: but only in the supper.

Cyril. li. 10. cap. 13

Iuel. S. Ambrose saieth: Christ geueth this breade to all men, daily, and at all times.

In Psal. 118.

San. S. Ambrose may well meane either of the gift, whiche is made in spirite to them that beleue & loue god, or in sacrament to them that come to the holy table, which is alwaies redy for good men. For he teacheth the Sacrament of Christes supper to be our supersubstancial and daily bread, And wold men daily to come vnto it.

Ambr. de Sacra. li. 5. cap. 4.

Iuel. Then it is false that Christe performeth his promise, and geueth his bodie only at the ministration of the Sacrament.

The xxiii. vntruth.

Sander. It is an vnhoneste thing, thus to misreporte D. Hardings meaning. You mingle the performing of one certain promise of Christ made in S. Iohn, with geuing his bodie any way at al. D. Harding spake not of euerie geuing his body, but of ỳ geuing wherein he performed only ỳ promise made in S. Iohn. where after ỳ promise of geuing, he saith, his flesh is verely meat, & his blood verely drinke: therefore ỳ substance of Christs flesh is promised to be eaten verily, and not only by faith, but also in a sacrament. That kind of promise was only performed in the laste supper, when he sayd: Take, eate, this is my body which is geuen for you. There was euery word literally performed. For the particular declaration whereof I beseche the reader to consider that which I haue writen vpon S. Iohn in the 3. booke the 2. Chap.

Ioan. 6.

Matt. 26.

Iuel. S. Augustine saith: Thei eate Christes body not only in the Sacrament, but also in verie dede. Behold, not only in the Sacramente.

The 33. vntruth. De ciuit. li. 2. c. 20. Falsifyed.

San. To leaue out a peece of the sentence of S. Augustine, and

ſuch a peece as vtterly changeth the meaning of his woꝛds, is it not the ſigne of one that hath caſt of all feare either of god oꝛ of man? S. Auguſtine ſaith thus: ſome men promiſe pardon to Catholiks (though they liue noughtily) becauſe they haue eatē ẏ̄ body of Chꝛiſt not only in ẏ̄ Sacramēt, but in very dede. But how ẏ̄ body of Chꝛiſt is eaten in very dede, that M. Iuel would not wꝛite. and yet it is a peece of the very ſame clauſe. The reſt of the woꝛdes are, in ipſo eius corpore conſtituti, de quo Apoſtolus dicit. Vnus panis vnum corpus multi ſumus. Being ſtabliſhed in the ſelfe body of his, of the which. S. Paule ſaid: we being many are one bꝛead, one body. which yet is againe expounded afterward: Quia in corpore Chriſti, id eſt, Eccleſia Catholica ſumpſerūt baptiſmum Chriſti, & manducauerūt corpus Chriſti. Euil Catholiks be not condemned (as ſome men ſaid) becauſe they haue receaued the baptiſme of Chꝛiſt, and haue eaten Chꝛiſtes body in the body of Chꝛiſt, that is to ſay, in the Catholike Church.

De ciuit. lib. 21. cap. 20.

1. Cor. 10

This falſe opinion proponed in the xx. chapter, is impugned by S. Auguſtine in the xxv. of the ſame booke. where he ſheweth that none other are to be accompted the members of Chꝛiſt, beſide thoſe, that tarie euen to ẏ̄ end in the vnitie and charitie of his myſtical body the Church. But M. Iuel playeth the Sophiſt by taking the woꝛd (body) otherwiſe then S. Auguſtine meant it. for as the cumpanie of Merchants in London make a certaine felowſhip among thē ſelues, & therefoꝛe may right wel be called a collegiate body: euen ſo the cumpanie of faithfull men who beleeue and liue well, make a certain body of Chꝛiſt, which is called his flocke, his elect, his fold, & moſt often of al, his myſticall body. Now M. Iuel taketh ẏ̄ woꝛd body (which ſignifieth both Chꝛiſtes naturall & myſtical body) as if it ſignified only his naturall body. He wil pꝛoue the body of Chꝛiſt to be eaten without the Sacrament, and therein he taketh it foꝛ the natural body which ſitteth

Lib. 21. ca. 20. 25

Chꝛiſtes myſtical body.

sitteth at the right hand of God. He proueth it by S. Augustine, who speaketh of the mystical body, which is the companie of the elect, and the holy Church of God. Is not this man worthy to be a preacher?

Iu. S. Augustine contrarie to M. Hardings doctrine, so farre forceth this difference, that he maketh the eating of Christes body in the Sacrament, to be one thing, and the very true eating thereof in dede, to be an other thing. The 34. vntruth.

San. why then doe you mingle the one with the other? why cite you against D. Harding (who speaketh of the Sacrament only) that place which speaketh of another thing, that is to say, of the mysticall body? You reproue him vniustly, and condemne your self most iustly. He denieth not the mystical body, and therfore is not contrarie to S. Augustine: but he sheweth that Christ promised a real eating beside al other kinds of eating. The promise of that reall eating you would exclude, by shewing ỹ Christ may be eaten by other waies, then by the Sacrament. as if whe you had denied a man to haue in his house ỹ armour which he is bound by lawe to haue ready, you would afterward acquit your selfe, if you proued that he had horses in his stable, and oxen in his pasture: As though the hauing of the one proued the lacking of the other. For how many waies of eating Christ soeuer there are, yet the eating of his real flesh which was promised at Capharnaum, is thereby rather confirmed then disproued. The contrariety of M. Iuel.

Iu. S. Augustine saith: the Fathers of the old law receaued the selfe same body, that is now receaued of the faithfull. The 35. vntruth. De vtil. pœnit. c. Spirituall left out by M. Iuel. 1. Cor. 10.

Sander. You leaue out some words of S. Augustine, you adde other of your owne. S. Augustine saith: the old Fathers did eate the same spiritual meate which we eate: & you leaue out the word spirituall wherein he chefely resteth. His most swete discourse vppon S. Paules words is, that the old Fathers did eate the

same spirituall meate. the same (saith he) I can not find how I may understand, but, the meate which we also eate. Some man then will say, was this which I now take manna? is there nothing then at this time come, if it was before? is then the slaunder of the crosse made voyde? How els did the Fathers eate the same meate, but that the Apostle added spiritalem? the same spirituall meate? Againe: Eundem ergo potum quem nos, sed spiritalem, id est, qui fide capiebatur, non qui corpore hauriebatur. The old Fathers dranke the same drinck which we doe, but, the same spirituall drinck. that is to say, which was taken by faith, not which was drunck by body. Is it plaine enough, M. Juel, that S. Augustine speaketh not generallie of the same meat, but of the same spiritual meate? why leaft you that word out? why sayst you in stede thereof, that the old Fathers did eate the self same body, that is now receaued of the faithfull? what delight hast you to misreport the auncient Fathers? where is it writen, the self same body? saieth not S. Augustine eundem potum quem nos, sed spiritalem? they dranke the same drinck which we do, but spirituall? did he not expound the word spirituall, saying that which was taken by faith, and not drunk by body? Note well those wordes, M. Juel, nō qui corpore hauriebatur, they dranke not that which we doe, concerning the drink which is taken into the body. that is to say, they tooke not the blood of Christ into their bodies, as we now do. they take a signe of Christes blood, as we doe, and among other figures, they had also bread & wine. At the time of which figurative bankets the inft men did fede by spirit vpon Christ: but we fede vpon him also in body. we eate the same in spirit, and also in body, which they did eate in spirit only. We meete with them in the meate as it is spiritual: but we differ in the same and farre passe them, as it is corporal. Therfore S. Augustine saith vpon S. Jhon: Spiritalem vtique eandem,

Spiritalē

wordes falsely put in by M. Juel.

Leuit. 2. Exod. 29 Num. 15.

Tract 26 in Ioan.

Our bodi
ly meate
differeth
from the
meat of ſ
old fa-
thers.

Tract. 11
in Ioan.

Exod. 16

Iesus is
meat bou-
ther the
ſelfe.

Apud Ba-
dam. 1.
Cor. 10.
expertis-
sent.

Sand. Who denieth but that Christes body may be otherwise eaten, then in the Sacrament? But it is not therefore eaten there really? That only D. Harding affirmed, & you proue not he is otherwise eaten. But yet that other eating (whereof S. Augustine & Beda speake) proueth the real eating, which D. Harding defraudeth. For if the body of Christ it self were not vnderly hid of bread, he that is baptized should not partake at all of the Sacrament of Christes supper, because he neither partaketh in Baptism of bread nor of wine, but is only made a member of the mysticall body, which in the Sacrament is signified. And how it signifieth, let vs heare S. Augustine expounding that vnto vs who speaking of heretikes and schismatikes (which are out of the Church) saith: Non sunt in eo vinculo pacis, quod in illo exprimitur Sacramento: they are not in that bond of peace, which is expressed in that Sacrament. The bond of peace expressed in the Sacrament, is not only the wheaten cornes moulded into one loaf (for that bond is in euery loaf, and not only in that of Christes supper) but the bond of peace is the body of Christ present vnder the formes of bread and wine: whereof I haue spoken at large in my v. booke in the v. chapiter.

De ciuit. l. 21. c. 25

Expressed

The v. Chapiter.

Cap. 5. Iuel hath not replied wel touching the Capharnaites.

The 5. diuision.

HArding. If Christ in S. Ihon had spoken tropically, the Iewes and disciples who were vsed to figures, would not haue sayd: this is a hard saying.

The 36. partie the.

Iuel. His reason hangeth thus: The Capharnaites vnderstood not Christ: ergo his body is really in the Sacrament.

Sander. No syr, but thus: They vnderstode Christ to speake without parables, and Christes words appertein to the Sacra-

ment

[illegible] Tract. 27 in Ioan.

Iuel. He sayd: The bread which I will give is my flesh, of spirituall eating. It is the spirit that quickeneth. Vnderstand ye my words spiritually, saith S. Augustine.

§ iij. The 37. Article.

San. Where is spirituall eating without the sacrament of Christs flesh, either by faith, or by Baptisme. Of that Christ spake not now, because it was not to come: but was alwayes given (as the fruit concerning faith) to all the elect, from the beginning of the world. There is an other both spirituall & mouthy, and also receiuing of the Sacrament of Christes flesh: of whom he now speaketh, promising to geue it, and at his supper he gaue it both really and spiritually, that is to say, not in a grosse manner, but diuinely and miraculously: whereof ye may see in my third booke, the. xiij. and xx. Chapter.

Iuel. Ye shall not eate, sayeth S. Augustine (with your bodily mouth) this body that you see, &c. I geue you a certeyn Sacrament.

The 28. Article. In Ps. 98

San. In this place I haue spoken at large in my .iij. booke, the .ij. Chapter, and in my .3. b. the .xiij. Chapter. I will now briefly note the chief points. First all, Iuel doth abuse this place, because S. Augustine doth forbid (there) that Christes flesh should not be eaten, whereas he willeth plainly to be eaten of the mouth.

Juel now allegeth) it will follow that S. Augustine meant,
that Christes flesh is eaten with one bodily mouth in the Sa-
crament, and also therein. Therefore when he sayth ye shall not eat
this body that you see, he meaneth ye shall not eate it in
[illegible] sense. But if it should be meant, ye shall not eate the
substance of my body (as M. Juel taketh it) S. Augustines
words were plain contrarie to them selues, for the causes
aforesayd before.

Besyde this great dissembling of M. Juel (who knew the
other wordes of S. Augustine, and yet only would haue these
considered) he hath also misordered and misenglished the
wordes.

False translations.

1. He hath translated commendaui I gaue, whereas the Sa-
crament was not yet deliuered, but was only commended &
set forth in wordes vnto the Iewes, when Christ sayd: the bread
which I will gene is my flesh. 2. If commendare were I
vsed to gene, yet it should haue bene translated, I haue giuen.
3. For vivificabit, M. Juel readeth, vivificat, it doth gene
for, it shall gene life.

He was loth to haue any commendation past of the
of life to come. For he would, vnderstand Christes words

the gifts the vnderstanding might be present, lest it should apper-
teine to the supper, wherevnto the commendation of the gift was
put, to wit words (I will geue, and the geuing of life to some)
wholy, because the Sacrament should then geue life when it
should be receiued. These are miserable shiftes to saue your selues
from babbling.

Iu. We haue a spirituall mouth, a spirituall taste, eyes, eares, as Basill, Leo, Origen, Tertullia say, Christ is to be digested by faith, he is the bread of the mind, not of the belli. to beleue in him, that is to eate the liuing bread: therefore Christes meaning is spirituall, and not reall. The 39. vntruthe.

San. what grosse ignorance is this, to thincke that the reall presence of Christ in the Sacrament hindereth my spirituall mouth, taste, eares, eyes, faith, or minde? All these muste goe together. Christ tooke his body to bring to our bodies the meate whereof our soule might spiritually eate. It is the fondest kind of reasoning in the worlde by one reason to denie an other, seing both stande together. Is my mouth the lesse because Christ was bodily seen of it? How is then my spirituall feeding the worse, because the bread of life is in my mouthe? Doth not Tertullian say, the flesh is fed with the body & blood of Christ, to thend the soule may be made fat of God? 3 false reasoning. De resurrect. car.

§ 4.

Iu. M. Harding wil say, eating with mouth and grinding with teeth, is a worke spirituall. And so he is a good proctour for the Capharnaites. The 40. vntruthe.

San. So that he will not say, except the meate be so eaten, that the manner of eating be so cleane and spirituall, that although it enter into the mouth, yet the faith, both may and doe worke vpon it, by adoption, and participation, as it chanceth in Christes supper. And therefore Christ saide: worke the meat which perish not which the sonne of man wil geue you. And he meaneth Ioan. 6.

worke it by soule by beleeuing, and in body by eating. Thus the
Psal.21. prophet Dauid saieth: They haue eaten and worshipped. This
vnderstanding neither ℣ Capharnaites had, nor the Sacramentaries haue, & therefore they grinde now common bread with their
teeth, wherein they shal bitterly gnash if they repēt not & amend.

In Ioan. Hom.47 The 41. vntruthe. Iuel. Chrysostom will not suffer this euasion, who sayth to vnderstand carnallie is to vnderstand plainly as the things be vttered, and to thinke vppon nothing els.

San. We vnderstand not so. For we seing the forme of bread, thinke vppon the body of Christ which is vnder it. Therefore ℣. Chrysostom is not against our exasion.

De doct. Christ. li.3.ca.16 The 42. vntruthe. Iuel. S Augustine sayeth, the saying of Christ is a figure or manner of speache.

San. what you meane by your manner of speache, I can not tell. ℣. Augustine vseth not those words. But except ye eate the flesh of the Sonne of man, is in deede a figure, and the speache thereof is figuratiue, because it was not meant that a mā should be visible eaten, as flesh is eaten at common tables. But that that he should be really eaten. Albeit the maner of eating be figuratiue as we know. And therefore when Christ had consecrated the bread into his body and sayd, this is my body, that speache was not figuratiue, because as the truth of the body was really eaten, so the maner of the eating it, was determined. And so all was plain to good beleeuers, but not to Iudas and his companions, who beleeue no more then they see bodily.

℣. Augustine then calling those words, except ye eat my flesh figuratiue, referreth the figure to the maner of eating. But so the substance which is to be eaten. For els if by no meanes the flesh of Christ might be eaten, it should not be eate by faith. But if it may be so eaten, it may be eaten by mouth also in the same manner as it is geuen vs.

Iuel.

Iuel. The figure commaundeth vs to be partakers of Christes passion. The 43. vntruthe in translating.

San. It had bene more truly translated, that we ought to communicate with Christes passion. Communicare is to partake in the fullest maner that may be. And how can we possiblie communicate better or more fully with Christes passion, then to eate worthely the self body that suffered? whereof S. Paule sayeth: 1. Co. 11. How oft so euer ye eate this bread, and drinke the chalice of our Lord, ye shall shew his death vntill he come. That is the communicating, whereof S. Augustine speaketh.

Iuel. And with comfort and profit lay vp in our memorie, that Christ hath suffred death for vs.

San. The perfit laying of this matter in our memorie, is with pleasure & loue to eate the thing which is made for the remembrance of Christ. Thence cometh power to liue through, or for Christ so really, as he liueth through or for his Father, in whome he is one thing and nature. Of this whole saying of S. Augustine I haue intreated more fully in my 3. b. the. xiiij. Chapter. Luc. 22.

Iuel. This therefore is Christes meaning and the very eating of his flesh. The 44. vntruthe.

San. Not this which you meane. But this it is, Mr. Iuel, as I haue told you. The whole, man must eate, as well in body as in soule, because the whole is taken and assumpted of Christ, the whole is incorporated by Baptisme, the whole reserued by death, and the whole shalbe crowned with glorie: therefore the true eating is to eate that meate, which of it selfe edifieth of body, soule, and Godhead, to eate it, I say, in body, soule, and spirite, and not by faith only.

Iuel. The Capharnaites vnderstoode Christe grossely of eating with teeth that whiche Christe spake spiritually: and so would M. Harding teache the people. The 45. but vntrue.

San. D. Harding teacheth no more then he toke of Christ and of the Euangelists. It is no grosse thing vnder the forme of bread to eate the bread of life. The Capharnaites wente no further then to theyr teeth and belly. But we make the teeth to serue the mynde also. That of Origenes, S. Hierom, S. Augustine maketh not against vs.

§ 6. De resurrect. car. The 46. vntruthe.

Iu. Tertullian saith the Capharnaites thought his speache was hard and intolerable, as though he had determined to geue them his flesh verily and in dede to be eaten (with theyr mouthes) therein, saith Tertullian, stode theyr errour.

San. You know they thought not of eating it vnder the forme of bread. For S. Augustine saith in Christes person: Quis modus sit manducandi istum panem, ignoratis. Ye knowe not what maner there is of eating this bread. Therefore the woord verè, doth not shew that they tooke it to be eaten in substance, without grosse imaginations of carnal diuision of his members, but they thought they should eate it actually, as the flesh of oxen is eaten with the deliciousnes of Christes flesh. Tertullia did not referre it vnto the mouth (as you say) but vnto ye maner of taking it with the mouthe. For him selfe teacheth in the same booke, that flesh is fed with the body and blood of Christ.

Tract. 26 in Ioan. Cypria.

De resurrect. car.

The 47. vntruthe. in Ps. 110

Iu. Nicolas de Lyra saith: these wordes of Christ in the sixt of S. Ihon pertein not vnto the Sacrament.

29. Iuel is a gloser

Sa. Ye shal neuer haue honestie by allegig ye glosers, which ye selfe haue condemned. But I knowe youre vsuall fame you will haue a wrastle that the 6. of S. Ihon pertaineth not to the Supper. I will geue you in ye third chapiter of my third booke twentie honest witnesses to proue, that Christ in S. Ihon

29. Iuel belyeth Nicolas de Lyra.

of his last supper, and all they shalbe elder then Nicolas of Lyra. But what? saieth he as you report? He neuer in his life vppon that whiche you attribute vnto him, what serue

knowe his mind vppon the 110. psalme, sith he hath written vppon the whole sixth chapiter of S. Iohn? Perhaps he speaketh not of the matter vppon the psalmes, or if he doe, it is but by the way, and not of purpose. Well, it will serue you, whatsoeuer it be, your hunger and neede is such. Let vs then here [illegible]colas de Lyra, vppon those wordes, Memoriam fecit: Our Lord hath made a memorie of his marueilous thinges. Thus he writeth: Eucharistiæ cibus sapidus est gustui spirituali, propter quod dicit Saluator: Si quis manducauerit ex hoc pane viuet in æternũ. The meate of the Eucharist is a sauerie meate to the spiritual taste, wherefore our Sauiour saieth, if any man eate of this bread he shal liue for euer. Is Eucharistia the Sacrament, or no? Are the other wordes in S. Iohn, or no? It is then peruerted by his comments vppon that psalm, that you speake falsely of him, and in verie deede so falsely, that he is wonderful plaine in al his workes, concerning that the sixth of S. Iohn pertaineth to the last supper. As for the Replica which of late is printed with Nicolas of Lyra, remember that it is no part of Lyra, and that you are conuersant in glosers neither with truth, nor with diligence.

Lyra in Psal. 110.

Ioan. 6.

Cap. Iuel hath not conferred the supper with the sixth of S. Iohn as it ought to be.

The vi. Chapiter. § 7. of the iij. diuision. The 48. vntruth.

IVel. Christe in S. Iohn speaking of spirituall eating by faith made no mention of any figure, but in his supper he added an outward sacrament to the same spiritual eating, which the Fathers oft call a figure.

San. You can not tel what you say. For it in S. Iohn spiritual eating by faith, be only spoke of, why is it said, dabo I will giue: whereas spirituall eating was already geuen to al that euer beleeued, and therefore it was not to come. But the bread whiche Christ will giue is his flesh, and the gift therof is to come: there-

Ioan. 6.

fore it is more then a ſpirituall eating by faith, whiche was both paſt and preſent. but there is no mention of any figure (ſay you) in S. Iohn. Therefore (ſay I) ſeing the promiſe of his fleſhe whiche is to come, is not a promiſe concerning the figure thereof, it is ſurely a promiſe cõcerning the ſubſtance thereof. If it be ſo, and yet it muſt nedes be more thẽ a promiſe of eating by faith (which was not come) it wil folow, that it was a promiſe of a bodily eating, aſwell as by faith: As if Chriſt ſaid, the bread which I will gene to be receaued bodily at my laſt ſupper (as I haue and preſently doe gene the ſame to your ſoules that doe beleue in me) that bread is my fleſh.

My. Iuel is caſt by his owne ſaying.

But leſte I ſhould leaue this matter only in confutinge your ſurmiſe, it is to be knowen, that when a promiſe, and a performance of God belong to one thing, the promiſe is made plaine by the performance thereof: and ſeing this word, dabo, I will gene is a word of promiſe (concerning Chriſtes fleſhe) we muſt ſeeke the performance of it, which will neuer be found to be fulfilled any where, but only in the laſt ſupper: and there the old Fathers ſought the performance of it, as in my third booke I haue declared. Therefore as all the promiſes made before Chriſtes cõming, were plaine, when he had taken fleſh, and when God from heauen ſaid of him, This is my derebeloued ſonne: ſo is the promiſe made in S. Iohn very plaine, when Chriſte hauing taken bread and genuen thanckes brake and gaue, ſaying: take, eate, This is my body. The words this is, doth anſwere ỹ word dabo, I wil gene: for as Tertullian wel noteth, this is, ar words of performing & fulfilling the promiſe. Thus he writeth of God the Father, who hauing promiſed his ſonne, did alſo performe his promiſe in giuing him really: Itaque iam repreſentans eum: Hic eſt filius meus, vtique ſubadditur, quem repromiſi. Si enim repromiſi aliquãdo, & poſteà dicit, hic eſt, eius eſt exhibentis voce vti in demõſtratione promi-

The performance doth expound the promiſe.

Matt. 3.
Matt. 26.

Tertul. l. 4. cont. Marcionem.

promisi, qui aliquando promisit. God therefore making him present (saieth) this is my sonne. surely it is to be supplied, who I haue promised. For if he promised him at any tyme, and afterward saith, hic est, this is he, it belongeth to him who sometyme made the promise, to vse the word of bringing foorth really or of deliuerance, in shewing the thing promised. This is. Exhibetis.

Applie this now to our purpose. Christ saied, the bread which I wil geue, is my flesh which I wil geue for the life of the world. At his supper after bread taken and blessing vsed, he saith, take, eate, This is my body which is geuē for you. This is, are words, which shew present and bring foorth really, and deliuer the flesh before promised. But these wordes: take, eate, this is my body, make present, and shew, and deliuer Christes body to vs bodily: therefore the promise wherein Christ said, I wil geue, was also meant, I will geue to you bodily, euen by the ministerie of mie hands, and you shal receaue it with your hands or mouthes, or with both together. which being so, the Fathers who cal Christes supper a figure, must nedes meane such a figure as was promised. But when the promise was made at Capharnaum, M. Iuel confesseth (as the truth is) that no mention was made either of bread, or of wine, but only of Christes own flesh: therefore in the last supper, the selfe same substance of Christe is called of the Fathers a figure, because it is in such sort present. Ioan. 6. Matt. 26. This is.

Iuel. M. Harding putteth no difference betwene things perteining seuerally to the body and the spirite. Origen. in canti. The 49. vntruth.

Sander. Origines doth speake of them, who reading the booke of Canticles (whiche you against his iudgement there set out in the vulgare tong to be readen of euery wanton boye or girle) wold perhaps apply the names of loue (there vsed) carnally. But that it should be any carnal thing to eate Christes flesh either by faith, or (as we do it) by mouth, that was neuer thought a wan-

ton or fleſhely thing, as the practiſe of the Catholikes can witneſſe, who neuer came ſo wantonly to any carnal banket, as they came deuoutly to receaue Chriſtes body into their mouthes, preparing them ſelues with contrition, confeſſion and ſatiſfaction. The ſpirituall deedes of them ſhewe, that they vnderſtode Chriſtes ſupper moſte ſpiritually. Therefore D. Harding hath not erred in ſaying, that Chriſtes body is to be receaued into our bodies.

The 50. vntruth. Iuel. The bread is a figure.

San. Before conſecration S. Ambroſe confeſſeth it to be a figure, but not after the words (this is my body) are ſaid ouer it. Vbi verba Chriſti acceſſerint, corpus eſt Chriſti, when the words of Chriſt are come thereunto, it is the body of Chriſte. Againe Damaſcene expreſly ſaith: Non eſt figura panis & vinum corporis & ſanguinis Chriſti. abſit enim hoc. The breade and wine is not a figure of the body and blood of Chriſt. God forbid that thing. ſed eſt ipſum corpus domini Deificatum, but is the ſelfe Deified body of our Lord. Deified is to ſay, made gloriouſe and immortall as God is by nature. M. Iuel neuer brought nor can bring any Doctor who ſaid, that bread tarying in his olde ſubſtance after conſecration the body of Chriſte. and yet he teacheth that doctrine, as bold therein as blind bayard.

De orth. fi. lib. 4. cap. 14.

The 51. vntruth. Lib. 1. cap. 31. Iuel. The bread is ſubiecte to corruption, Chriſtes body is immortall, therefore Rabanus Maurus ſaith: The Sacrament is receaued with the mouth, with the vertue of the Sacrament the inner man is repaired. The Sacrament is turned into the nouriſhing of the body, by the vertue of the Sacrament we get euerlaſting life.

1. San. This place is alleged that noman is the nere where to find it. For Rabanus hath writen moe bookes then one or two.

2. Againe he is no Doctor to be alleged of M. Iuell. who eſteemeth none of them, which haue writen theſe laſt nine hundred yeres.

and

and yet seing he bringeth them for him selfe, whensoeuer he is able to make any colour to persuade his owne doctrine thereby, he doth vs to vnderstand, that his resolution is, that no writer of these last nine hundred yeres should be brought against him, but yet that he may bring what him list against vs. Thinke you, M. Iuel, that this vnhonest collection shalbe taken at your hāds? are you not ashamed to cite them, whom you haue condemned? if you did cite them to mock at them only, or to shew their folly & errours, it were tolerable in a man of your profession. But to allege them in earnest, to build vpon their words, and to proue your doctrine by some one of them, and that where he disagreeth perhaps frō his fellowes, & yet not to admit them where they al agree together, it is (to speake all in briefe) the very point of an heretike, who seketh singularitie whersoeuer he can find it, and leaueth alwaies vniuersall and Catholike consent. 3. 4. 5. 6.

But these words we must take as you geue them vs. be it so, Rabanus saith: The Sacramēt is taken with the mouth. is not that against your doctrine M. Iuel, who said the body of Christ is to be eaten by faith only, & none otherwise: did you not speake of the body of Christ, as it is eaten in the Sacrament? But your owne Doctor saith, the Sacramēt is taken with the mouth. therefore the body of Christ is so taken. and that is expresly proued by the words which follow in Rabanus, With the vertue of the Sacrament the inner man is filled. For so you should haue translated satiatur, is filled, and not, is repaired, as you haue done. But howe is the inner man filled with the vertue of the Sacrament, if wheaten bread be the Sacrament? doth wheaten bread fill the soule of man? 7. 8. False translation.

Moreouer is the vertue of any thing absent from it? is not that vertue in the Sacrament, whereby the inner man is filled, sith it is called of Rabanus the vertue of the Sacrament? but the only 9.

xxx th body

body of Chriſt is the vertue which in this Sacrament filleth our ſoules. Therefore the body of Chriſt is in the Sacrament: and conſequently the body of Chriſt is receaued with our mouthes. Yea but (ſay you) the Sacrament is turned into the nourishing of the body. I anſwere, that the Sacrament is neceſſarily there meant to be the forme of breade or of wine. whiche in dede nouriſheth our bodies by the power of God, but vnder thoſe formes the vertue lieth, whereby (as Rabanus ſaith) we get euerlaſting life. what haue you won now by your Doctor? truely nothing els but your own confuſion. For he ſaith not, that the bread remaineth ſtill, as you doe falſely teache.

19.

The vntruthes, 52.53.54.

Iu. The Sacrament (ſaith S. Auguſtine) is receaued frome the Lordstable. Of ſome vnto life of ſom vnto deſtruction: the thing it ſelf whereof it is a Sacrament (that is the body of Chriſt) is receaued of euery man to life, and of no man vnto deſtruction, whoſoeuer be partaker of it.

San. Here is a heape of falſhodes and lyes. To diſproue the which, I muſt firſt open the Catholike faith which teacheth, that the Sacramēt of Chriſtes ſupper is our Lords own body vnder the forme of bread. The thing of the Sacrament is not the body of Chriſt, as your wordes put in among thoſe of S. Auguſtins I falſely affirme, but the thinge here ment by S. Auguſtine, is the vnitie of the Churche of God and the myſticall body of Chriſt, which he knitteth together into one lump by vnſpeakable meanes of faith, loue, baptiſme, fleſh and blood. And that is ſo plain in S. Auguſtin, that I can not ſufficiently wonder at your enuious either blindnes, or malice, M. Iuel. Thus he writeth in the ſelfe place where you cite him: Hunc cibum &cæt. Chriſt will this meate and drink to be vnderſtanded the felowſhip of his body & of his members. And again, Huius rei Sacramentum, id eſt, vnitatis corporis & ſanguinis Chriſti. The ſacramēt of this thing, that

The Sacrament.

Falſe interpretation.

The thing of the Sacrament.

Auguſt. tract. in Ioan. 26.

that is to say, the Sacrament of the vnitie of the body and blood of Christ, somewhere euerie day, somewhere certeine dayes comming betweene, is prepared in our Lordes table, and is receaued from our Lordes table to some men vnto life, to other vnto destruction. But the thing it selfe (whereof also it is a holy signe or Sacrament) is receaued of euerie man to life, of no man to destruction, whosoeuer be partaker of it. Hitherto S. Augustine.

M. Iuel saith, the thing it selfe is ỹ body of Christ: but if he had not fallely and miserably diuided S. Augustines wordes, the very contrary would haue appeared to the eyes of the Reader. M. Iuel left out two genitiue cases, vnitatis and huius rei, which being repeated in S. Augustine maketh all the matter exceding clere. S. Augustine affirmeth the felowship of the saincts to be the body of Christ, whereof S. Paule saith, we being many are one bread one body. The Sacramẽt, saith he, of this body (which body is the cumpanie of the elect) is receaued frome our Lordes table. Huius rei Sacramentum: The Sacrament of this thing. Of whiche thing? M. Iuel saieth, of the body of Christ, and meaneth the naturall body which sitteth in heauen: for M. Iuel said before in the same verie paragraph, Christes body is the thing it selfe. Christes body is in heauẽ, & glorious & subiect to no corruptiõ. And he made the bread which is in earth, a figure of that body.

But saith S. Augustin so? No doutteſſe. His wordes be: Sacramentum huius rei, id est, vnitatis corporis & sanguinis Christi &c. The Sacramẽt of this thing, that is to say, of the vnitie of Christes body and blood, is prepared in our Lordes table, and thence receaued. The vnitie of Christes body is not his naturall body, but his mysticall body the Churche, whiche before S. Augustine called Societatem Sanctorum, the felowship of the holy men. Now the Sacrament of this felowship and of this vnion is receaued from our Lordes table.

The genitiue case left out.

1. Cor. 10

The Sacramẽt of the vnitie of Christes body?

Therefore we ſee two things noted of S. Auguſtine, the one is the Sacrament it ſelf: The other is that thing whereof it is the Sacrament. The Sacrament is ſuch a ſubſtance which may be either life or deſtruction to vs, becauſe it is the naturall and true body of Chriſt, which being vnited to God can make vs liue, if it be worthely receaued: and that by his own vertue (which thing manna the Sacrament of the Iewes could not doe) and the ſame being vnworthely receaued, deſtroieth vs, for that we touche and violate thereall ſubſtance of our maker. But the thing, whereof that Sacrament is the ſigne, is hurtful to no man. Why ſo? Becauſe it is the enioying or fruition of that felowſhip, which being not entred into but by vertue and grace, can not poſſibly make any man to be deſtroied. For we can not abuſe the vertues themſelues. All ſubſtances we may abuſe, and God we may offend, but we can not take hurt by faith being faithfull, chaſt, humble, charitable, temperate, modeſt, by which vertues we are incorporated to the myſtical body of Chriſt. This thing therefore which is the effect of the Sacrament being wrought in faithfull men, is called in S. Auguſtine res ipſa, the thing it ſelfe. And was called before, ſocietas Sanctorum, the felowſhip of the ſainctes, and ſtraight after, hæc res, this thing, and again, vnitas corporis & ſanguinis Chriſti, the vnitie of Chriſtes body and blood. This thing is deſtruction to no man, whoſoeuer be partaker of it.

Loan. 6.

The thig of the Sacrament.

M. Iuel doth moſt ignorantly, & I can not tel w what great malice, leaue out, huius rei, and, vnitatis, and ſaith, Sacramentum de menſa dominica ſumitur. The Sacramẽt is receaued from the Lords table. But S. Auguſtine ſaid, the Sacramẽt of this thing, that is to ſay, of vnitie is receaued. All thoſe wordes huius rei, id eſt, vnitatis, were left out of M. Iuel. The which thing doth deface the whole ſenſe of S. Auguſtine.

Fiue wordes left out.

Againe, whereas S. Auguſtine ſaide: the Sacrament of the vnitie

vnitie is prepared in our Lordes table, M. Iuel left it out. But it skilleth much for me to shew to the reader, that Christes Sacrament is not only receaued from his table, but also prepared in his table, and first prepared before it be receaued. Prepared by consecration, receaued by cõmunion. It is not common bread as M. Iuel, wickedly preacheth. For that was prepared before we came to our lordes table: but Christes Sacrament is prepared in his table: it is there first made & thence it is receaued. wel if the Sacrament be one thing, and the thing of the Sacrament (wherof S. Augustine speaketh) be the cumpanie of good men, what will follow hereof? Surely, that the Sacrament is the substance of Christes bodie vnder the foorme of bread. How so? It is not possible, that the body of Christ should be excluded frõ the Sacrament of his holy table: but al ẏ is there prepared, or els receaued, ryther it is the Sacramẽt it self, or the thing of the Sacrament: but Christs body is not now called of S. Augustin the thing of ẏ Sacramẽt, as it hath ben proued: therefore it is called the Sacramẽt it selfe. But ẏ Sacrament is prepared in Christes table, & receaued thence, therefore Christes body is prepared there & receaued thence. That which is receaued thẽce appeareth bread, & that only is prepared by consecration, and receaued by communion: Therefore vnder that visible foorme the bodie is made present by consecration, and receaued into our mouthes by communion. was there not cause trow you, why M. Iuel should leaue out the genitiue case ioyned with Sacramentum, and take it absolutely for a sacrament, that is to say, for bread? And so to make the thing of the Sacrament to be the body of Christ in heauen? By such falshods heresie must be maintained, otherwise it wold fal to the ground.

Other words left out.

Note.

The. vij. Chapter.

¶ M. Iuel hath not disputed well touching the omnipotencie of Christ, in promising the gift of his flesh.

The 4. diuision.

HArding. *Christ by shewing his diuine power, whereby he will ascend into heauen confoundeth the vnbelefe of the Capharnaits, touching the promised substance of his body.*

The 55. vntruthe.

Iuel. Christ maketh mention of his ascension into heauen, ergo (sayeth M. Harding) his body is really in the Sacrament.

San. You leaue out the omnipotencie of Christ, whereupon D. Harding grounded his whole reason, and so you play with him the pelting Sophist.

The 56. vntruthe.

Iuel. If he conclude not thus, he concludeth nothing.

San. He concludeth that the Capharnaites be confounded for their vnbelefe, as you also be. For seing Christ sayed of his flesh I will geue: And the whole stay why the Capharnaites beleued him not, was because they knew not his Godhead, which was able to doe it by so excellent a meanes (as now we Catholikes know that he hath done it, and ye will not know) when both they and you here that Christ is God and will asced where he was before, you are both confounded, as who measure his workes by your own sensuall reason, and not by his almighty word. For his words are spirit and life: and therefore do work really whatsoeuer they speake.

Ioan. 6.

Aug. in Ioann. tract. 28.

The 57. vntruthe.

Iuel. When ye see Christ ascend whole, ye shal see that he geueth not his body in suche sort as you imagine. His grace is not wasted by morsels, sayeth S. Augustine, vsing Christes ascension, to proue that there is no such grosse presence in the Sacrament.

Sand.

San. True it is that Christ is not present to be wasted by eating, but yet he is really eaten. And that is clerely meant of S. Augustine, when he sayeth, He will not geue his body in that maner as you thinke. As who should say he will gene it one way, but not that way as you Capharnaites imagine. He will not geue a shoulder to one, and a leg to an other. But the supper sheweth the maner of the geuing: where bread was taken and after blessing and the words pronounced, Christes body was geuen to the mouthes of the Apostles. Math. 26 § ij. in 1. Co. Hom. 24

Iuel. This is the table for Egles, and not for Iayes, sayth Chrysostom.

San. I haue answered your iangling talk of Iayes in my. ij. booke the. xxvj. Chapiter. And haue turned it vppon your own head.

Iuel. S. Hierom saieth, let vs goe vp with the Lord (into heauen) into that great parlar, and receaue of him aboue the cup of the new Testament. The 58. & 59. 60. vntruthe.

San. Certein men had imagined that Christ should reign corporally in earth a thousand yeres together, & drinke a new kind of wine, who grounded their heresie vpon these words of Christ: I say vnto you I will not drinke from hencefoorth of this frute of the vine, vntill the day, when I will drink it new with you in the Kingdome of my Father. S. Hierom calling that heresie Iudaicas fabulas, Iewish tales, therwith declareth what kind of wine we must drink in the Kingdome of God, which is the Church, saying: Si ergo panis qui de cœlo, &cet. If then the bread which came down from heauen be the body of our Lord, and the wine which he gaue to the Disciples be his blood of the new Testament, which is shed for many for the remission of synnes, let vs repell Iewish fables, let vs ascend with our Lord vnto ỹ great parlar, spread and made cleane, and let vs take of him aboue the Hieron. ad Hedi. quæst. 2.

cup of the new Teſtament. Hitherto S. Hierom. whoſe authoritie M. Iuel hath abuſed diuerſe ways. Firſt you adde to S. Hierom theſe two words (into heauen) without cauſe. For it folowed in S. Hierom, whither we ſhould aſcend, cœnaculum magnum, vnto the great parlar, there to take of Chriſt the blood of the new Teſtament, aboue, that is to ſay, not in the ſtalenes of the letter, but in the newnes of the ſpirit, as it foloweth afterward. And yet againe more plainly, in regno Eccleſiæ, in the kingdome of the Church. And laſt of all: Impleamus opus eius, & Chriſtus nobiſcum bibet in regno Eccleſiæ ſanguinem ſuum. Let vs fulfill his work, and Chriſt will drinke with vs in the kingdome of the Church his blood.

words falſely added.

Thus it is plaine that S. Hierome ſpake not of going into heauen by faith to drink the cup of the new Teſtament, but of going vp into the great parlar, which is the Church and kingdome of God. S. Hierom alluded to the Hiſtorie of Chriſtes laſt ſupper, which was kept in a parlar ſpread and ſtrawed (as it is thought) in the mount Syon. Let vs goe thither, ſayth S. Hierom, & there let vs receaue the new wine whereof Chriſt ſpake. S. Chryſoſtom alſo alluded to the ſame parlar ſaying, ỹ Chriſt maketh this ſupper, (which now his Prieſts doe conſecrate) as well as he made that, wherein he deliuered his owne banket. Hoc eſt illud cœnaculum, &cæt. This is that parlar wherein Chriſt was then with his Diſciples. Hence he went to ỹ mount of Oliues. which ſith it is ſo, it was very euill done of M. Iuel to diuide the verb from his accuſatiue caſe, and to put an other noun betwene, againſt all reaſon, grammar, and honeſtie.

Damaſc. li. 4. c. 14

Hom. 38 in Math.

S. Hierom ſayd, aſcendamus cum Domino cœnaculum. Let vs goe vp with our Lord to the parlar. M. Iuel putteth the noun (in cœlum) into heauen, betwene. As if when a man ſayd, let vs goe vp to the chamber, he wold put an other word betwene

twene and say, let vs goe vp into the sliple into (that) chamber. For after he had conueyed into S. Hierom his words (into hea-
uen) he secondly turned cœnaculum, that parlar. where is (that) in S. Hierom, M. Iuel? (That) was of your putting in, to make vs beleue that heauen is the parlar, whereof S. Hierom spake. That falsely added by M. Iuel.

Thirdly M. Iuel left out these words which went immediatly before and shew in what respect S. Hierom spake of going vp: Iudaicas fabulas repellamus. Let vs put away Iewish fables, and so let vs goe vp with our Lord to the great parlar, by keping that which Christ instituted, and by leauing other fables. Other words of importãce left out.

Fourthly whereas in the same very question it followeth, that not Moyses but our Lord Iesus gaue vs the true bread, himself eating, and being he that is eaten: How can M. Iuel find in his hart to allege this place of S. Hierom against the reall presence? For how is our bread more true then the bread of Moyses, if at Christes supper we must goe vp into heauen to eate it? Might not Moyses eating Manna doe the same? How is Christ the maker of the feast and the meate it selfe, if common bread be eaten and not his flesh? Is common bread the maker of the feast? If not the maker of the feast, neither is it the meate: for al is one, saith S. Hierom. Christ gaue the true bread. Conuiua & conuiuium.

Iuel. Cyrillus saith: our Sacrament anoucheth not the eating of a man. leauing the minds of the vnfaithfull in vngodly maner to grosse (or flesh) cogitations. The 61. vntruthe.

Sand. A man would scant beleue how wickedly this place is abused. First these are not the words of S. Cyrill. next, he neuer meãt not so much as by dreame any such thing, as M. Iuel doth father vppon him. His own words are spoken vpon such occasion: Nestorius the Heretike sayd that Christ had two persons, Nestor.

and that his manhod was not vnited in one person to the sonne of God. Against whom S. Cyrill saith in that place: proprium corpus dicimus factum esse verbi, & non hominis alicuius seorsum & separatim, we say the body of Christ to be made proper of the word, that is to say, to be the words own body. and not to be the body of any man apart or separated. Nestorius replied out of Christes words: He that eateth my flesh tarieth in me. what eate we (sayd the heretike) the Godhead or the flesh? meaning therby to conclude, that seing the Godhead can not be eaten with our mouth, & yet the flesh was really eaten, that there was one person of the Godhead, an other of the flesh. Cyrillus answereth: Doest thou then affirm, that there is an other sonne and Christ, besyde the word (coming) from God, the which hath appered, & to whō alone the matter of Apostlesh ip may be cōmitted? Now follow ẏ words corrupted by M. Iuel. Num hominis comestionem nostrum hoc sacramentū pronuncias? doest thou pronounce this our Sacrament (to be) the eating of a man? M. Iuel turneth these words, as though S. Cyrillus had set fooyth a doctrine of his own, without any respect to the heresie of Nestorius. but the words of S. Cyrill meane, doest not thou affirm that in the Sacramēt (where we eate real and natural flesh) the therein we eate a bare mans flesh, and not also his flesh that is God? Et irreligiosè ad crassas cogitationes vrges eorum qui crediderunt mentem? and doest thou vndeuoutly presse the mind of the faithfull to grosse cogitations? And the words which follow M. Iuel thought good to omit, because they wold haue shewed hi to be a corruptour of good authors. It foloweth. & attētas & & doest thou attēpt to handle those things with mans thoughts which are vnderstanded by only pure and simple faith? whether because the nature of the Godhead is not eaten, therefore should a man say, the holy body of our Lord to be a common be-

Cyril. ad Enopt. Anathe. 11.

Homo in S. Cyrill doth signifie a man that is not God.

Ibidem.

The nature of the Godhead is not eatē

by

dy? Quoniam autem est corpus vitæ, but because it is the body of life, it doth geue life. for thereby it geueth life to our mortall bodies. hitherto S. Cyrillus, who by al meanes affirmeth the real body of Christ to be eaten, and so to be eaten, as the nature of the Godhead is not eaten. Therefore S. Cyrillus speaketh of eating Christes body by mouth, and not by faith only: but the fault which he found with Nestorius was, for that Nestorius wold haue it to be the body of a man only, and not the proper & peculiar body of God the word. Now M. Iuel worse in that behalf then Nestorius, wold haue our Sacrament to be no flesh or body at all. Nestorius plucked the nature of God from our Sacrament, leauing vs yet the flesh of a bare man. But M. Iuel denieth any flesh at all to be present, leauing vs only bread and wine, which thing Nestorius durst not say. Nor the deuil durst not then vtter such blaspheny by him: because the scriptures were so plain, and the faith of the whole Church was so much addicted to Christes reall presence, and the practise thereof so generall, that it might by no meanes be openly oppugned. I haue spoken more of this matter in my iij. b. in the xxv. chap.

Note.

Bare mã bare bread

Hereof I must nedes warne M. Iuel: As he wold persuade that we eate not Christes flesh because S. Cyrill saith, we do not eate the flesh of a man: so he might say Christ was not born of the virgin, because a man was not born. For S. Cyrill will not graunt him, that according to proper speache a man was born. for he was God & man, but the person was the person of God, and not the person of a man. O the great impiety of M. Iuel so abusing S. Cyril, and not caring what he saith.

Cyril. ad Theod. de recta fide per totũ lib.

S. Cyril plainly affirmeth these foure things. 1. That Christ is not born a pure and bare man. 2. That Christ is not adored as a bare man. 3. That we do not beleue in Christ as in a bare man. 4. That we do not eate Christ as a bare man. If now

M. Iuel will conclude, that we eate him not therfore at all really & corporally in the Sacramẽt, he may by the same force cõclude, ỹ he was not really borne at al, nor is to be really adored nor to be really beleued in. This extreme blasphemie of M. Iuel requireth alone a whole booke to be made against it, as ỹ which pleaseth one of the Fathers (oppugning ỹ Nestorian heresie) such conclusions, which take away the whole incarnation of Christe and the beleef therof. We eate not a man, saith M. Iuel, therfore we eate not Christ. we adore not a man, saith S. Cyril: therefore saith M. Iuel we adore not Christ. O pestilent instrument of Satan borne in our daies, to denie Christ to stablish Antichrist. Christ (saith S. Cyrill) doth geue vs life as God, Sed & manducabilem apponens assumptam carnem filij hominis, but (he geueth vs life also) putting before vs the flesh of the sonne of man assumpted, made apt to be eaten. Is it not plain here, that we eate the flesh assumpted: but in dede it is no mans flesh, but the flesh of God. for our lady is therof called, not hominipara, the bringer forth of a man, but Deipara, the bringer forth of God, who had assumpted mans nature. And that S. Cyrill, when he sayd the flesh of the sonne of man to be set before vs apt to be eaten, meant of eating by mouth and not by faith alone, it is clere by that which followeth, non est autem esibile verbum. the word (that is to say, the sonne of God as God) is not able to be eaten. what M. Iuel? is it not able to be eaten by faith? yes verily. But God the word is not able to be eaten by mouth of it self. How then is it eaten? secundum dispensatiuam vnionem. according to the dispensation of the vnion, wherein the word is made flesh: and so whyles we take the flesh into our mouth which is able to be eaten, we take also the word into our mouth, because it dwelleth in that flesh. and so we eate not the flesh of a man in our Sacrament, but the flesh of God.

Ad Theod. de rect. fid. coll. 278.

De rect. fid. ad reginas Deipara.

Colum. 279. vbi supra.

Iuel

Iuel. D. Harding will say Christ made mention of his omnipotent power, and therefore in the Sacrament there must nedes be a fleshly presence. The 61. vntruthe.

San. What vnhonestie is this to reason all this while against D. Harding vppon a false ground, and now to coniecture (as it were) what he will say? as though his words lay not before you, as though he made not mention fiue tymes of Christes diuine power. Yet come you again to frame his argument, as if you were a iester or scoffer, whose office it is captiously to snap at words. A vile custom of M. Iuel.

Iuel. Nycolas de Lyra saith: Christes words perteine nothing to the Sacrament. The 63. vntruthe.

San. That lye is answered before to your shame, who delight so in abusing authors.

Iuel. If Christes body be not in the Sacramẽt, is not God omnipotent? The 64. vntruthe.

San. If D. Harding make no such argument, be not you a good reporter? He sayeth Christes plaine promise ioyned with his omnipotẽt power, and with the offense of the Capharnaits, doth shew his words to haue bene proper: and consequẽtly doth proue his reall presence. You diuide them apart, and so play your parte in iesting.

Iuel. The old Fathers, Chrysostom, Augustine, Leo, acknowlege Gods omnipotẽcie in Baptism, yet is not Christ really there. Therefore it was vain labour to allege his omnipotencie for the reall presence. The 65. vntruthe.

San. But Baptism had no promise to be the flesh of Christ: Therefore you haue lost your labour in all that you allege in that behalf. For D. Harding sayed not, whersoeuer Gods omnipotencie is spoken of, that there his real presence is proued, except the promise be ioyned withall. Christ sayd, the bread which Ioan. 5. Math. 26

I will geue is my fleſh, and after bread taken and bleſſing made he ſayd: This is my body. And being omnipotēt he was able to perfoorm his word: therefore his will and word ioyned make his reall preſence, and not his omnipotencie alone, as you cauill.

The viij. Chapter.

Whether the Catholiks or Sacramentaries expound more vnproperly or inconuenientlie the words belonging to Chriſtes ſupper.

The v. diuiſion.

HArding. *Becauſe theſe places report that Chriſt gaue at his ſupper his very body, the Fathers ſay it is really in the Sacrament.*

The 66. vntruthe.

Iuel. A thing is taken to make prouf which is doubtfull, and the antecedent is vnproued.

San. Sayd not Chriſt: take, eate, this is my body? Say not the Euangeliſts, that he gaue vnto his Apoſtles? How then is the antecedent vnproued?

¶ ij.

The 67. vntruthe.

Iuel. The Fathers call the Sacrament a figure, a token, a ſigne, an image, &cæt. Therefore Chriſtes words may be taken with a Metaphore, trope, or figure.

San. It ſtandeth well together to be a ſigne and the truthe. Coloſ. 1. As Chriſt is the image of God, and yet alſo God. The higher euery ſigne or image is, the leſſe it differeth from the truth: and therefore the figure of Chriſtes body and blood differeth in forme, but not in ſubſtance from Chriſt him ſelf. and ſo albeit the Sacrament be a figure, yet the words (this is my body) be not tropicall or vnproper.

Doutfull.

Iuel. Euen Duns ſaw that folowing the bare letter we muſt nedes ſay, that the bread it ſelf is Chriſtes body.

San. I thinke you any man doth beleue you (without alle-

ging

ging the place) who haue abused so many Fathers already? Or know you we spēd so much time in reading Duns, that we know all that is in him?

Iuel. So the words stand. This (bread) is my body. The 68. vntruthe.

San. Where stand they so? Is it writen in any place of the Ghospell, this bread is my body? And yet you say the words stand so. I think it be so in your Ghospell: but surely it is not so in ours.

Iuel. They say (this) meant not, this bread, but one certein thing in generall. The 69. vntruthe.

San. I haue shewed how it is taken in my. 4. booke in the 4. 5. and. 6. Chapiter. it can not signifie bread by any meanes. Neither doth it only signifie in generall as you say, but it signifieth that which is contained vnder the forme of bread.

Iuel. Est, they expound, erit, it shalbe. The 70. vntruthe.

San. It is a shameful pleasure that this man hath in falshod. For we beleue that Christ toke this word est, is, to consecrate his body withall, because of all words it signifieth a most present being of a thing. And for asmuch as God worketh in a moment, or at the instant of his word, he chose to say this is my body: foorthwith making it so, as S. Chrysostom & Gregorie Nyssen affirme. But he wold not say, this shalbe my body, which had bene a promise only, and not the working or making of the mysterie. Chryso. Hom. 60 ad pop. Antioc. Nysse. in orat. Catheс. Hoc.

Iuel. Erit, they expound: the substance of this vncertaine generall one thing shalbe changed. The 71. vntruthe.

San. These interpretations be false, neither is the substance vncertein which is chaunged. For the substance of the bread is changed: and that because Christ affirmeth that, which was bread before he spake, at the end of his speache to be his body, to whose voice the substance of bread geueth place to what him list.

The 72. vntruthe. Iuel. Is geuen, they expound, shalbe geuen.

San. what a vaine tale is this? seing we vppon the present gift shew an vnbloody sacrifice euen presently made, and therefore we vrge always: this is my body which is geuen for you. Although it be also true that it shalbe geuen, and both are true together, the one in the supper, concerning the vnbloody sacrifice, the other on the crosse, concerning the bloody sacrifice, but yet against heretikes we vrge most the present gift. This man by mocking vs semeth to say, that Christes body was not geuen at all. For at the supper he will not graunt a sacrifice. And he mocketh at datur for dabitur. Yet if it be meant of the crosse, it must be so expounded of him self, it is geuen, that is to say, it shal be geuen. it is broken, is in the same condition with, is geuen.

The 73. vntruthe. Iuel. Doe ye this, they expound, sacrifice ye this.

San. May Sir. They hauing first controuled your English as imperfit (though not false) afterward will haue hoc facite, also to signifie make this thing, to wit, make my body. The making of which sacrificed substance must nedes be always a sacrifice. I haue spoken hereof in my. iiij. booke the. xij. Chapiter.

Doutful. Iuel. This bread, they expound, this that was bread.

San. You should name the place where we so expound it. For according to the circumstance it may be so taken. But much rather we take it for this food, which is the body of Christ after consecration.

The 74. vntruthe. Iuel. These verbs he tooke, he blessed, he brake, he gaue, stand together and rule one case.

San. They stand together in order of writing, but not in order of doing. For if Christ had not sayd: this is my body, before he had broken, S. Paule wold not haue sayed: the bread which we breake is the communicating of Christes body. For it commeth of the word of God (this is my body) that it is the communicating

1. Co. 10.

munícating of Thristes body. If then the wordes of consecration were spoken before the breaking, what wonder you, if the thing that was taken being changed, we change the construction of those verbs which solow the change?

Iuel. He toke bread, he blessed it away. The 75. vntruthe.

San. You iest: But in dede we teache not the bread to be annihilated or done away, but to be changed into a better substance. Blessing. For blessing bestowed vppon a creature is the abettering of it. which is not done without some change. Now if the thing pronounced at the tyme of blessing by God, be an other substance, the former nature by blessing is then changed in substance. God blesse me from such a man, who scoffeth at the holy mysteries.

Iuel. He brake the accidents.

San. That is true, because there was none other thing left after consecration to be broken. And that you wold confesse, if you thought Christ to haue vsed a proper kind of speache, which allways you ought to think, if it may possibly be defended as it may and must in the wordes of the supper. So that the chief question is of those wordes, this is my body: The rest must be ruled by them.

Iuel. He gaue his body.

San. We beleue it a meter gift for Christ, then to geue common bread.

Iuel. Vppon these few words of Christ thus many figures and moe they haue imagined. The 76. vntruthe.

Sand. Is it not vnaduisedly sayd of you, vppon these few wordes of Christ? as though all these were Christes own wordes. whereas the foure verbs be all writen of the Euangelists, but neuer a one of them spoken by Christ. which thing S. Ambrose also hath noted. but D. Harding spake only of Christes wordes, wherein he consecrated his body. in al which you haue yet found

neuer a figure. for this is my body, which is geuen for you, make this thing: are all proper words and ſignifie moſt properlie.

The 77. vntruthe.

Iuel. Beſyde theſe figures they haue imagined many moe.

Sand. We haue imagined none, but we teache as we receaued. But wil you geue me leaue, M. Iuel, to repete a few of your figures, or of your abſurd doctrines in this behalfe? and then let the diſcrete reader iudge, who doth more contumelie to Gods words, you, or we.

Here beginne the falſe figures of ỹ Sacramẽtaries.

1. Firſt ye ioyne together, this, bread, otherwiſe then the Ghoſpell hath don: where it is not ſayd, this bread is my body, but this is my body. 2. Ye haue don it cleane againſt the Ghoſpell. for hoc (this) is of the newter gender, but panis bread is of the maſculine gender. 3. You haue iterated the ſame fault in ioyning hic (this) being of the maſculine gender, to vinum, wine, being of the neuter gender. 4. You haue diuided the pronoun (this) both frõ the body and blood of Chriſt, with which ſubſtantiues only it may agree in right conſtruction. 5. You expound the ſame pronoun ſomtime for bread, ſomtime for the body, when ye ſay, this is my body, are words of promiſe. For I dare ſay you meane not, that bread is promiſed to any mã. If the body be promiſed by theſe words, this is my body (as Caluin & your homilies ſay) doutleſſe in that interpretation (this) doth appertein to the body, and not to bread. 6. Eſt, is, you expound for ſignificat, it doth ſignifie. and that without any example. For that verb (In this is my body) ſtandeth not betwene two ſeuerall natures, as in theſe words (the rock was Chriſt) but it only affirmeth one ſubſtance of Chriſtes body. 7. You take the verb ſame verb eſt is properly, referring it to the body of Chriſt, which in euery mans hart you conſecrate by preaching theſe words, this is my body, as Caluin teacheth. 8. Some other of you will haue the verb eſt alwaies to ſtand properly euen in reſpect of the bread.

Hoc. this.

In the 2. tome of ỹ homilies the leafe 213.

Eſt. is.

1. Co. 10.

bread, because it is a signe of Christes body. and in dede it must nedes stand so. for you know that the verb substãtiue is necessarily eyther expressed or supplied in euery propositiõ, in so much ỳ these words, this doth signifie my body, must be resolued, this is signifying my body. 9. When the verb est, is, in greeke is lest out by S. Luke, ye supplie it by force of common vse, which leaueth out that verb as being easye to be vnderstanded: and when you haue supplied it, you cast it out again, as though it were superfluouse. 10. The noun (body) you take properlie, when you haue taken, est, for significat. 11. The same noun you take vnproperlie, for the figure of Christes body, when (est) is taken properlie. 12. You expound the relatiue quod which so, as it can not agree with his antecedent, and with the verb folowing together. for when body is taken for the signe or figure of body (as you take it most commonly, and therein pretend to folow Tertullian & S. Augustine) then the relatiue (which) must nedes repete his antecedent in his whole sense. and so the sense is: This is the figure of my body, the which figure of my body is geuẽ for you. Now as you will say: this is the figure of Christes body, wherof he sayd, this is my body: so you can not say, that the figure of Christes body is geuen for vs. Thus, quod the which, standeth betwene corpus body and datur, is geuen, in such sort, that it can not agree with both: except ye say with Marcion, that a figure is geuen or offered vp to God for vs.

Luc. 22. In the words of the cup.

Corpus. Body.

Quod. which.

13. Datur, is geuen, you expound dabitur, it shal be geuen, denying that it is presently true, that it is geuen at the supper. we say it is geuen at the supper, & shall be geuen also vpon the crosse, not denying one truthe by an other. 14. You expound facite, doe ye only, whereas it is also, make ye. we graunt both, ye denie the one sense. 15. Hoc, ye English, this, & expound it in your homilies, thus do ye: as if it were sayd sic, or ità, do ye so, or do ye

Datur. is geuen.

Facite. doe and make.

Hoc. this thing

In cõmemoration for the remẽbrance. thus. whereas the true Engliſh is, this thing. 16. In meam commemorationẽ, ye engliſh in the remembrance of me, where as in with an accuſatiue caſe, doth ſignifie rather, for the remembrance of me. as we ſay, in meam gratiam fac hoc: doe this thing for my ſake, and not in my ſake.

Hic. this. 17. when you haue expounded eſt, is, for ſignificat to ſignifie, then remaineth the pronoun hic, this in the conſecration of the blood without a noun ſubſtantiue. For Hic ſignificat ſanguinem meum, can haue at all no ſubſtantiue with whom it may agree in caſe and gender. ſanguinem is the accuſatiue caſe, and vinum is the neuter gender. 18. If in theſe words, this cup is the new Teſtament in my blood, ye take the noun blood, for the ſigne of my blood, the new Teſtament is eſtabliſhed in a figure of blood and ſo is worſe thẽ the old, which was eſtabliſhed in true blood of oxen. 19. If there you take the name of blood properly and without a figure, likewiſe in theſe words, this is my blood of the new Teſtamẽt, it muſt ſtand properly, which is againſt your doctrine. 20. The conſtruction of theſe words, this cup is ſhed for you, in S. Lukes words, doth import this ſenſe, The thing with in this cup is ſhed for you. but you ſay, the thing within the cup is win: therefore you teache wine to be ſhed for vs. but we teache the thing in the cup to be reall blood: therefore we teache blood to be ſhed for vs.

In my blood. Exo. 24.

21. when Chriſt ſayed, the bread which I will geue is my fleſh. You ſo expound (I will geue) that it meaneth alſo I haue geuen, and I do geue. For you take it ſpoken only of a ſpirituall geuing which was both paſt and preſent, and therein ye breake the nature of the word.

22. In S. Paule (the bread which we breake is the communicating of Chriſtes body) you expound, ſignifieth the communicating: As though the Iewes figures did not the ſame, and yet

there

chese S. Paule witnesseth but S. Sacrament from theirs.

23. The cup of blessing which we bleste, you will haue to be a cup of worse kind, as though the blessing wrought nothing in it. For if it worke any thing, it procureth the bloud vnlyke at the consecration to abyde present.

24. You make Christ geue thankes to his father in beginning the state of the new Testament, in whose worde, when he gaue the cup he sayde: This is my bloud. Yet you will haue that to be none at all to the father in that thanksgeuing, but bread and wine still to remaine.

25. You teache Christ to be an vnderlyer of thinges, and to geue externally, that is to say, in our mouthes & bodies fode then of bodies. For Manna was better then common bread, and it was all meate sacramentalle.

26. Ye expounde the glory of Christes body geue vnto the father, that is to say, for the eating of vnbeleuers ende. For you cause christ neuer ment to ease the body of [illegible] death as Paule.

27. Ye will not haue Christes flesshe vnto an euerlyuyll foode for, but to be wordly in that point then the Israelites, Gentiles and rabies, who body & bloudlye, and also [illegible] eate carnally Christes arme with theire teethe.

28. Ye so expounde the shewing of Christes death, by saying that a figure of him, that you cannot shewe him not to be really present, because your figure is yet emptie & voide, which can neuer shewe Christes death really paste.

29. Ye expounde the not making a difference betweene Christes body eaten, and other meates, in suche sorte, that ye will not haue the body present, wherein the difference is to be made.

30. Ye deny the vnion with Christes flesh by corporall participation, which S. Paule teacheth by the example of them that were two in one flesh.

Manna where

1. Cor. 10.

1. Cor. 10.

31. Heb. 1 The name of body & blood.

31. Whereas S. Paule saieth Christe to be so muche better then Angels, by how much he had a more excellēt name thē they: you regard not ỳ name body & blood geuen to ỳ mysteries of Christ, but affirme them to be still, that they were before, and therefore not to be that excellent substance, which they are named to be.

32. The promise made to body & blood.

32. In all the scriptures so great and oft mention being made of Christes supper as there is, yet no promise can be found made to him who eateth materiall bread and drinketh wine. But all the promise is made for eatinge Christes flesche and drinkinge wor-thely his blood. Therefore you affirm bread to be eate and wine to be dronken in Christes supper beside the word of God.

33. Psal. 22.

33. Although Dauid prophecied of eating and adoring, yet you will graunt no such meat to be geue to vs which may be eternal-ly adored.

34. Psal. 9. Zach. 13.

34. Notwithstanding that the prophets teache, that by Christes comming all eyemell idolatrie shalbe taken away, yet you feare not to say, that Christes owne Sacrament bearing the name of his owne body and blood, is it selfe an idol, which was writ-ten vs to kepe vs from all idolatrie.

35.

35. The soule of man cane as to saue, so to fede the whole man: why then denie you the food of life to our bodies, affirming them to eat common bread, and to drinke common wine, whiles the soule is fed by faith with the body and bloode of Christ?

36.

36. If in the Sacrament of the altar we fede vpon Christ by faith alone, why is that Sacrament called a supper more the baptisme where also we must fede on Christ by faith?

37. Heb. 1.

37. Being a figure may also be the truth it selfe whereof it is the figure, as Christ is the figure of his Father and yet the same sub-stance, what reason haue you, why you would rather detract the honour from Christes Sacrament, then geue the same vnto it

38. Ioan. 6.

38. Christ being equall with his Father made promise to be of his owne

vnto flesh, whiche his Father had geuen. Why then denie you the gift of Christ to be as real to vs, as his Father gaue him real flesh?

39. How teache you the words of Christ, which are spirit & life, to be notwithstanding figuratiue, and consequently deade and voide of all life or strength? 39. Ioan. 6.

40. Because ỹ word of God (who was only able to be fed vpon by faith, and so was the food of Angels or soules) woulde be also the meate of man (in respect of the body) it toke flesh and at his supper sayd to vs: take, eate, this is my body. And yet you make him still to be only the meate of the minde, whereby we are excluded from hauing God corporally in vs through the flesh of Christe. 40. Psal. 77.

41. To conclude, whereas ye find flesh, bodie, blood ioyned with eating, drinking, taking, partaking, geuing, breaking, distributing, communicating, vnderstanding: ye expounde all those words figuratiuelie, as though God by so manie veries repeating those words had not strengthned the common and proper significations of them. Let this suffise for this time to shew, that you obserue nor gender, nor number, nor nominatiue case, nor verb, nor antecedent, nor relatiue, nor the constitution of the matter of the supper, nor the nature of the sacrament, nor the state and perfection of the Gospel, nor the sayings of the prophetes, nor the fulfilling of the old law, nor the oft repeating of the manners belonging to the supper: but onlie to serue the eye and the fansies heere at the superfluous workes of the newe testament, ỹ remembrance of all which this one mysterie is affirmed to be. Thus no more, but that of our figuratiue expositions such you haue, thus erre in grammer, in Logick, in Rhetorike, in truth, in faith, in common sense. 41. Psal. 118. Origen. hom. 7. in Leuit.

Iu. If in these words: except ye eate the flesh of the sonne of man, ye follow the letter, it killeth.

Aaaaa 4 Ben.

San. To follow ỹ letter is to take words as they sound to an vnlearned, as to haue flesh torn in to peeces and so eaten: but he that taketh them as Christ in his supper by his fact did expound them, doth follow ỹ spirit and not the letter.

The 12. Chapiter.

¶ A notable place of S. Augustine corrupted by M. Iuel.

ỹ iij. Epi. 23. The 78. vntruth.

IVel. S. Augustine sayth: The Sacrament of Christes body is a certain phrase, or manner, or trope, or figure of speache in the body of Christ.

Sander. This place is wickedly abused, because it is vnlearnedly alleged, and falsely englished, whereas it dependeth wholy vpon the words going before, which are these: Nónne semel immolatus est Christus in seipso? & tamen in Sacramento &c. ert. Was not Christ once offered vp in him selfe? and yet in the Sacrament he is offered vp for the people not only at euerie feaste of Easter, but euerie day. Neither lurely doth he lye, who being demanded, Eum responderit immolari. doth answere that he is offered vp. For if the Sacraments had not a certain likenes of those things whereof they are the Sacramentes, they were not at all Sacramentes. Out of this likenes, they take also for the most part the names of the things the selues. As therefore according to a certaine manner the Sacrament of Christes body is the body of Christe, the Sacrament of the blood of Christe is the blood of Christ: so the Sacrament of faith, is faith.

Immolari populis, id est, ad vtilitatem populorum.

In these words of S. Augustine it is to be seen euidently, that there be purely a difference betweene the thing, and the Sacrament of that thing. The thing therefore it selfe must be first knowen, and then we shall see how the Sacrament therof is both like vnto it, and taketh the name therof.

The thing. The thing it selfe (in our question) is Iesus Christ, & not as

so, but the true body of Iesus Christe: neither only true in substance, but euen true in shape, in forme, in quantitie, and qualitie. Christ was made man in deede, borne in deede, he grew and walked vpon the earth in deede, according to the true and visible nature and forme of man. He suffered death in the same forme, and did shed his blood apart from his flesh. Now marke, when it pleased him to depart out of this world, he woulde haue all these thinges beleeued of vs, remembred of vs, and followed, as our weakenes through his grace might suffer.

In cõsideration whereof he instituted a Sacramẽt of his own body and blood. Of which body? Of that which he had taken, & which was but one. The first point of this Sacrament must be (saith S. Augustine) that it haue a certaine likenes or similitude with Christes own body and blood, and consequently that likenes shall make it to haue the name it selfe. The Sacrament.

What is the likenes (in the sacrament of Christes supper) betweene it and the naturall body of Christ? Serche as long as you are able, Iuel, wise, and serche neuer so inwardly, you shall find the likenes to be in this point specially, that the substance of Christes body & blood not hauing any outward image made of them, are made present vnder the forme of an other thing: & are so made present, that thereby all the highe mysteries of Christes visible body are mystically set before the eyes of the true beleeuer. The likenes of both thinges

Christ being the sonne of God was made man by taking flesh of the purest blood of the virgin Marie into his own flesh and blood, and that was done without the seede of man, by the vertue of the worde and power of the whole Trinitie, through the ministery of the Archangel Gabriell: euen so the purest creatures of bread and wine are made the body and blood of Christ, and turned into the substance of them, not by generation & corruption, but by the vertue of these wordes, This is my body. The incarnation. Iustin. in Apol. 2. Damasc. li. 4. c. 14

Aaaaa iij. which

which thing ye whole Trinitie worketh by the ministerie of the
Mala.2. priest, who is the Angel of Christ.
The passion. Christ thus borne and having walked in his flesh, came to die
Amb. in 1.Cor.11 vpon the crosse, where his blood was diuided from his flesh, the
soule from the body: but the Godhead taried still with both. right
so this sacrament hath the body consecrated vnder one kind, the
blood vnder an other kind, and they are adored of the faithfull
part: yet the person which is one whereunto they are vnited, and
Euseb. Emis.5. the Godhead in that person causeth the two partes to make but
Pascha. one Sacrament, and the whole to be vnder eche kind.

Thus the likenes whiche is not in forme, but in substance and
The name geuen to the Sacrament. in the consecration of true faith betweene Christ him self and the
sacrament, maketh this sacrament to be called his body & blood
although in all respectes it be not so. Vpon whiche ground, S.
Ephes. Capi.1. Hierom saith: Dupliciter sanguis Christi & caro intelligitur &c.
The flesh and blood of Christ is vnderstanded two wayes. either
that spirituall and diuine, whereof him self said, my flesh is trew
meate, and my blood is truly drinke, and except ye eate my flesh
and drinke my blood ye shall not haue euerlasting life: or els the
flesche which was crucified, and the blood which was shed with
the speare of the soldiour.

Two consyderatiõs of one flesh Thus haue we one flesche and blood in substance consydered &
vnderstanded two wayes. and that not falsely vnderstanded (as
the Sacramentaries imagine) but truely and in dede. For els the
vnderstanding is hated of God. This difference and this likenes
is also noted in the prefect woordes of S. Augustin, when he saith
Christ was once offered in him self. Here the woorde in him self
to wit, in his visible shape, forme and touch as well of substance
as of quantity. the same Christ is dayly offered in a sacrament. But
these S. Augustines woordes? Christ is offered in him self, & Christ
is offered in a Sacrament, is it not all one Christ? or is Christ
diuided? No, no, all is one substance, but the manner is not all one.

Ans

And farther note very dyligently, good Reader, that of the two immolations or offerings, the one is referred to the other: The one is the signe, token, figure, Sacrament of the other. And therfore the one is but once done, because it was ỳ great immolation which absolutely fulfilled al the law & prophets, and it was made vppon the Crosse. The other being made in the Sacrament sheweth, keepeth, preserueth and applieth daily the fruits of that one oblation: but Christ is alwaies one in bothe. Now this likenes of the Incarnation and passion of Christ made and represented to the faithfull by the Sacrament of the altar causeth it to be called the body & blood of Christ. And therefore S. Augustine concludeth: The Sacrament of Christes body according to a certain manner, is the body of Christ, &c. Iuel englisheth these words (according to his maner) faithfully, corruptly, and ignorantly. he saieth, Secundum quendam modum, after a certaine phrase, or maner, or trope, or figure of speache. True it is that modus both signifie a maner or meane. Again it may be sometime ỳ the maner is tropicall or figuratiue: but now it is not so meant. And that is proued two wayes. First because S. Augustine saith: the Sacrament of the body of Christ according to a certein manner est, is the body of Christ. he saith not only it is called the body after a certain manner, but it is the body. Therefore the manner that he speaketh of, is in the Sacrament, in the thing it self, in the substance therof, and not only in the phrase, or trope, or figure of speache, as &c. Iuel would haue it.

One only cheefe be by immolation. Heb. 10.

1. Cor. 10 & 11.

Epist. 23.

Modus.

Est corpus Christi.

Again, the name wherche the Sacrament taketh, is geuen (as S. Augustine saith) according to a likenes, which is betweene the Sacrament and the thing it self. That likenes then must be first in the Sacrament really, and afterward (in respect of priority of nature, though not in respect of time) the name is geuen. Seing then the likenes of things goeth before the likenes of names:

The name folloeth ỳ thing.

when S. Auguſtine ſaith: the Sacrament of Chriſtes body is the body of Chriſt according to a certain manner, that manner muſt reſpect the likenes of the thinges, before it reſpecte the likenes of names. Therefore M. Iuel hath erred altogether in tranſlating modum, a phraſe or manner of ſpeache. But ſtill he ſhould haue ſought wherein the thinges were like. For in dede the likenes in diuerſe thinges is diuerſe: In one thing it is in ſubſtance, as God the Father and his ſonne are like equall, and one in ſubſtance: yet becauſe there is ſome difference in that they are diuerſe perſons, the ſonne is the figure of his Fathers ſubſtance according to a certaine manner, to wit, as he is a diuerſe perſon, but not as a diuerſe ſubſtance. In other thinges the ſubſtance may differ alſo, as the rock and Chriſte, and the qualitie alone may be like. So when Chriſt is called the vine, the doore, the way. But to acorde with this place of S. Auguſtine, he ſaith the holy ſignes which are like vnto the truth take alſo the name of the truth, as he that geth that ruleth ſheep, that a child baptized muſt well be called faithfull, becauſe although he beleue not actually, yet he hath faith in ſo he hath baptiſme, which is the Sacrament of faith. For faith S. Auguſtine: Sacramentum fidei quodammodo fides eſt. The Sacrament of faith after a certaine manner is faith. Be not only it is called faith after a certain phraſe of ſpeache (as M. Iuell would haue it) but it is faith after a certaine manner of being, and not only of ſpeaking, and that being of truth wherein ſ infant hath receaued is ſo great, that (as it followeth in S. Auguſtine) the Sacrament ſhalbe of ſtrength to defende him from the power of the deuill, and from euerlaſting damnation. And how ſay you, M. Iuel, that to be only a name & not a truth, which is able to bring the child to ſalnation? It is faith, and it is not faith. The Sacrament of the altar is Chriſtes body, and not Chriſtes body. It is not faith in actuall conſent of the will: It is faith in

Falſe tranſlation.

Ioan. 10.

Heb. 1.

1. Cor. 10

Ioan. 15

Epiſt. 23.

the vertue of that power which the Sacrament pointeth in the soule of the infant, it is the habit of faith, and not the act. euen so the Sacrament of y^e^ altar is the substance of Christes body, & not the outward forme thereof, the thing it selfe, and not the shape thereof. The name therefore of faith is geuen to y^e^ child in respect of a truth which by baptisme is wrought in the child, although it be not all the truth which is requisite to actuall beleeuing. And the Sacrament of Christes supper is called the body of Christe by the substance of the body which is present, although it be not visibly present according to al the māner of a true naturall mans bodie. Habitus fidei.

Of the signification of aduerbes. The 1. Chapiter.

Harding. By these wordes, really, substantially, &c. The Fathers ment only a truth of being, & not a meane of being after carnal or natural wise. §. iiij.

Iuel. Al aduerbes taken of nounes signifie euer more a quality, and neuer the substance. The 79. pointe.

Sander. An aduerbe hath his name because it is ioyned to the verb, and it doth make plaine and full up the signification thereof: so that if the verb, whereunto it is ioyned, do signifie the substance of a thing, the aduerbe maketh it to signify the same substance more perfectly: as when the king Nabuchodonosor said to Daniel: Verè deus vester, deus deorum est. Your God is verily the God of Gods: The aduerb verily doth not signifie a qualitie (as M. Iuel reporteth) but it doth affirme most vehemently the substance of one God aboue all other Gods, as magis & valens. And when the Centurion said, this man was verily the sonne of God, it is not to be meant, that Christ was the sonne of God in qualitie at all, but only in substance. Aduerbium. Aug. de grāmat. lib. 1. Dan. 2. Matt. 27.

Now

Aduerbs taken of noumes.

Now concerning that some aduerbes be taken of noumes, it is to be knowen, ỳ if they be taken of suche noumes as impoꝛt rather a similitude of a substance, then a real truth thereof. in that case ꝛo. Iuels resolution will serue, that they shall signifie the manner and qualitie of the thing, as virilter, doth signifie manly, because it commeth of virilis, whiche signifieth manlike, and it commeth of vir, which doth signifie rather the sexe then the substance of a man. But when the noumes doe signifie the substance it selfe, the aduerbes deriued of them must nedes draw with the the signification of the same substance: as corporalis, carnalis, substantialis, and naturalis, be noumes which signifie a thing that belongeth to the body, the flesh, the substance, the nature of ỳ whereof we speake: and the aduerbes comming of them of necessitie must signifie the truth of that nature whereof we intreate.

But whether it shall signifie the qualitie also with the truth that dependeth of the circumstance of the thing which is in hand. Foꝛ example: Christe walked coꝛpoꝛally vppon the water, the saying must be vnderstãded, in the truth of a mans body, but not in any such accustomed manner, as other mens bodies are wont to walke vpon the water. Foꝛ there is no such manner of walking at all. And whereas the aduerbe must be referred whole to the verbe whose signification it maketh perfite, that saying must be this resolued: Christes bodily walking vpõ the water, was true walking concerning the truth of the flesh which did walke notwithstanding the manner of the walking did excede the qualitie of a mere natural body. Thus the aduerbes shall signifie the truth of the substance of a body walking, and yet not the manner of walking belonging to a natural and true body.

Cyril. ad Theod. de rect. fide. ambulabat mirè vt Deus.

Lib. 10. cap. 13.

Euen so when Cyrill writeth, that Christ dwelleth coꝛporally also in vs, and not only by right faith and charitie, the meaning of him shalbe, that Christ in the true substance of his body dwel-

leth in vs, although he dwell not in vs after suche maner, as other naturall bodies of men dwel in the places where they are. Thus M. Iuel is call in his grammar also, whereof he lacketh D. Harding. But to thend his ignorance or malice may appere y better, I beseche the discrete Reader to consider the ods betweene D. Harding and M. Iuel.

D. Harding saieth: when the Fathers teache Christ to be in vs carnally, corporally, or naturally (for al these termes S. Hilarye & S. Cyrill haue) then they meane that Christe is in vs by the true substance of his flesh, and not in suche maner as common flesh is wont to be any where. This saying of D. Harding is so true, y he neuer thought it needefull to proue it. yet M. Iuell saith y the Fathers muste meane, that Christ is in vs after a supposall, carnall, & naturall maner, & not in substance. For he saith aduerbs taken of nounes signifie euermore y qualitie, & neuer y substance. wel how think you then M. Iuel: is Christ after a carnal sort in vs or no? It is wel seen by your words y you think nothing lesse. For he y graunteth the manner of body or flesh, much more should graunt, if he were wise, the nature & substance thereof. because it is not possible, that the qualitie or manner of flesh should be without the truth of flesh: Such no qualitie ordinarily consisteth of it selfe, but only resteth in the substance of that thing, whose qualitie it is. But a substance may be without qualities, as the substance of God is without all manner of accidentes.

M. Iuel excludeth y signification of substance frō aduerbs.

qualities can not be ordinarily without substance.

Now D. Harding affirmeth at the lest wise, the truth of body and of flesh to be meant by the Fathers without the common qualitie thereof: which thing may right well be so. M. Iuel will haue their sayings meant so, that the substance of flesh and blood shalbe excluded by all meanes. And as for the qualitie of Christes flesh, he wil haue it corporally in our bodies without any substance thereof wherein that qualitie may rest. which his opinion

Substance may be without qualities.

is againſt all the courſe of nature.

Lib.8.de Trinit. Agayn, when S. Hilarie ſaith that Chriſt tarieth naturally in vs, what qualitie will M. Iuel aſſigne to that aduerb: ſhal he tary in vs in the maner of a natural tarying, and yet ſhal not his true nature be in vs? let vs go a litle farther. S. Hilary ſaith: Chriſtus natualiter ſecundum ſpiritum in ſe patrem habet, Chriſt hath the father in him according to ỹ ſpirit naturally. How wil M. Iuel expound the worde, naturally? whether, that Chriſte hath a qualitie of his fathers nature in him, & not the whole true ſubſtãce? Laſt of al S. Hilarie expoundeth his owne wordes euen as D. Harding hath done. For as he ſaith in one place: Ipſo in nobis naturaliter permanente, he tarying in vs naturally: ſo he ſaieth in an other place a litle before. Eſt ergo in nobis ipſe per carnem. Therefore he is in vs him ſelfe by fleſh. And again: Naturaliter ſecundum carnem per eum viuimus, id eſt, naturam carnis ſuæ adepti. we liue by him according to the fleſh naturally, that is to ſay, hauing obteined the nature of his fleſh. Conſider good Reader that naturaliter viuere, to liue naturally is by S. Hilarie there reſolued, to liue by hauing the nature. And to liue naturally according to the fleſh, is to liue by hauing ỹ nature of Chriſtes fleſh. Who is now the more ignorant in grammar, D. Harding, or M. Iuel? And yet M. Iuel, in that childiſh eloquence of his, triumpheth vpon D. Harding, & ſaith children are taught theſe things.

Naturaliter is reſolued by S. Hilary him ſelfe.

The 80. vntruth. Iu. God regardeth not the doing of any thing, but the manner of doing. But M. Harding will ouerloke the grammar rules.

San. That rule is to be vnderſtande in matters belonging to manners. But now we diſpute of ſubſtances, and not of doings. We ſay Chriſtes body is in our bodies naturally. this truth is to be diſcuſſed, and not any mortall action of ours.

The 81. vntruth. Iuel. Our childern muſt lerne a new grammar for theſe mens pleaſure: otherwiſe theſe mens diuinitie can not ſtand.

San.

San. Priestes children may learne a new grammar, but as the old faith, so the old grammar wil serue other mens children. It is verily a verie new grāmar to say, that aduerbes taken of nounes neuer signifie the substance. Good Scholmasters wil not admitte such rules.

Iu. Haue these old Fathers nor names nor wordes? The 81. vntruth.

San. As though you knowe that they folowe hereafter, when you are come to them, you wilbe quickly werie of them.

Of the first Author of the Sacramentarie heresie.

Harding. Berengarius first began openly to shew the Sacramentarie heresie touching the veritie of Christes body in the Sacrament. The 6. diuision.

Iu. Before M. Harding said, the Messalians were the first fathers of this heresie. and so his tales hang not together. §. 2. The 83. vntruth.

Harding. The Messalians opinion was, the Sacrament of the altar did nor good, nor euil. And therein they were the first parents of the Sacramentarie heresie.

San. That which the Messalians did begin priuily by generall disgracing the Sacrament, Berengarius began openly by denying this speciall vertue thereof, which is the real presence. and so there is no contradiction at all, and you are founde but a caauiller.

Iu. Ioannes Scotus and Bertram mainteined the same doctrin before Berengarius. The 84. vntruth.

Sander. If these men did barke in priuie corners at anie ceremonie (which thing yet is not euident to vs) but if it were so, yet they mainteined it not. For then they had bene condemned of heresy: But if that also were true, you haue gained litle more the two hundred yeres, and those but by surmise without knowledge

thereof left in any good hiſtorie. And what is that to fiftene hundred yeres of continuall practiſe, and open doctrine, ſuche as we Catholikes haue had?

Iuel. For farther declaration hereof, it ſhalbe neceſſary to open Berengarius iudgement.

De conſecra. diſ. 2. ca. ego Bereng.

San. May Sir, it is enough to vs, that you are at a ſtay, & can bring your faith no higher then to Iohn Scote, and Bertram. If your faith began priuily almoſt eight hundred yeres after Chriſt, ſhall we here the declaration thereof? if that may be permitted, the hereſy of the Arrians may be heard againe, who was before Bertram.

Iuel. Thus Berengarius wrote.

San. I care not what he wrote, ſith he retãted ẏ ſame. The laſt will ſtandeth in his force, and no wiſe man knowing that he repented his follie, will afterward allege his authoritie for that, which he recalled.

The 85. vntruth.

Iuel. But his iudgement is confirmed by the Fathers.

San. It is not poſſible, that the Fathers ſhould confirme his iudgement, who impugned their vniuerſall tradition, in ſo muche that he him ſelfe miſliked his own iudgement. For being he recanted his whole opiniõ, he retanted alſo that verie error, which he had cõceined as by pretenſe of ẏ fathers words. What madnes is it for you, to allege any of both in his name? for he in his recanting hath anſwered his own authorities alleged before out of the Fathers.

Iuel. Let vs ſee the confutation hereof.

San. Seing Berengarius is the cõfutour, his own true word is enough to vndoe as muche as his word had falſely ſtabliſhed before.

The 86. vntruth.

Iuel. Berengarius was forced to recant in this wiſe.

San. Force is not done to the free will of man.

Iuel.

Iuel. I beleue that the bodie of our Lorde Iesus Christ sensibly and in very dede is touched with the hand of the Priest, & broke and rent, and ground with the teeth of the faithfull. The 87. vntruth.

San. You haue englished the wordes very spitefully. you haue added (rent) of your owne head. and atteri, doth signifie to be broken in peeces, or to be wasted, which may be done without grinding. You are so accustomed to falsify things, ỹ no mans wordes may escape your poison.

Iuel. The very glose saith: vnlesse you warily vnderstand these words of Berengarius, you will fal into a greater heresy, then euer he heald any.

San. The glosse warneth vs, that all the touching, breaking and wasting or cõsuming is to be referred to the formes of bread and wine: the which thing if you had not left out, you had alleged some one glosse without falsifying the same.

Iu. These Fathers redresse the lesse errour by the greater. The 88. vntruth.

San. The cause whie Berengarius recanted by those wordes (rather thẽ by anie other) were two: the one, for ỹ he had taught in the tyme of his errour, the body of Christ not to be before our eyes. Against whiche wordes he now saith, it is sensiblie handled. The secõd was, for that the body being vnder the form of bread, and touched by the Priestes hands, and broken by reason of the same form, is thereby shewed most really present. to witnesse the whiche reall presence, S. Chrysostome had vsed the same kind of speach before, saying: Nõ se tantum videri permittens desyderantibus, sed & tangi, & manducari, & dentes carni suæ infigi, & desyderio sui omnes impleri. Christ permitteth him self not only to be seen of thẽ that long after him, but also to be touched, & eaten, & the teeth to be fastened to his flesh, and all men to be filled with the desire of him. which notwithstanding M. Iuel writeth in the margent of Berengarius his confession: This is an horrible blas- In Ioan. hom. 45. The 89. vntruth.

phemie, not knowing that the denying of this reall preſence vnder thoſe formes of bread and wine, is that horrible blaſphemie, whereof he ſpeaketh: And not to ſpeake as S. Chryſoſtome and other holy Fathers haue ſpoken.

The 90. vntruth. Iuel. Bertram and Ihon Scotus wrote openly againſt it with the contentation of the world.

San. Againſt which it did they write?

Iuel. Againſt this, if it be the Catholike faith.

Sander. Which this? whether againſt the confeſſion of Berengarius? You ſay thei were two hundred yeares before him. what then? wrote thei againſt the Catholike faith? if they did ſo, how could the Catholike world be content therwith? again, where are the words which the world was contented withal? think you it lawfull to faine or gloſe what you liſt?

The 91. vntruth. Iuel. That M. Harding calleth the Catholike faith, is in deede Catholike errour.

Matt. 16. & 5. Sander. No errour can be Catholike, becauſe Chriſte ſaid the gates ſhould not prenaile againſte his Church. And it is a citie buſte vpon a hill, which can not be hidde. The reſt of your words ſhall hereafter be proued vayne.

The 11. Chapiter. Of Chriſtes glorified bodie, and the place of S. Hierom expounded.

The 7. diuiſion. *HArding. The body vvhich vvas before the death thereof thrall and frail, is novv ſpirituall.*

The 92. vntruth. Iu. M. Harding in the end concludeth againſt himſelfe.

San. You ſay ſo, but you proue it not.

The 93. vntruth. Iu. Only Stephen Gardener geueth the world to vnderſtand, that Chriſt is not yet fully poſſeſſed in this glory. thus he ſaith: the time of the deſpenſation or ſeruice of his humilitie remaineth ſtil, vntil

he deliuer vp the Kingdom vnto God his Father.

Sand. B. Gardiner dot noth say, that Christ is not fully possessed in his glory for his own part, that is your addition. Again the word (seruice) was of your putting in, least any authority might escape you vncorrupted. How be it B. Gardiner semeth to meane no more therein, then S. Paule sayd before him, witnessing that Christ sitteth at the right hand of the maiesty in heauen, minister sanctorum, the minister of holy thinges. for he is yet a minister stil by reason of his mysticall body. If it were any part of our principall purpose to stand vppon that matter, I wold shew you what holy things they were, and how he ministred them by dispensation of his humility during the time of the peregrination of his members, notwithstanding his own glory at the right hand of his Father, wherein he is fully possessed. Heb. 8.

Iuel. To what end allegeth M. Harding the spirituall state of Christs body? Eutiches sayd it is changed into the very substance of God: which heresie is like M. Hardings, if it be not the same. The 94. vntruthe.

Sand. I know not what you meane by burdening D. Harding with the heresie of Eutiches: sith the defence of the reall presence is as directly against that heresie, as may be. for how can the naturall and substantiall flesh of Christ be present in the Sacrament, if his flesh were turned into the substance of the Godhead, as Eutiches sayd? could that be in the Sacrament, which were not in it self? Therefore the places alleged out of S. Augustine, S. Dionysius, S. Cyprian and other holy Fathers, concerning the truth of Christes humane substance and nature still remaining and not changed into the diuine substance, or els concerning our imitation or likenes of God, is wholy confessed of vs. neither doth D. Harding meane by the body deified, other then ỹ body immortal & spirituall: yet so farre aboue our bodies, as the vnion in ỹ person of the naturall sonne of God, exceedeth our adoption by grace.

But for so much as you doubted not, M. Iuel, to burden D. Harding with the Eutichian heresie, I will briefly shew, that your opinion is far more like vnto it, then D. Hardings belefe.

As Eutiches destroyed the truth of humane flesh in the person of Christ, so the Sacramentaries destroye the truth and reall presence of the same flesh in the Sacrament of the altar. And yet the old Fathers proued, that as the Sacrament of the altar consisted of two things, of the signe or fourm of bread, and of ỹ body of Christ: so Christ consisteth of two natures, the one diuine, the other humane. But seing the Sacramentaries take away ỹ reall presence from the visible signe of bread, they falsifie the argumẽt of the old Fathers, and further the cause of the Eutichians. For as the Eutichians turned the naturall flesh of Christ into the Godhead: so the Sacramentaries turn the Sacramental eating of naturall flesh into mere diuine and spirituall eating, which is made by faith alone. But as the old Fathers proued against the Eutichians, that Christ who truly suffered death could not suffer it in his diuine nature: so I tell the Sacramentaries, that Christ who said, take, eate, this is my body, can not be taken into our hands, or eaten with our mouthes, by faith and spirit alone. We must haue such an eating, as may proue Christ to haue had reall flesh, because we eate by mouth his reall flesh. So S. Hilarie proued our naturall vnion with Christes flesh against the Arrians: S. Gregorie Nyssen, that Christ had taken true flesh of the Virgin. For how can a thing (saith he) which hath no body, be made meate vnto the body? So S. Cyrill proueth, that there is but one person, because the flesh which we receaue doth geue life to our soules and bodies: which it could not doe, except it were the proper flesh of God, who only geueth life. Thus M. Iuel may perceaue, that his opinion agreeth with the Arrians, Valentinians, Nestorians, Eutichians. And the like might be sayd of the

Cypria. de cœna Dom. & de cons. dist. 2. c. Hoc est quod dicimus. Theod. in dialo.

Math. 26

Lib. 8. de Trin.

In vita Moysis.

Ad Euo. Anath. 11

of the Marcionites, Manichees, Apellians, & briefly of all those heretikes, who denying a reall truth of Christes diuine or humane nature, were always confuted by the Fathers by the reall truth of Christes manhod and Godhead confessed of the Catholikes in this blessed Sacrament.

Harding. S. Hierom shewing two ways of vnderstanding Christes flesh, one spirituall (as it is verily meate) an other, as it was crucified, declareth the maner of eating it only to differ from the maner of it being crucified, the substance being all one. §5.

Iuel. He speaketh neither of the Sacrament, nor of any reall presence. The 95. vntruthe.

San. He meaneth both.

Iuel. S. Hierom speaking of the dubble vnderstanding of Christes flesh, meaneth that we haue our saluation in Christ eating him and liuing by him, not for that his flesh was mortal only and crucified vppon the crosse, but for that it was spiritual and diuine, that is to say, the flesh of the Sonne of God. The 96. vntruthe.

San. Your glose, M. Iuel, is stark naught. For whereas S. Hierom reckoneth vp two wayes of vnderstanding one and the same flesh, you make such an interpretation, which doth cõfound those diuerse vnderstandings. For if Christes flesh be called of S. Hierom diuine and spirituall, because it is the flesh of the Sonne of God, then his flesh was diuine and spirituall vppon the crosse also. For euen there it was the flesh of the Sonne of God. But he calleth it spirituall one way, and crucified an other way: therefore his meaning is, that it is spirituall and diuine flesh, not only for respect of the vnion, but vnder the forme of bread, where it is present to be eaten in a diuine maner, and, as if it were a spirit, vtterly inuisible, and able to be perceaued by no sense: and yet for all that true and reall flesh, euen the same sub-

ſtance which was crucified. Any other ſenſe you can not applie to the diſtinction of S. Hierom: and whatſoeuer els you bring out of S. Auguſtine or Angelomus, it is not to the purpoſe.

The 97. vntruthe.

Iuel. S. Hieroms meaning is, that the ſame fleſh being thus diuine and ſpirituall, muſt alſo ſpiritually be receaued, and not fleſhly, as M. Harding imagineth.

San. As though D. Harding brought not the diſtinction of S. Hierom, to proue that his aſſertion is not carnal and fleſhly, but ſpirituall and diuine. And yet you ſtill call it as you liſt, and huddle vp places of the Manichees and Meſſalians nothing to the purpoſe.

De conſecrat. diſt. 2. c. de Sac.

Iuel. S. Hierom himſelf ſayth: Of this oblation which is marueilouſly made in the remembrance of Chriſt, it is lawfull to eate: but of that oblation which Chriſt offered vppon the altar of the croſſe according to it ſelf, it is lawfull for noman to eate: That is to ſay, in groſſe and fleſhly maner.

San. Who could ſpeake more againſt your ſelf, then you doe now? The fleſhly maner of eating is to eate fleſh viſible, palpable, and corruptible, and in that maner as it was vpon ỹ croſſe. This place brought by you (although it be thought to be the ſaying of Origenes, and not of S. Hierom) yet confirmeth exceedingly the former diſtinction. For the ſame ſubſtance is eaten which was crucified, euen as the Hoſte or thing offered is one in both oblations, but the maner is diuerſe. Both theſe places are in dede very like. Both name the croſſe, both name eating. Both make a difference betwene the thing crucified and eaten, but yet not in ſubſtance, but in the maner of the preſence thereof.

Iuel. By theſe words S. Hierom ſheweth a great difference betwene the ſacrifice that is made in the remembrance of Chriſt, and the very ſacrifice in dede that Chriſt made vppon the croſſe.

San. The difference is ſo great, that the thing offered is all

one in substance, but vppon the crosse it is offered as an oblation wholy burnt, and therefore not eaten. In the supper it is offered, as an oblation to kepe the redemption of the crosse in continuall remembrance, and to thank God for the redemption purchased, and to make vs partake the fruits of Christes death by eating worthely the body which died. But if the thing or substance offered be not one & the same, what oblatiō is that, M. Iuell, which is marueilously made in the supper? what is that wherein we remember and shew Christes death? Is bread and wine ỹ marueilous oblation? Are they made marueilously in the remembrance of Christ? what marueilous making can you find in them? Except (which is the very truth) they be made the body & blood of Christ? That is in dede a marueilous making, a marueilous sacrifice, a marueilous shewing of Christes death? You had lost your wits when you brought foorth this place, which maketh so fore all against you.

Quæ mirabiliter fit.

Iuel. If a man take it fleshly (saith S. Chrysostom) he gaineth nothing.

In Ioan. Hom. 47

San. It foloweth in S. Chrysostom immediatly: what say we then? is not flesh, flesh? yes doutlesse. And again these words (the flesh profiteth nothing) were not spoken of the flesh it self, but of fleshly vnderstanding. whereby it is clere, that he vnderstandeth fleshly, who deuiseth a grosse & fleshly maner of eating Christes flesh: but not he, who saith the flesh it self must be eaten in his true substance, if the maner be diuine and spiritual, as in our Sacrament it is.

Iuel. It is a figure or foorm of speache (saith S. Augustine) willing vs to be partakers of Christespasion.

De doct. Christ. l. 3. cap. 16.

San. You are taken M. Iuel. If you had not brought this place, I wold haue brought it. for if Christ in S. Ihon willeth vs to be partakers of Christes passion, seing that partaking must

be at the leſt by faith (for it may alſo be in a more perfite maner both by faith and Sacrament) but ſeing we muſt partake of the paſſion at the leaſt by faith, and you ſay we eate Chriſtes body none otherwiſe in the ſupper, but only by faith: how then can you auoide the place brought by your ſelf out of S. Hierom, where it was ſayd, it is not lawful to eate of that oblation according to it ſelf which Chriſt offered vpon ỹ altar of the croſſe? Is it not lawful to eate of Chriſt by faith euen as he hung crucified: will you not then beleue vpon him, as he hangeth in that baſe & humble condition? I know you will. but your eating is beleuing: therefore you eate that oblation according to it ſelfe, euen according as it is there ſpread & cõtumeliouſly handled. But S. Hierom ſaith: noman may eate it ſo, therefore he meaneth eating by mouth, and not by faith. goe on with me, M. Iuel: but of the oblation which is made marueloully in the remembrance of Chriſt, it is lawfull to eate. and how to eate, but by mouth? for as lawfull eating ſtandeth againſt vnlawfull eating: ſo in the one place it is vnlawfull to eate by mouth, in the other it is lawful to eate by mouth. Therefore S. Hierom ſpeaketh not only of eating Chriſtes diuine and ſpiritual fleſh by faith, but euen by mouth alſo in the Sacrament.

The 98. vntruthe.

Iuel. S. Hierom calleth the eating of the diuine and ſpiritual fleſh of Chriſt the remembring that he died for vs.

Sand. If that be ſo, then the oblation it ſelf is eaten of, which Chriſt offered vpon the croſſe, & that ſecundum ſe, that is to ſay according to it ſelf. How is it poſſible ſweetely to remember that Chriſt died for vs, and not to eate by faith his very death, and the ſenſible maner thereof: but his fleſh offered on the croſſe though it may be eatẽ by faith, yet according to it ſelf it may not be eaten in that corruptible fooſin and ſhape. And contrarie wiſe the diuine & ſpirituall fleſh is ſo determinately appointed to be eaten ſpi

that ther eof Christ sayd, my flesh is verily meate: therefore S. Hierom speaketh of eating the diuine & spiritual flesh by mouth, and not only by faith. eating by faith is rather more due to the flesh of Christ as it hangeth crucified, then to any other maner of the same flesh. For we must swetely remember his death, and be partakers of his passiõ by faith: but not by mouth. On the other syde we must eate Christes diuine and spirituall flesh, as it is vnderstanded in an other way distinct in maner from his crosse and passion: therefore that other eating is an eating by mouth, and not only by faith.

The diuine flesh is eatẽ by mouth.

Iuel. Clemẽs Alexãdrinus saith: there is a fleshly blood wherewith we are redemed, and a spiritual wherewith we are anoynted. and this is to drink the blood of Christ, to be partaker of his immortality. As Christes blood is not really present to anoint vs, so it is not really present to nourish vs.

In pęda. li. 2. ca. 2.

The 99. vntruthe.

San. Clemens Alexandrinus diuiding Christes blood into carnall & spiritual, agreeth with S. Hierom in the former part of the diuision, that is to say, in carnall blood, but in the later part he speaketh of an other thing. For whereas S. Hierom toke spiritual flesh and blood for the substance of them, as they are eaten and dronken in the Sacrament (which thinge may appere, for that he citeth these words of Christ: my flesh is verily meate, and except you eate my flesh, ye shall not haue life euerlasting, which words are meant of the Sacramẽtal eating) Clemẽs doth not respect so much the Sacrament of the altar it self, as the effect and fruite of Christes carnall blood, how soeuer it be partaken. and that is euident by his owne words where he saith, this is to drincke the blood of Iesus, to be partaker of his immortality. To partake the immortalitie of Christ, is an effect which may rise of faith, of Baptism, of penance, of the Sacrament of the altar, and of all other meanes or instruments, whereby the

Ioan. 9.

ſaluation of Chriſt may be deriued vnto vs. Clemens therefore ſpeaking of an effect which may be wrought by one meritorious cauſe only (that is to ſay, by the death of Chriſt) but vnderſtanding the meanes to applie that cauſe vnto vs to be diuerſe, he ſpake not directly of theſe meanes, but of that ſpiritual fruite, which either one or moe of them doe bring foorth in vs. For the

Vnctio. 1. Ioan. 2. oynting, whereof Clemens doth ſpeake, is to be referred to the ſpirituall grace which is geuen to the ſoule, and not to the ſubſtance of the Sacrament whereof we diſpute.

It will not therefore folow, that becauſe the blood whereof Clemens doth ſpeake ſometime, is not really preſent when through grace we are ointed with it, that the blood alſo whereof S. Hierom ſpeaketh ſhould not be really preſent: ſith they two ſpeak not of one kind of ſpirituall blood.

Iuel. This nouriſhing and this anoynting are both ſpirituall.

San. That is true, but not both after one ſort. For S. Hierom ſpeaketh of the ſpirituall blood in the ſubſtance thereof, as it is verily drink in ỹ Sacrament: Clemens, as it is fruitfully partaken of vs, and not as it is conſidered in his own ſubſtance. S. Hierome ſpeaketh of the Sacrament, Clemens of the end and fruit of al our beleefe. That S. Hierome ſpeaketh of the Sacra-

Ioan. 6. mẽt it is proued, becauſe he citeth ſuche wordes out of S. Iohn, as all ỹ Fathers and manifeſt reaſons & conference of the ſcriptures proue to appertein, by the way of promiſe, to the Sacrament of Chriſtes ſupper. which thing I haue proued in twentie chapters together in my third booke. to which reaſons vntil M. Iuel hath anſwered, he ſhal geue me leaue to put it for an vndoubted truth, that Chriſt in the later part of the ſixth chapter of S. Iohn ſpeaketh moſt literally of the gift of his fleſhe & blood to be made at his laſt ſupper. But Clemens doth ſpeake of that ſpirituall drinking Chriſts blood, whereof S. Auguſtin ſaith: Hunc cibum

& po

& potum societatem vult intelligi corporis & membrorum suorum, quod est sancta Ecclesia. This meate and drinke Christ willeth to be vnderstanded the felowship of his body and members, which body the holy Church is. Now to be partaker of the vnity and spirit which is made in Christes mystical body, that is to be partaker of the immortalitie and glorie of our Lorde. For as S. Paule saith, he is the Sauiour of his body. Tract. 26 in Ioan. Ephes 5.

In. S. Augustine saith, Iudas betraied Christ carnal, thou haste betraied Christe spirituall. For in thy fury thou betraiedst the holy Gospel to be burnt with wicked fier. These wordes of Clement and Augustine agreing so nere in sense and phrase with the words of Hierom may stand for sufficiente exposition to the same. Cont. lit. Petil. li. 2 cap. 8. The 100. vntruth.

San. These wordes goe so nere ẏ one to the other, that in sense they differ exceding much. For now S. Augustine taketh Christe spiritual an other way cleane diuerse from Clement or S. Hierō. and that may be easily seen, if a man will reade the line which followeth next in S. Augustine. For he saieth: Iudas betraied the lawmaker vnto the perfidious Iewes: thou hast betraied to mē as it were reliquias eius, his reliques, to wit, the lawe of God to be destroied. S. Augustin then taketh Christ spiritual, for certaine reliques of Christ, which although they be no partes of his corporal body, yet they belong to him, for ẏ of his great prouidence toward vs he left thē to be deuoutly readen & kept. what meane you, M. Iuel, to mingle things impertinēt together? Think you, whersoeuer you find ẏ word spiritual, ẏ by & by it perteineth to your purpose? or do you only intēd to abuse ẏ not lerned reader? Christes reliques are ẏ holy Bible.

The word, spirituall, being maned of spiritus, a spirite, muste nedes be taken as manie wayes, as ẏ word spirit is taken which doth signifie God, that is to say, the whole Trinitie. For God is a spirit. 2. The holy Ghost of whom Christ was lead into the deserte. 3. Christ him selfe, as S. Cyrillus hath noted. 4. Angels. 5. Ioan. 4. Matt. 4. Rom. 8. Heb. 1. Psal. 47

winde. 6. Spiritual gifts. 7. The ſoule. 8. The imagination. 9. The breath of mans mouth. 10. Anger or puniſhmẽt. and many other things. By which diuerſe taking of this one worde, and of diuerſe others in the holy ſcripture, ſuch difficulty riſeth to a man (though not vnlerned) that without the help of vniuerſal tradition he can not vnderſtand them. That whiche you bring out of Athanaſius apperteineth to the Capharnaites, & to no man els.

1. Cor. 14
Ioan. 19.
1. Cor. 14
Gen. 6.

The 101. vntruth.

Iu. Thus M. Harding reaſoneth: we eate not the fleſh of Chriſt, that was crucified, ergo Chriſtes fleſh is really in the Sacrament.

Sander. You leaue out the chefe part of the argument. we eate Chriſtes diuine and ſpirtual fleſh, and yet we eate it not ſo as it was crucified: therefore S. Hierom ſpake of that eating, which is not only made by faith (for ſo the crucified fleſhe may be eaten) but of that, which is made by mouth alſo.

The 102. vntruth.

Iu. We can not then eate the fleſh that was crucified: ergo we can not really eate Chriſtes fleſh, ergo Chriſtes body is not really in the Sacrament.

San. Your argument is like to that ſophiſm: You eate not raw fleſh, but you bought raw flew, ergo you doe not eate that which you bought. S. Hierom ſaieth: we do not eate the fleſh crucified, to wit, as it was crucified, euen as he that eateth fleſhe doth not eate it as it was raw. but as he doth eate that in ſubſtance which was in qualitie raw: ſo we eate really & ſame ſubſtance that was crucified, but not in the ſam ſort, but in a ſpiritual and in a diuine manner. not by faith only, but alſo by mouth.

The 8. diuiſion.

Harding. The Fathers vſed the vvordes really, ſubſtantially & eat. to put avvay all dout of the being of Chriſtes verie body in the holy myſteries.

The 103. vntruth.

Iu. He diuineth what they meane, before they ſpeake.

San. Nay, becauſe he is ſure of their wordes, he expoundeth their minde.

A pla

A place of S. Chrysostome expounded. The xiij. Chapter.

Harding. The Sacramentaries teache our Lordes body to be represented only in figure, signe, and token, being absent in dede.

Iu. All the holy Fathers haue vsed those termes. The 104. vntruth.

San. It is a vaine muster of names without truth. They neuer vsed the termes of only figure, nor said not, that the truthe was absent.

Harding. Vnder visible signes inuisible thinges be deliuered.

Iu. Ergo Christes body is really in the Sacrament. The 105. vntruth.

Sander. You leaue out one peece. For in dede so it must needes be in that Sacrament, where it is signified really present: otherwise the signe should be false. For after it is once said ouer bread, this is my body, that signe of bread during, the body therein signified present, doth dure.

Iuel. Chrysostom saith, in the same homily: if Christ died not, whose signe and token is this sacrifice? therefore he may be also charged with the Sacramentary quarell. The 106. vntruth.

San. You proue it a signe hereby, but not that the truth is absent from the signe, which thing you should haue proued. But I will proue hereby, that the thing or truth signified is really present: otherwise this signe could not be a sacrifice. Cursed might he be, that defendeth bread and wine to be the final sacrificed substance of the new Testament. But this that S. Chrysostome demandeth of, is a sacrifice, and that of the new Testament, & vsed in Christes Church: therefore it is the reall body of Christ, & yet withall a signe, because it is geuen inuisibly present, to make vs remember the visible sacrificing thereof vpon the Crosse. 2. It is

2. said there in S. Chrysostom, that Marciõ, Valẽtinus, Manichæus (who denied Christes real flesh and death) are cõfounded by these mysteries. How can that be, if the true flesh of Christ be not really conteined in them? For a figure of flesh without the truth doth rather helpe those heretiks, then confound them.

3. 3. S. Chrysostome saith euen there, that it is euident by these mysteries, that Christ hath bene already sacrificed. whiche saying can not be true, if his reall flesh be not present. For as a figure of Christes flesh offered vp in all the sacrifices of the olde law, did not proue that Christ was already offered, but that afterwarde he should be offered: so a figure of Christes flesh now offered, can not proue that Christ hath bene offered, but only that he shalbe offered hereafter. But his real flesh being eaten vnder the forme of breade proueth inuincibly, that he hath bene already offered, because no flesh is eaten in any holy sacrifice, before it hath bene offered to God: of which point I haue spoken in my fifth booke the first Chapiter.

Onli Christes real flesh proueth his death to be past.

The 107. vntruth.

Iu. How light occasions these men take to deceaue the simple!

San. what a light occasion toke you euen presently, to deceaue the simple by the name of tokẽ? which yet so proueth against you in that place, that it is not possible for you to auoide it.

The 108. vntruth.

Iu. M. Harding knoweth, that Chrysostom speaketh generally of al other mysteries. for it followeth: euen so in baptisme the water is a thing sensible, the regeneratiõ is a thing spiritual. Wherefore if M. Harding vpon the occasion of these words wil force his real presence in the one Sacrament, he must likewise force the same in the other.

San. D. Harding brought that place only to shew, that the body of Christ is not visiblie present. But otherwise baptisme and the Eucharist agree herein, that in sensible things other things inuisible and spirituall are geuen. And the things geuen, are geuen

uen in both, but they are in them selues diuerse. In baptisme the grace of regeneration whiche is geuen, is conteyned and geuen, when the word cometh to the water. For the water & the worde hath the grace of Christ working by it. but in the Sacrament of the altar, the grace cõteined is the naturall body of Christ, which lyeth hidden vnder the forme of bread. Thus eche Sacrament hath the gift present, but not eche reall presence of flesh: for as flesh belongeth only to the supper of Christe: so regeneration belõgeth only to baptism. & eche grace is present in the visible signe, but after a diuerse manner, because those Sacramentes are of a diuerse nature, as now I will declare.

¶ The difference betwene Baptism and our Lords supper. The xiiij. Chapiter.

Iuel. For as much as these two Sacraments be both of force like, I wil touch what the fathers think of gods working in baptism. The 109. vntruth.

The fathers in the Coũcel of Nice bid vs think, that the water is ful of heauẽly fier, &cæ. Basil, the kingdom of heauen is set open. Chrysostom: God himself in baptism by his inuisible power holdeth thy head. Ambrose: in the water is the grace of Christ and the presence of the Trinitie. Bernard: let vs be washed in his bloode, & cæt. By force of which wordes M. Harding may proue, that the power of God, the heauenly fier, the grace and the blood of Christ is really present in baptism. De sanct. baptis. In Matt. hom. 51. De sacr. li. 1. ca. 5. Serm. 3. super missus est.

Sander. Manie of these things and other moe are in deed saied of baptism, but yet the reall presence of them all, is not proued thereby. And note, good reader, ỹ cause thereof which is verie notable, and shall bring great shame of ignorance to M. Iuel.

when a thing is affirmed of a Sacrament, it is not by and by present really therein, except it be signified present in the wordes

 institu-

inſtituted by Chriſt which make the Sacrament, or of neceſſitie be
Matt.28. inferred vppon them: as when it is ſaied, I baptiſe and waſhe
thee in the name of the Father and of the Sonne and of the holy
Ghoſte: none other thing is ſignified reallie preſent beſides the
effectuall waſhing. For thereof it is ſaied in the preſent tenſe: I
baptiſe thee, that is to ſaye, I waſhe thee: Therefore reall bapti-
ſing or waſhing as well of the ſoule as of the body is made in
thoſe wordes. The Trinitie is named, but not ſignified as really
preſent in ꝑ water (otherwiſe ꝺ̄ as it is preſent in all places) but
only as working by his power. For in the name of the father is
to ſaie, in ꝑ power & ſtrength of ꝑ father. Thus the power & ver-
tue of god is really preſēt, & ꝑ waſhig or renewig is really made.

But if it were ſayd at the tyme of waſhing by the inſtitution
of Chriſt: This is Chriſt who baptiſeth or waſheth thee, then
doubtleſſe Chriſt ſhould be beleued really preſent. Albeit there-
fore ſome Fathers ſay, God holdeth thy head at the fonte, and
other ſay, the water is full of heauenly fier, and ſo forth: Yet
theſe are maners of ſpeache without reall or naturall operation
according to the letter, becauſe they be not wordes inſtituted of
purpoſe by Chriſt to worke a ſpeciall effect in the Sacrament:
Although they ſhew by ſimilitudes, that a reall working of di-
uerſe graces is made in the Sacraments. But Chriſt ſayd in his
Matt.26. ſupper, this is my body. In which wordes the body is affirmed
preſent vnder that ſigne of bread, whereunto Chriſt pointeth.
If M. Iuel knew not this odds, he may be aſhamed to teache
that he knoweth not. If he knew it, why doth he lead men to
hell willingly?

But becauſe this man goeth about euery where to abuſe the
holy communion, by ſhewing like phraſes vſed ſometymes of
Baptiſm, as are vſed of Chriſtes ſupper: I will geue him a copie
of certeyn phraſes, which either he muſt find in the ho'y Scrip-
tures

tures and in the holy Fathers, or els he shalbe constrayned to confesse a more corporall and reall presence of Christ in the Sacrament of the altar, then in Baptism.

The differences betwene baptisme & the Eucharist.

First the name of Baptism differeth from the name of Christes body and blood. Baptism signifieth an action of a washing, and therefore it is no work taryng or during in his owne substance, but only the effect thereof remaineth. But the name of Christes body & blood is the name not only of making a work, but euen of a substantiall work it self: as when we say, a house, a pillar, a tree. Whereof it followeth, that when Christ hath done washing, baptism is past. But when Christ pointing to a visible thing hath said: this is my body: The body tarieth still after the speaking is done, so long as the visible form dureth, which is to vs the signe of the body present. Nowe as S. Paule noteth that Christ so far passeth the Angels, by how much his name is more excellent then theirs: right so the Sacrament of the altar so farre passeth baptism, as Christes own body is a name of more excellency, then the name of washing or cleansing. Heb. 1.

2. Baptism must goe before the Eucharist, as Justinus ỹ martyr saith, which thing is done to thend we may come cleane and pure to the blessed bodie of Christ. Therfore the Eucharist passeth it as farre as baptism passeth the vertue of penance, which prepareth men of discretion to be baptized. 2. In Apol. 2.

3. Baptism maie be ministred of deacõs, of lay men, yea of women in the time of necessity. The Eucharist is consecrated only of priests, who haue special power geuen them to make Christes body, accordingly as him self said: make this thing for the remembraunce of me. And S. Hierome excludeth Deacons from this highe office. 3. In Epist. ad Euag.

4. Baptism may be ministred at any time of the day, but S. 4.

In epi. ad Ianuariũ

Augustine sheweth, that the holy Ghost hath taught the whole Church (for the honour of so great a Sacrament) to receaue it only fasting, without a case of necessitie.

5. 5. In Baptism the water must be of necessitie beleued to remaine, because washing is not made without water: nor it shall neuer be found, that it was taught to be changed. but in the Eucharist no breade or wine remaineth, because no such thing is signified at the time of consecration: and the Fathers teache them to be changed into Christes body and blood.

Concil. Lateran. 6.

Lib. 6. Cate. mystag. 4. in martyrologio Tarsi.

6. Baptism was administred in the running water, and no regard had of the material water, when the act of washing was done. But the Eucharist was euer so warily administred, that no crum thereof was suffered to fall, as Optatus, Cyrillus of Hierusalem, S. Bede, and others do witnesse.

7. Chrys. in 1. Cor. hom. 24.

7. Baptism was neuer adored, though it were reuerenced: the Sacramẽt of the altar was alwayes adored with the highest honour due to God alone, as I haue shewed at large in my sixth booke.

8. 8. As Baptisme is the first Sacrament and most necessarie, so the Eucharist is the last, and most honorable. That to clense vs, this to feed vs. That to marie vs, by consent of mindes to Christ, this to ioyne vs to his flesh and blood by reall copulation of bodies. That prepareth to this, & this maketh ẏ in al degrees perfit. That without this is a true mariage, but yet it is without the last end of mariage which is carnal copulation. This coming to that, and to all the other Sacramentes, maketh vs to be most perfitly vnited with Christ.

De eccl. Hierar. cap. 3.

For this cause S. Dionysius Areopagita sayeth: Dicimus ergo, &cæt. We say therefore other (Sacraments) or signes of holy things (whose communion is graunted to vs) to be finished by the diuine and perfiting giftes of the Eucharist. And holy

Ephes

Ephrem also writeth thus of the most perfite and consummated vnion which is made in the same Eucharist, saying: Anima nostra sponsa est immortalis sponsi, copula autem nuptiarum cœlestia Sacramenta sunt: quia cum manducamus corpus eius & sanguinem bibimus, & ipse in nobis est, & nos in ipso. Our soule is the spouse of the immortall Bridegrome: that which coupleth them in mariage are the celestiall Sacraments, for that, when we eate his body and drink his blood, he is in vs and we in him. Li. 4. de similitudine plátatę arboris &c.

9. Moreouer we are by Baptism vnited to Christ, and not at all to Baptism. But by the Eucharist we are sayd to be vnited to the very body which is in the Sacrament, because it is all one with Christ himself. Of which difference I will speake more hereafter. 9. Unione.

10. Last of all, the perpetuall custome of the people of God, and the vniuersall tradition hath always obserued great difference betwene these two Sacraments. And thereby any wise man may know what belongeth to the one, and what to the other. 10.

If now M. Iuel will proue Baptism and the Eucharist to be of like force, concerning the meane of vniting vs to Christ, he must bring foorth such phrases, where Baptism may be called of Christ him self the body of Christ. where the Eucharist may be sayd to prepare vs to Baptism, as well as Baptism to it. where Baptism is sayd to be worthy the highest honour, as it is sayed of Christes body in the Sacrament. where the last and highest copulatiō is assigned to Baptism, as it is to ỹ Eucharist. where speciall consecration of Priests, speciall prerogatiue of tyme, speciall warinesse in vsing the matter is no lesse required to the substance of Baptism, then of the Eucharist. But when some things be like, and some things be different in two Sacramēts, it is great ignorance to reason from the similitude which one 1. 2. 3. 4.

way is betwene them, to destroye an other way those points, wherein they differ. After which sort M. Iuel doth reason.

The xv. Chapiter.

¶ M. Iuel replieth not well, touching the authoritie alleged out of the Nicene Councell.

Division vij.

HArding. *We behold (saith the Councell of Nice) the Lamb of God κεῖσθαι, put or layd on that holy table, and vve receaue his preciouse body and blood ἀληθῶς, verily and in dede. Which is to say really.*

§ 5.

The 110. untruthe.

Iuel. Κεῖσθαι is not found in the Greke nor in Tunstal. But deuised by M. Harding.

San. It will not solow that because the common Greke edition of B. Tunstall hath it not, that therefore D. Harding inuenteth that Greke word. It is found in the actes of the Councell of Nice, which are not yet all printed, but they are extant in diuerse libraries. And this place is in many print bookes, where commonly they haue the Greke word κεῖσθαι, translated in situm, situate or put. Your self also in the Apologie did alleg certein words out of the same acts of the Councell of Nice. Yet you haue done the like euen in this very article: therefore you ought not to be angry with D. Harding for doing the same.

Gaspar Cassalius Lusitan. de calice. Garet. in centen. 4

The 111. untruthe.

Iuel. Must κεῖσθαι, which signifieth to be set or placed, nedes sounde a reall presence?

San. It must nedes proue a real presence of that thing, which if it were not present, it could not be set vppon the table. Or can you haue a capon set and placed vppon your table, which is not really present?

Ephes. 3.

Iuel. Christ dwelleth in our hart by faith, and yet not really.

San. No wonder, sith a thing may dwel somewhere by faith, where yet it is not in dede. As Christ was killed (in the faith of

Apoc. 5.

(as men) from the beginning of the world, yet not in dede, vntill he was nailed to the crosse. A being by faith is a lesse perfite being, then a being really. And therefore the sewer and the lesse doth not infer the more and the greater. But the Lamb of God is not said to be vppon the holy table by faith, but to be set or layed there.

Iuel. S. Hierom sayth, as often as we enter into the sepulcher, we see our Sauiour lying in his shrowd. Yet he lay not there really. Ad Marcellam.

San. Not then truly when S. Hierom entred: but he spake in respect of that true place, which Christes body had sometyme occupied. But if the things vpon the holy table neither be now, nor at any time were the body of Christ, how sayd the Councell we behold the Lamb placed vppon the holy table?

Iuel. In the Councell of Chalcedon it is demaunded, in what Scripture lye these two natures of Christ. it is the same word κεῖσαι, yet they lye not really in the scriptures. Act. 1.

San. The heretike Eutiches, who asked for those two natures in the Scripture, asked for very material and reall words, which being seen and readen might lead him to these two natures. For the words which signifie two natures haue a reall place in holy Scripture, and they haue bene at large declared by S. Cyrillus. But I pray you syr: If a mā should aske you where you find that Greke word κεῖσαι, could you shew a sufficient discharge thereof? I think scant so good as D. Harding can bring for κεῖσθαι. Once it is not extant in the common booke of the Councels. De recta fide.

Iuel. That word signifieth a naturall situation of place and order of parts, such as D. Harding in the next article saith Christes body hath not in the Sacrament. The 111. vntruthe.

San. Although Christes body in it self hath not any such ex-

Op. de cœna Domini. Ioan. 14.

tensiue dimension locally in the Sacrament, yet it hath such a situation as the foorm of bread requireth, which sufficeth to declare a reall presence. For as his Godhead might be shewed in his manhod (he that seeth me, seeth my Father) so his body is placed vnder the foorm of bread, and there may be shewed to a faithfull man.

Iuel. The Councell is plaine, that we consyder not basely the bread and the wine that are set before vs.

San. He considereth them basely who sayth they remain still in their earthly substance, notwithstãding that Christ after blessing hath called thẽ by greater names, whose calling is the making the thing to be that, which it is called.

Rom. 4. & 9.

The 113. vntruthe.

Iuel. It is sayd: lift vp your hartes, so that there is nothing in the action to be consydered, but only Christ.

San. It is meant, not only to lift them vp to God, but also to lift them from earthly thoughts of infidelitie, and to beleue that, which Christ sayeth and doth in his holy mysteries, as S. Chrysostom noteth. I haue spoken of this matter at large in my second booke, the. xxiiij. Chapiter. Of Egles I haue spoken, the second booke, the. xxvij. Chapiter. Verily the thing made, (whereof Christ sayd, make this thing) is to be cõsydered in the mysteries, and not only Christ in heauen.

De Dei natura. Hom. 4.

De myst. cap. 3.

Iuel. S. Ambrose saith, it is better sene that is not sene.

San. Therefore ỹ body of Christ which Christ pointeth vnto saying, this is my body, is better seue to a faithfull Catholik, the bread and wine, which the vnfaithfull Sacramentarie saith he seeth.

The 114. vntruthe. Cõt. Maxim. li. 3. cap. 22.

Iuel. For the same cause S. Augustine saith: In Sacraments we must consider not what they be, but what they represent. for they are tokens of things, being one thing, and signifiyng an other, as S. Augustine saith.

San.

San. As they be tokens, they be one thing & signifie an other: and therefore the substance of Christes body is not his death, or passion, or the vnitie of his Churche (which things vnder the foorm of bread it doth signifie) but it is an other maner of thing, to wit, a body immortal, impassible, and out of al daunger of corruption. how be it S. Augustine disputeth not there, of those which are ỹ peculiar Sacramẽts of the Church (as your words, for the same cause, wold seme to signifie) but generallie of all signes, which commonly differ in substance from the things signified by them. But (as S. Chrysostom well noteth) we must beleue God in al things, yet speciallie in the mysteries. As therefore whẽ God maketh a signe by water or oile, or any other creature, we ought to mark, not what substance that thing is, but what it is set to signifie: so when Christ toke bread, and after blessing sayd, this is my body, which is geuen for you, make this thing for r the remembrance of me, we must note, that he did not appoint any creature to signifie his body, but made a new signe. he made, I say, a signe which might signifie his death. & he sayd to his Apostles, hoc facite, make this thing. Thus we see good cause, why this signe should differ from all other signes: because a naturall thing was not appointed at the supper to signify Christ, but a supernaturall thing was prepared and made there a new, to signify his wonderfull death and resurrection.

In Math. Hom. 83

Luc. 22.

Iuel. Touching our beholding Christ in the Sacrament S. Augustine saith: it worketh such motions in vs, as if we saw our Lord him self present vppon the crosse.

The 115. vntruthe.

San. You care not what you heape vp together, so it may make a shew. S. Augustine there speaking properly of the solemnity of Easter (which now in England is wholy take away), saith, although death shall nomore beare rule ouer Christ, yet Anniuersaria recordatio representat quod olim factum est. the

Easter kept in S. Augustines age with solemnities.

Eeeee iij yerely

yerely remembrance doth repreſent that which was done in old time, and it worketh ſuch motions in vs, as if we ſaw our Lord preſent vppon the croſſe. thoſe ſignes were externall, and (as it may appere) were made to the ſenſes by preaching and ſhewing ſome image of Chriſt, and by creping to the croſſe, and by ſuch like godly ceremonies as the Church of God hath alwaies vſed at Eaſter. but in our Sacraments (as S. Chryſoſtom ſaith) Omnia quę tradidit inſenſibilia ſunt, al things which Chriſt hath deliuered are without ỹ cumpaſſe of ỹ ſẽſes. S. Auguſtine therefore ſpake not of ỹ Sacramẽt, but of other external ceremonies.

De conſ. diſt. 2. c. quia cor pus.

Iuel. This is it that Euſebius writeth, that the body might be worſhipped by a myſtery. and that euerlaſting ſacrifice ſhould liue in remembrance and be preſent in grace for euer, in this ſpiritual ſort, and not fleſhly, Chriſt is layed preſent vpon the table.

The 116. vntruthe.

San. Beſide that you omitt the beginning of this ſentẽce, you haue alſo left out foure lines euen in the middeſt thereof, which doe ſhew, that becauſe a daily redemption ⁊ ſuch as neuer faileth did ſtill run on for the ſaluation of men, the oblation of the redemption ſhould be euerlaſting. By which words Euſebius declareth, what kind of myſtery the Sacrament of Chriſtes body is: verily ſuch as offereth vp that continuall redemption which Chriſt hath purchaſed for vs. For as Chriſt ſitting at the right hand of his Father in heauen by his reall preſence there, maketh continuall interceſſion in his manhod for vs, and cauſeth the redemption of mankind to be alwaies in his force and ſtrength before God: ſo the myſtery which is conſecrated accordyng to his inſtitution in earth, doth from hence offer and preſent vnto God the ſame ſelfe redemption by the very ſame ſubſtance of fleſh, which is in heauen. To this end Euſebius ſayth: the Sacrament of Chriſtes body and blood is conſecrated. and in what ſort conſecrated? The inuiſible prieſt (ſaith Euſebius) by ſecret

The my= ſtery.

Tranſub= ſtantion.

secret power turneth the visible creatures with his word into the substance of his body & blood. and again, before ỹ creatures be consecrated by the invocation of the highest name (or power) the substance of bread and wine is there: but after the words of Christ, it is the body and blood of Christ. This was the homily which M. Iuel thought good to alleage, that all men might think, that there was nothing writen that made not for his purpose. Is that no reall presence, where consecration is so made, that the creatures be changed into the substance of Christes body & blood? was not the wine really present at Cana, into which the water was changed? well, consecratiõ is made, the creatures of bread and wine are thanged into the substance of Christes body and blood. and in that body & blood, the redemption of mankind is offered to God, and is preserued in the remembrance of men: and yet all this while that body and blood by M. Iuels verdit is not present. The change is made by the word of God, & yet that word is figuratiue, if we may beleue M. Iuel. yea but he hath a phrase in store, I warrant, you to plaister this wound. Ioan. 2. In serm. ad infan.

Iuel. S. Augustine saith: you are vppon the table, you are in the cup. as the people is layd vppon the table, so and none otherwise, the Councel of Nice saith, the Lamb of God is layd vppon the table. 1. Cor. 10 apud Bedam. The 117. vntruthe.

Sand. what, M. Iuel, is the table turned into vs, as Eusebius saith the visible creatures are turned into the substance of Christes body and blood? I haue shewed an other where, in my v. booke, the v. chapiter, that euen that our being on the table and in the cup doth proue Christes reall presence. For we should not be there, if our head Iesus Christ were not vnder that forme of bread and of wine, wherein we are signified.

Iuel. The Greeke word ἀληθῶς, verily, by D. Hardings iudgment soundeth no lesse then really: but these two words truly

The 118. vntruthe.

and fleſhly haue ſundry meanings: and in the ſenſe that Chriſt ſpake vnto, the one doth vtterly exclude the other.

San. If you take fleſhly for the ſubſtance of fleſh, it is all one in ſpeaking of fleſh to ſay truly, and fleſhly. but as concerning the corruptible qualities of fleſh, ſo it is not al one. If it had pleaſed your malice to haue denied Chriſtes preſence in heauen (as you deny it in the Sacrament) you might as wel haue mocked all the places brought againſt you for his reall preſence there, with this word, fleſhly, as now thereby you mock at his preſence in the Sacrament. This licencious wantonneſſe in taking aduantage by a fleſhly terme, when ſoeuer you be preſſed with a good argument, ſhal get you neuer the more credit among wiſe men. The real preſence which we defend in the Sacramẽt, is not carnall and fleſhly, but cleane and pure. in ſo much that Angels wonder at ỹ marueilous & vnſpeakable myſtery of Chriſtes body and blood in the Sacrament. Yea S. Chryſoſtom ſaith: Quod angeli vidẽtes, &c. That thing at the ſight wherof Angels quake becauſe of the brigthnes which ſhineth out of it, therewith we are fed, thereunto we are vnited, and we are made one body & Chriſt and one fleſh. And yet is this a fleſhly kind of preſence, M. Iuel?

M. Iuel flieth to a terme for lack of a good anſwer.

The 119. vntruthe.

Iuel. He that eateth moſt ſpiritually, eateth moſt truly: as Chriſt is the true vine, the true manna, and we are verily one bread, and the Apoſtles verily the heauens, and theſe are the place ſchall feaſt wherein verily the Lamb is ſlaine.

San. In compariſon of bodilie eating alone ſpiritual eating is more true, and of a better ſort. But a thing both eaten in body & in ſpirit (as the Sacrament is eaten) is farre more truly eaten both waies, then by one waie alone. Again, when the name of anie thing affirmed of Chriſt, appertaineth to the true nature of his manhod which he hath aſſumpted, it is to be verified of him

not onlie by a metaphor, but in verie dede. Christ is no naturall vine, because he assumpted not that substãce to him. Likewise he is not Manna: Albeit he be spirituallie the true vine, and the true Manna. For seing he was not these things really, thei can not be said of him really. But he is man in dede, and therefore offered in dede, killed in dede, buried in dede, and eatẽ in dede. For now as we beleue the real death of him: so must we beleue the real eating of him, because the truth belonging to eche of them is to be taken according to the true nature of man, whiche he toke. And as it was mete for him to be killed in the shape of man, so he would be eaten in the shape of bread.

The difference betwene Christ being a true vine and truly eatẽ.

In. S. Augustine vtterly remoueth the natural office of the body: What prepareſt thou thy teeth? Beleue and thou haſt eaten. Beleuing in him, is the eating of the bread of life.

The 120. vntruth. in Ioan. tract. 26.

San. You are one of ỹ moſt impudent men that euer any creature had to doe withall. S. Augustine spake these wordes to the faithlesse Iewes, with whome Christe talked at Capharnaum, who gaped for bodily meate and belly chere. Now when Christ had said, worke the meate which tarieth to life euerlasting, S. Augustine saieth to the Iew, who soughte to haue his bellie filled, what prepareſt thou thy teeth? M. Iuel knoweth, that when Catholikes come to the Sacrament of the altar, they whet not their teeth, as if they came to a carnall banket: but they beleue, & eate fleſh by beleuing, to thend they may afterward eate by mouthe worthely. And therefore S. Augustine confeſſeth vs to receaue Christ by mouth also: but by a faithfull mouth, & not by a glotonouſe mouth. His wordes are: Hominem Chriſtum Ieſum & cæt. fideli corde atque ore ſuſcipimus. We doe receaue with a faithful hart and mouth the man Iesus Christ geuing his fleſhe vnto vs to be eaten, and his blood to be drunk, although it may seme more horrible to eate mans fleſh, the to kil it, & drink mans blood, then to shed it, when S. Augustine saith: we receaue Christ with

Ioan. 6.

Aug. cõt. aduerſariũ legis & prophetarũ.

a faithfull mouth, he ſheweth that his meaning is not to remoue vtterly the naturall office of the body (as M. Iuell moſt impudently ſaith) but he meaneth we ſhould not come to the Sacrament for to ſatiſfie our bodily hunger, but with a faithfull hart and mouth. Where if he ſpake not of reall drinking by mouth, he would neuer haue ſaid, it is more horrible to drink mans blood then to ſhed it: but now although it be ſo horrible to drink mans blood in that corruptible ſort which mortal blood hath, yet Chriſtes blood is geuen to vs in a miraculouſe manner without corruption, or lothſomnes, and is receaued euen in the mouthes of the faithful. But I can not ſo leaue you, M. Iuel. Did S. Auguſtine vtterly remoue the office of the mouth? Said he not, that for the honour of ſo great a Sacrament it pleaſed the holy Ghoſt,

Epi. 118. Vt prius in os chriſtiani corpus dominicum intraret, quàm cæteri cibi, that our Lords body ſhould enter into the mouth of a chriſtian man before other meates. and yet is the office of the body remoued, and that vtterly remoued? where is, M. Iuell, your mind, your wit, your ſenſe? where is your care of God, regard to your good name, or the feare to abuſe the holy myſteries?

The 9. diuiſion. *Harding. Bucer taught the body of Chriſte to be truly and ſubſtantially preſent, exhibited and taken.*

The 111. vntruth. Iu. Hitherto M. Harding hath alleged nor auncient doctour, nor old Coũcel.

San. As though we had not diſputed this long time of ỹ Nicene Councel, where 318. auncient Fathers were gathered togither.

Iu. What reaſons lead him to yeld to the other ſide for quietnes ſake, I remit vnto God.

Galat. 2. De præſcript. aduerſus Hæret. San. In a matter of ſuche weight he ought not to haue yelded for quietnes ſake, ſith S. Paule reſiſted S. Peter for a matter of much leſſe importance, as wherein they rather diſagreed in facte, then

then in doctrine, as Tertullian witnesseth.

Iu. If M. Harding had found any other doctor, he would not haue made his entry with Bucer. The 112. vntruth.

San. Beside the Nicene councel which you haue heard already, ye shal heare other doctours anon.

Iu. The councel of the eight Cardinals at Rome might rather haue bene scoft at, then this brotherly conference. The 113. vntruth.

San. The Cardinals sought not a new faith (as Bucer and Luther did) but the purging of old faultes. they came not together to set forth a new doctrine, but to amend the life of euil men. Tertullian saieth well: hllic & scripturarũ & expositionũ adulteratio deputanda est, vbi diuersitas inuenitur doctrinæ. There the counterfeting both of the scriptures & of ỹ expositiõs is to be assigned, where ỹ diuersity of doctrine is found. such diuersity is betwen the Lutherans and Zuinglians, but not betwen the Catholiks. De præscript.

Iuel. If we compare voices, thei of wittemberge were moe in number. The 114. vntruth.

Sander. May sir, all the Catholike nations of Christendome communicated with the Cardinals. but your doctrine was then scant sixtene yeres old, and had neuer a citie, town or village in the world that wholy communicated with it at that daye. The number must not be tried by the men gathered in a house together, but by the men agreing in the church together. For ỹ whole Church is one house of god. 1. Tim. 3.

Iuel. If we compare knowlege, thei were better lerned. The 115. vntruth.

San. Of new stronge teachers Tertullian said: Omnes tument, omnes scientiam pollicentur. All of them do swel (with pride) and euerie one doth promise knowlege. But on the other side, Nemo sapiens nisi fidelis. No man is wise but the faithfull. The Cardinals therefore being faithfull were also better lerned, then your men of wittemberge. Again, Tertullian sheweth that certein men De præscript.

are wont to saie: whie did this woman, or that man being moste faithfull, most wise, most practised in the Church, goe into that side: that is to saie, hold this or that new opinion? But he answereth: they are neither to be counted wise, nor faithfull, nor men of practise, whom heresies can change. Therefore those that came together at Wittēberge, seing thei chāged their old faith, & sought out a new, thei could not be lerned as thei ought to haue bene.

But otherwise also, thinck you, M. Iuel, that ani wise man wil grant you, that Luther and Bucer with their companions were better lerned, then Contarenus, Sadoletus, Polus, and Theatines with their fellowes? Is it enough for you to haue said it in bare words, without any proufe at all?

The 126. untruth.

Iuel. If we compare purposes, thei sought peace in truth and the glorie of god.

Sander. Cal you that peace, when thei diuided Germanie from the rest of Christendō? You are of those who wold cure the sores of the people by vaine words, saying to them, peace, peace, when as in dede there was no peace.

Iere. 6.

The 127. untruth.

Iuel. If we compare issue, god hath blessed their doings, and geuen force vnto his word.

De præscript.

Sander. Touching your case Tertullian saith: De verbi administratione. &c. What shall I speake of the administration of the word, sith their whole indeuour is, not to conuert Ethnikes, but to peruert our men? thei rather couet after this glorie to ouerthrow those that stand, then to raise vp those that are fallen: because ỹ verie worke of theirs cōmeth not of their building, but of the destruction of the truth. They undermine our works, that they may build vp their owne.

Thus Tertullian said of you, before you were borne. It is the small issue that you haue hitherto obteined, by ouerthowing outwardly monasteries, Churches, altars, scholes, hospitals: & inwardly

inwardly faith, humilitie, chastitie, obedience, & all true loue of God or of our neighbours.

Iuel. These Cardinals espied suche faults as euery childe might haue found. The 128. vntruth.

San. Neuer a Priestes childe in England is able to vnderstand them now that they are found, much lesse euery child would find them, if they were to be sought out. in iij. tomo conciliorum Anno D. 1538.

Iu. They neuer redressed any of the same.

San. You say not truly. which thing as it might be declared in manie other points, as wel of making Priests & of geuing benefices, as also in other faults there named: so is it most euident to ỹ eye cõcerning ỹ harlats, which neither ridde in coche, nor dwelt in any palace since that tyme, nor went in the tyre of any honest matrone. The 129. vntruth.

Iuel. If M. Harding had bene in the Apostles tymes, he would haue made some sporte at theyr Councels. For where or in what house assembled they together? The 130. vntruth.

San. They assembled in the house of S. Iohn, as Nicephorus thinketh, when they chose Mathias into ỹ nũber of the Apostles. Againe, they assembled to decide the cõtrouerlie risen concerning the obseruances of the law of Moyses, & in diuerse other places. whereat D. Harding will make no sporte, because wheresoeuer they assembled, they were lawfully assebled, being sent to ỹ whole worlde by Iesus Christe. But anie such commission Luther and Bucer can not shew. L. 2. eccl. hist. ca. 1. Act. ca. 1. Act. 15. Matt. 28. Ioan. 20.

Iu. What Bisshop or Pharisee was among them? The 131. vntruth.

San. They had one Bisshop at the lest among them, and him appointed by Christe, to whome he committed both his shepe and lambes. But in dede all the Apostles were also Bishopes, as it maie apere, in that S. Mathias toke the Bishoprike of Iudas, according to the Prophecie of Dauid. were Luther, Bucer and Ioan. 21. Psal. 68. Act. 1.

Melanchon is made Bishopes? Or will you haue the Churche beginne again in our tyme, as it began or rather take his perfection in Christ? Shall Luther be Christ, & will you be new Apostles to vs? Heare what Tertullian saith hereof also: Probēt se nouos Apostolos, &c. Let thē proue them selues to be new Apostles: Let thē say that Christ hath descended againe, & ẏ he hath taught againe, bene crucified againe, died againe, risen againe: for so he was wont to make Apostles, & more ouer to gene thē power to do those things, which he him selfe did. I would therefore declare their power & vertues, but ẏ I know they? chefe power to be in ẏ they do follow the Apostles peruerstly. For they did make thos? were dead, to liue: but these doe make those that liue, to die. Hitherto Tertullian. Thus we see, that neither the Apostles lacked Bishops in theyr assembles (as being all sent with full authority into the world by God) nor your assemble had anie Bishop at all.

De præscript.

Rom. 10 Because since Christes assension whosoeuer had authorite to preach or to cal assembles, muste nedes be sent of them, or of theyr successours to whome Christ gaue suche authoritie. But Luther being sent of no man who succeded ordinarily to the Apostles, must nedes be a false Prophet, as who ranne before he was sent.

Ier. 23

And truly sith Christe intruded not him selfe to the authorite of Apostleship, but was called of God therevnto, and proued his commission by his manifold workes and miracles: it is an intolerable pride for Martin Luther at his bare worde without anie other miracle (then ẏ he was the most sylthiest mā both of maners and life that lightly was in the earth) to require all the world to beleue his new doctrine.

Heb. 5.

Ioan. 10.

Ep. 178. In S. Augustine had conference and disputation with Pascentius the Arrian at Hippo, in a priuate house of one Anitius.

San. But I warrāt you it was kepte of S. Augustines part to maintein the knowen Catholike faith, and not to ouerthrow it.

yea it was kept to maintein ỹ word homusion, which ỹ heretike Paulus Samosatenus alleged, not to be in the holy scripture: and therefore that it ought not to be admitted.

Iu. There be euer some, that laugh at the repairing of Hierusalem, as Origen saith. The. 132. vntruth.

San. You are of that summe: for you laugh at S. Augustine, who brought the faith into England, and at the eight Cardinals, who went about to repaire the wals of the Church. But Origenes speaketh of idolatours and Gentils, who enuied at ỹ rising and not at the repairing of the wals of the Gospel, because it greued them to see moe new Christians daily made of infidels. In Cãtica Can. 4.

¶ whether Christes body dwel really in our bodies by his natiuity. The xvj. Chapter.

Iuel. The old Fathers speak not any one word, that serueth to M. Hardings purpose. The 133. vntruth.

San. This lying brag can not face the matter, as it shal appere hereafter.

Iu. M. Harding proueth Christes body to be really in vs, and not in the Sacrament, thereby altering the question. The 134. vntruth.

Harding. Christ dwelleth in vs truly, because of our receauing his body in this Sacrament.

San. Ergo M. Iuel said not truly, that D. Harding hath altered the question. For that which he now saith, he also proueth.

Iu. Four special meanes there be, by euery of which Christes body dwelleth in our bodies, not by imagination, but really, substancially, naturally, fleshly and in dede. The 134. vntruth.

San. You had ben better to haue subscribed foure tims, M. Iuel, than for gredines of denying the real presence of Christes body in the Sacrament, to haue made an assertion so vain as this is.

The 136. vntruth.

Iu. Christes body by his natiuitie whereby he embraced vs, dwelleth in our bodies really, substancially. & cæt.

San. If you had only said, that Christ by his incarnatiō dwelleth naturally in vs, or we naturally in him, that sayinge might haue had a true sense: for that Christ by taking ẏ nature whiche we are, might haue bene said to dwell among vs, and to be one of vs. But to say not only that Christ, but that his body, not only dwelleth in vs, but in our bodies, and that not only naturally, but also really, substancially & in dede, to affirm cōstantly so much it semeth to me very hard.

First Christes natiuitie no more caused his body to dwel really in our bodies, then his incarnation. For when the word was made flesh, euen then it dwelt in vs. Secondly his incarnation may be considered three waies: one way, as if he had taken flesh by thought or imagination only, and not in verie dede, of which opinion you are not, as it may appere by diuerse places of your booke. An other way the incarnation may be considered according to that nature, which is generally common to all men: that thei consist of bodies, of soules, of reason, and of certain accidents. The question is, whether Christ at his incarnation tooke al man kind after such sorte, that he is now the cōmon substance of vs all, or no. Here I know not what M. Iuel would answer, if he were namely put in mind thereof. But his wordes drawe to the affirmatiue sense altogether. For he saith Christs body dwelleth in our bodies by his natiuitie. whiche saying semeth to haue no real truthe in it: except Christ be common man kind whiche is in euerie man. If he be that vniuersall substance: then I see that as reason, as life, as sense, as flesh and blood are no lesse in one man, then in an other: so Christe who is supposed to be that generall reason, life, sense, flesh and blood, is supposed likewise to be really in euery mans owne body. But this kind of opinion is

Ioan. 1.

2.

Damasc. de orth. fi. li. 3. c. 6. & 11.

foolish

wolish and vaine, as it shall appere anon.

The third way of considering the incarnation is, to say, that Christ toke not ỹ common substance of al mankind, but only the whole particular nature of man: so that the sonne of God hath assumpted so much into his own diuine person, as any other mã euer had in his mortal and corruptible personage. to wit, he hath assumpted the mind, the sense, the body and the whole shape of a true man. According to this last consideration (whiche only is true) S. Paul saith: that he is not ashamed to call vs his brethern, and that because the children (whome God gaue to him) had flesh and blood common among them, & ipse similiter participauit eisdem, and he also likewise partaked of them. Behold, he toke parte, that is to say, he toke to him selfe flesh and blood for his own part, as they had the same for their parts. And therefore as they had a particular cõception and generation, so Christ was not gathered or taken generally out of the bodies & soules of al men, but he was born of the virgin Marie alone, the sonne of Dauid and of Abraham according to the flesh, whiche being so, his body was no more really in our bodies by his nativitie, than one of our bodies is in the body of an other man. For whẽ we speake of our bodies, we speake of that, which is particularly proper to euery man in his own person, and not of that which is common to all mankind. Heb. 2. Gal. 4. Math. 1.

But yet certeyn general benefites are derived out of Christes incarnation euen to euery man. One is, that our nature is in him marueilously honoured and auanced, in so much that it is truly said, man is God, and God is man.

Moreouer S. Cyrillus affirmeth, that euery particular man shal rise in his owne body at the later day, because of the mysterie of Christes resurrection, who as man conteined all men in him self. But seing they that haue done euill shall rise to be pu- In Ioan. li. 4. c. 12.

niſhed, and that more greuouſly then death it ſelf is (as there
Rom. 8. S. Cyrillus witneſſeth) and yet ſith no damnatiõ is vnto them who are in Chriſt Jeſus, we may well ſay, that Chriſt doth not only not dwell in euery mans body by his natiuitie, but alſo that he dwelleth not in their bodies or ſoules, who either did not partake of his fleſh at al by faith, or els did vnworthely partake thereof either by Baptiſm, or by the Euchariſt, or any other way.

All this notwithſtanding, M. Iuel will proue that Chriſtes body dwelleth euen really in our bodies by his natiuitie. And when all is done it will proue either an hereſie, or nothing, or a dwelling rather in the whole truth of mans nature aſſumpted, then in any mans body after that ſort of dwelling, which is properly called reall or ſubſtanciall. But let vs heare his proof.

The 113. vntruthe. Iuel. S. Bernard ſayth: the body of Chriſt is of my body, and is now become mine.

Serm. 1. de Epip. San. S. Bernard ſayth: Corpus Chriſti de meo eſt, the body of Chriſt is of mine. He ſaith not of my body, as you tranſlate it. But of mine, ẏ is to ſay, of the ſame kind of ſtuffe whereof I am. Of the ſame ſtock and kinred, of like fleſh & blood, but not of my proper fleſh & of my proper blood: not really dwelling in my bowels, or in the partes of my body. Again when he ſayth, & meũ eſt, and the body of Chriſt is mine, he meaneth, it is mine to take commoditie thereof, mine to vſe, mine to eate, mine to offer, to enioy: but not mine through this only condition, becauſe it is born, but becauſe I am ioyned to it by faith, by Baptiſm, by Penaunce, and by receauing it into my body at Chriſtes holy table, and by ſuch like meanes.

Iuel. A babe is born to vs.

San. That is to ſay, to th'end we ſhould take benefite by the birth of it. But by the only birth it is not really in our bodies.

for then

for then it were born in vs, and not only to vs, or for vs.

Iuel. A Sonne is geuen vnto vs.

San. Unto vs who beleue in him, but not to them who receaued him not. For he came into his own, and his own receaued him not. Ioan. 1.

Iuel. S. Basill: We are partakers of the word by his incarnation, and he called all his mysticall conuersation flesh and blood. Ad Cæsarienses.

San. We partake him in his nature comming to ours, and in ours communicated to him, but not yet in our bodies comming to his bodie, except we also be ioyned to him by som other mean beside his natiuitie.

Iuel. Nyssenus sayth: His body is all mankind, wherevnto he is mingled. The 138. vntruthe.

San. You haue abused this testimonie, turning the due construction of the words, and haue put that before the verb, which should haue come after the verb. The true construction is: The whole nature of man, wherevnto he is mingled, is the body of Christ. And he meaneth not the natural body of Christ, which he toke of the virgen by his natiuitie (whereof you intreate) but he meaneth the mysticall body of Christ, whereof he said before: The subiection of the body of the Church, is referred to him, which doth inhabitie the body. And immediatly before ỹ words writen out by you: Our Lord is the life, by whome it doth happen to all his body, that it is brought to the Father. M. Iuel hath erred in construction. In dictũ Apostol. tunc & filius subijcietur. He speaketh still of the mysticall body

Againe: Si Pater diligit filium, &cæt. If the Father do loue the Sonne, and we all (that through faith, whereby we beleue in him, are made his body) be in the Sonne: consequentlie he that loueth his owne Sonne, loueth also the bodie of his sonne, euen as he loueth his Sonne himselfe. And we are that bodie. Lo, we are that bodie. He spake not therefore of Christes naturall body. Note.

The 139. vntruthe. Iuel. Chriſt being in the womb of the bleſſed virgin, became fleſh of our fleſh, and bone of our bones.

San. Of the ſame kind of fleſh and bone: but not thereby really dwelling in our bodies which belong to our perſons.

The 140. vntruthe. Iuel. In that ſenſe S. Ihon ſaith: the word was made fleſh, and dwelt in vs.

San. In what ſenſe? whether that Chriſtes bodie by his nativitie dwelleth ſubſtantially in our bodies? for ſo you ſaid. but S. Ihon ſaid not ſo. God gaue men power to be made the ſonnes of God, to ſuch as beleue in his name, & to ſuch as are borne of God. and when S. Iohn had ſaid, we had power to be the ſonnes of God, if we were borne of God, he confirmeth that power geuen to vs, ſaying: And ỹ word is made fleſh & hath dwelt i vs. Therfore ſaith S. Chryſoſtō, he hath dwelt in vs, that it might be lawful to come to him ſelfe, & to ſpeake & to be cōuerſant boldly with him. He was not in our bodies really ſtraight vppon the incarnation, but when he dwelt i our nature, whē he was a true man as we are, then might we come to him. Priusipſū verbum voluit naſci ex homine, vt tu ſecurius naſcereris ex deo. The word would firſt be born of a woman, to thend thou mightest be born of God without feare.

Ioan. 1.

Hom. 11. in Ioan.

Aug. tractat. 2. in Ioan.

The 141. vntruthe. Iuel. Therefore Chriſt calleth himſelf the vine, and vs the braunches.

San. It is vntruly ſayd, M. Iuel. For albeit Chriſt by his humane birth be as it were the roote of the vine for his owne part, yet he is not to vs the vine, nor we be not the braunches, vntill we are grafted into Chriſt, which is don by faith and Baptiſm. S. Auguſtine ſaith, he is made mā, that the nature of man ſhould be a vine in him, whereof we that are men might be alſo the braunches. If his only birth had made vs braunches, what needed a new birth in Baptiſm?

Ioan. 15.

In Ioan. tract. 80.

when

when S. Cyrill wold shew, that Christ according to his humane nature was the vine (which thing the Arrians denied) he went not for the matter to Christes birth only, (for then Iudas and Cain had bene braunches) but he went to the Sacrament of Christes supper, to proue that we depend of Christes flesh, as braunches doe of the vine. Lib. 10. cap. 13.

Iuel. S. Paul calleth Christ the head, and vs the body. The 142. vntruthe.

San. S. Paule speaketh of Christes mysticall body: and you should proue that his natural body is really in our bodies. Now if to make his body to dwell really in our bodies, more then his birth be necessary: it is not true, that M. Iuel with such vain brags hath hitherto sayd, that his body by his nativity dwelleth really, or substantially, or naturally in our bodies. But only that he dwelleth in vs, to wit, in our nature: being made Emanuell, nobiscum Deus, God with men. But thereby Christ dwelleth but in one body really, to wit, in that which he made to himself out of the virgins most pure blood. wherefore S. Cyrillus saith: Habitauit in nobis Dei verbum in templo vno, quod propter nos & de nobis sibi condidit, vt omnes in seipso habēs in vno corpore patri reconciliaret: The word of God hath dwelt in vs or among vs in one tẽple, ꝑ which he made to himself for our sakes, and out of vs: that hauing al in himself, he might reconcile them to the Father in one body. Ephes. 4. Math. 1. Prou. 9. In Ioan. li. 1. ca 16 One temple naturall. One body Ephes. 2.

One thing, M. Iuel, I must put you in mind of. You defend that Christes body may not be in many places at once. which doutlesse you meane of his naturall body. and his body is by no meanes more natural, then by the nativity thereof. But you say now, that Christes body by his nativity dwelleth really, substancially, and fleshly in our bodies. and certeinly our bodies dwell in many places: therefore you are against your own doctrine, as who confesse Christes body by his nativity to dwell naturally in M. Iuels contrary doctrine.

all our bodies, which are not only in many places of ye earth, but a great number alſo are vnder the earth: in al which Chriſtes body, according to your doctrine, muſt dwell corporally. and therefore it muſt be in many places together.

The xvij. Chapiter.

¶ whether Chriſtes body dwell in our bodies by faith really, or no.

Eph. 3.

IVel. Towching faith, S. Paul ſaith: Chriſt by faith dwelleth in our harts.

San. The word (hart) in holy ſcripture doth not alwayes ſignifie that fleſhly part of a mans body commonly ſo called, but S. Paule meaneth, that Chriſt dwelleth in our minds and wills by faith and charitie: which is made very plaine by the words going before ſecundum interiorem hominem, according to the inner man. Therefore no dwelling of Chriſtes body really & ſubſtancially in our bodies is proued by this place of S. Paule, except we ſhall ſay, that Chriſt hath no real and ſubſtanciall body of his own. For if is be a reall ſubſtance, what meaneth M. Iuel to affirm it dwelleth really and ſubſtancially, where the real ſubſtance thereof it not: if it be a reall dwelling of Chriſtes body in our bodies in that we beleue in Chriſt, and yet Chriſt haue but one reall and ſubſtanciall body: by M. Iuels phraſe of ſpeache that body may be ſayd to haue dwelt really in ye virgins womb, in that ſhe only beleued in Chriſt. and by ſuch worthy interpretation the truthe of the incarnation is vtterly taken away.

Eph. 3.

Eph. 3.

M. Iuels phraſe defendeth Ioan of kents hereſie.

Petr. 1.

Iuel. S. Peter ſaith: Hereby we are made partakers of the diuine nature.

San. Thoſe wordes generally pertein to all the giftes of God, and ſpecially to ye incarnation of Chriſt, whereby we communicate moſt pertitly (if yet we be faithfull) with the nature of God. For when we beleue in Chriſte, who is man with vs, and God with

with his Father, then wee communicating with his manhood communicate also with the Godhead, whiche dwelleth corporally in Christ. But that communicating may be made, either by faith, or baptisme, and other Sacraments. And as the Godhead dwelleth incomparably more excellently in Christes own body, then it doth in any other thing which dependeth thereof: so the vnion with his nature is made far better by the meane of the Eucharist (with faith and Baptisme ioyned together) then by one or two of them alone. And that this place of S. Peter doth pertein to the communicating of Christes flesh in the Sacrament also, Cyrillus of Hierusalem doth witnesse, writing thus: Vnder the forme of bread the body is geuen, and vnder the formes of wine the blood is geuen, &c. And so we shalbe made partakers of the diuine nature, as S. Peter sayth. Catech. mystic. 4. 2. Pet. 1.

Now M. Iuel hath most improperly placed this Testimonie in the second kind of Christes dwelling in vs, sith it appertayneth to all foure ways generally, but most especially to that communion or ioyning, which is made by the holy Eucharist.

Iuel. So sayth Ignatius: By his passion and resurrection (that is, by our faith in the same) we are made the members of his body. Ad Tral. The 143. vntruthe.

San. S. Ignatius in two places of that Epistle speaketh of such a matter as M. Iuel wold haue, but because his words did not serue the turn, it pleased this corruptour of all good authors to geue him new words. The first place in S. Ignatius is, vt credentes in mortem eius per Baptismũ, participes resurrectionis eius efficiamini. To th'intent ye beleeuing in his death through Baptisme, should be made partakers of his resurrection. Here is not that for which M. Iuel craketh, because Baptisme is also named, wherof as yet it is not his course to speake. Again, here is no reall or substanciall dwelling spoken of. The other place Ad Trallianos.

ſus: Vos verò inuitat Chriſtus ad ſuam incorruptibilitatem per paſsionem ſuam ac reſurrectionem, qui eſtis membra eius. Chriſt inuiteth you, who are his members, to his immortalitie, by his paſſion and reſurrection. But this place wil not ſerue M. Iuels purpoſe. For it is not ſayd, we are made the members of his body: which is the thing that M. Iuel muſt proue. That word, body, was not in S. Ignatius, but is caſt in by M. Iuel.

Falſifying.

2. Moreouer though it had bene expreſſed: it had bene meant of Chriſtes myſticall body (concerning faith) and not of his naturall body, whereof we now diſpute.

3. S. Ignatius ſpeaketh not of our incorporating to be now firſt made by faith in Chriſtes paſſion, but he ſaith Chriſt inuiteth vs ὄντας μέλη αὐτοῦ being his members: he ſpeaketh not of that (we are made) his members. that word (made) M. Iuel made of his own head.

Falſifying.

4. S. Ignatius ſpake of this point, how thoſe that are alredy the members of Chriſt (which thing they were not by faith alone, but by Baptiſm and the Euchariſt) how thoſe, I ſay, were inuited not now to be made members, but to be made immortal with Chriſt their head. Thus M. Iuel doth order the holy fathers words.

The xvith Chapiter.

The contradiction of M. Iuel concerning Chriſt really dwelling in vs by faith, & not really dwelling in vs by faith &c.

Contradiction in M. Iuel.

WHat ſhal we ſay of M. Iuel, who in one and the ſame diuiſion affirmeth two propoſitions cleane contrarie? For as here he ſaith, Chriſtes body diſcended into our bodies by euerie of the four meanes (of which one is a dwelling by faith) ſo afterward expounding out of S. Auguſtine the very ſame wordes of S. Paule, whiche he now bringeth in for

341. lin. 47. & 10.

dwelling

dwelling of Chriſtes body in our bodies really: Thus he ſaieth. Chriſte is in thee (not really or bodily, but) beeause his faith is within thee. And thoſe wordes, not really or bodily, are not the wordes of S. Auguſtine, but the wordes of M. Iuell. Who within the cumpaſſe of two leaues affirmeth more cõtradictions neuer able to be recõciled. The one place ſaith Chriſtes body is in our bodies by faith. The other ſaith, Chriſt is not really in vs, but by faith. If there be any ods betwene Chriſt and his body, it maketh altogether againſt M. Iuel. For whereas Chriſte maie be ſaid to be where his body is not, and maie be ſaid to be in vs, when his body is not in our bodies: M. Iuel denieth in the one place, not only the body of Chriſte to be really in vs, but alſo he denieth that Chriſt is really in vs. and in the other he affirmeth not only Chriſte to be really in vs by faith, but alſo his body to be really not only in vs, but euen in our bodies by faith. You pretend ſome contradiction, M. Iuell, here and there betwen D. Hardings owen wordes, but I warrant you no ſuch is to be fould as this is. You note in this article, that D. Harding is contrarie to him ſelf, beeauſe he ſaieth in one place, Berengarius firſt begã openly to ſowe the Sacramentarie hereſie, & in an other he ſaid, the Meſſalians were the firſt parents of this hereſy. But what a poore contradiction is that, ſith one may be the firſt parent of an hereſie in geuing ſecret occaſion thereof, the other may beginne it firſt in profeſſing it opẽly and publikely, as D. Hardings owen wordes expreſſly ſay. But if D. Hardinges contradiction were like yours, it ſhould ſaie, Berengarius began this hereſie firſt openly, and Berengarius began it not firſte openly. The ſame termes being kepte, the one ſhoulde haue affirmed the ſame thinge, whiche the other had denied. No no, it is for M. Iuel to haue ſuche contradictions, and for no man els. But what credit ſhall any man geue to your wordes, ſith you doe not only laie theſe two contradictiones, but you teache them both? You

341. lin. 26.
344. lin. 24. & 25.
517. 81.

hold that Chriſte is in vs by faith, and therefore that his body is really in our bodies. You ſet it foorth as a doctrine of yours, you make a preface to it ſolemly, & ſay: for anſwere hereunto it ſhalbe neceſſarie firſt to vnderſtand howe manie waies Chriſtes bodie dwelleth in our bodies, and thereby afterward to view M. Hardinges reaſon. Four ſpeciall meanes there be, whereby Chriſte dwelleth in vs, and we in him. His natiuitie, whereby he embraced vs. Our faith, whereby we embrace him. The Sacrament of baptiſm, and the Sacrament of his body. By euerie of theſe meanes Chriſtes bodie dwelleth in our bodies, and that not by waie of imagination, or by figure or phantaſie, but really, naturally, ſubſtantially, fleſhly and in deede.

M. Iuels wordes.

Are not theſe your owne words, M. Iuel? Are they not ſpoken of you, not only in the waie of anſwering (wherein ſometime a man vſeth ſome ſhift) but are they not your owne words ſetting foorth a doctrine, whiche you would haue beleued and embraced? well, why then ſaie you afterward the contrarie, and that not only once, but in diuerſe places? For againe in an other place before, you ſaid, Chriſte dwelleth in our hartes by faith: muſt he needs meane, that Chriſt is really and fleſhly placed within our harts? Meane you not there to ſaie, that though Chriſte dwell in vs by faith, yet he is not really placed in vs? what meaneth this contrarie doctrine? Surely thus it meaneth, ỹ you knowe not what you ſaie, you vnderſtand not whereof you diſpute. You prouide only to contrarie D. Harding, and throughe him the Catholike Church, and that by al meanes poſſible to be deuiſed, by pheats of ſpeache, by the authorities of ſcholemē, by falſifying ỹ auncient Fathers. And now throughe vehement bending your ſelf againſt our reall receauing of Chriſtes bodie into our bodies (which the Catholikes beleue) you haue inuented three other your ſelf, in the meane time aſſuredly beleuing, that there is neuer a corporall

336. lin. 10.

coniunction at all with Christes naturall bodie. Of other petie contradictions I speake in other places.

Whether Christ dwelleth really in our bodies by baptisme, or no? The xix. Chapiter.

Iuel. To increase this vnion God hath specially appointed his holy Sacraments.

San. Not only to increase it, but also to make it. For partly now all men be baptized being yet infantes (when they doe not actually beleue) partly though they did beleue, their faith maie be to weake to worke the incorporation, as S. Augustine saeith, and specially of al Christ hath appointed baptisin to be (after his coming) so necessary a meane for our incorporatiō to his mystical body (whereof he is the Sauior) ỹ except a man be born again of the water and of the holy ghost, he can not enter into the kyngdome of heauen. August. Epi. 23. Aug. ad Simplic. quæst. 2. Ephes. 5. Ioan. 3.

Again, some Sacraments are appointed to reconcile vs to god, if we synne after baptisin. For except we doe penance, we shall perish all togethre. Ioan. 20. Luc. 13.

Iuel. Thei that are baptized are planted into Christ. Impertinent.

San. You should shew, that Christes body is plāted into their bodies, and that really and substantially. ca. Haue you forgotten your promise?

Iuel. Thei haue put Christ vpon them. Impertinent.

San. You should shew, that Christes body is put within their bodies euen really.

Iuel. By one spirite thei are baptized into one body. Impertinent.

San. You should shew, that the naturall body of Christ is by baptising really in their bodies. For the body, whereof S. paule speaketh, is the mysticall body.

Iu. S. Augustine saith: This is the vse of baptising, that thei that

False trā-slation. be baptised, may be incorporate into Christ.

San. It would haue bene englished, hereunto baptising is available, that is to say, this is the strength and the force of baptism. But you beleue baptisme to be only a seale of an incorporation alredie made, and not in dede to incorporate vs into Christ: and therfore you falsified S. Augustine, according to your shamful custome.

Incorporation. Well: we are incorporated by baptisme, yet the body of Christ is not thereby shewed to dwell really in our bodies. A man may be incorporated to the cumpanie of Marchants in the citie of London, & yet the cūpanie of Marchantes shall not dwell really in his body. All this doth not proue your principall proposition, that by baptism the body of Christ dwelleth really in our bodies.

Iuel. Being baptised we are turned into God, saith Dionysius.

Sander. The word that he vseth is θεοῦσθαι, which importeth a participatiō of diuine nature howsoeuer it be brought to passe, insomuch that the Angels may so be made (as it were) gods, or be made like to his nature: Therfore it is not proued by ỹ words of Dionysius, that Christs body dwelleth in our bodies really & substancially by baptism: nor he nameth not turning, but rather deification, or a comming to be like vnto god.

False trāslation.

The 144 vntruth. Iu. Pachimeres saith, we are graft into Christ, and made one nature with him by holy baptism.

False trāslation. Sander. You haue turned him falsely. For σύμφυτοι doth not signifie one nature, but diuerse men of one nature, kinsmen, as it were, and men of the same stock, or of the same roote or grafe finge.

mystical flesh. It is not al one to be made one flesh, & of one flesh. In baptism we are al made of one flesh, and we al are graft into one mystical flesh of Christ: but by ỹ Sacrament of the altar we are (during ỹ time of the cōmunion) one self flesh with Christes natural flesh.

there we

There we are two in one flesh, as I haue shewed, in my fifth booke, ỹ v. Chapter. But seing you craue ayde of Pachimeres, you shal heare his mind cõcernig ỹ blessed sacramẽt of the altar, & thẽ iudge you, whether he say or meane the like of baptisin. The bishop (saith he) beleueth, that euen the things which are set forth (he meaneth the bread and wine) were changed into the precious body & blood of Christ, by the holy goost who worketh all. If then the bread and wine be changed into the body and blood of Christ, yea and that, εἰς τὰ πρωτότυπα into the first paterns (for so he called them before, & the word εἰς ἐκεῖνα maketh relation to al that went before) if then the bread and wine be chãged into those first examples of flesh and blood, which were taken by Christ of his mother: seing we partake those holy mysteries after the chãge, it is easy to iudge, that Pachymeres taught otherwise of one vnion to god concerning the meane of Christes supper, then euer he taught concerning baptisin.

makes all flesh. Ephes. 5.

In eccl. Hier. c. 3 Par. 2. καὶ, τὰ προκείμενα. μεταβλη θησαν. πρωτότυπος.

¶ whether Christ dwelleth really in our bodies by the Sacrament of the altar, or no.

The 11. Chapter.

IVel. Thus much may suffice to discry M. Hardings slender argument.

The 145 vntruth.

San. Not so, M. Iuell: you must expound the fourth member of your diuision. You haue told that Christes body dwelleth really in our bodies by his natiuitie, our faith, and by baptisme: come now and shew how it dwelleth in our bodies really by the Sacrament of the altar. was not al the other talke made for that end? why flie you, when you are come to the very point? but who would not laugh to see this mans doing. He saith Christes body dwelleth really in our bodies, and that four waies. And when he hath endeuored to shew, that it is so in three of the first (in the whiche in dede it is not so) then cometh he to declare in the

M. Iuell breaketh promise.

fourth way (by which only Chriſtes body dwelleth really in vs, when we receaue the Sacrament of his body) there he ſpendeth al his ſtrength to declare, that Chriſtes body is not really dwelling in our bodies. Why Sir? Did you ſo forget your ſelfe, that you haue omitted your principal part? You wil ſay perhaps, that D. Harding hath done that for you, and that the places whiche he bringeth, do ſhew ſo much. be it ſo. At the leſt then, you ſhould not impugne D. Harding as you doe. If his places proue not ỹ Chriſtes body dwelleth really in our bodies (as you ſay thei doe not proue it) then it is your part to proue ſo much, for you affirmed it before.

M. Iuel. is againſt him ſelf.

The. 146 vntruth.

Iuel Notwithſtanding by the Sacrament of baptiſme Chriſt be naturally in vs, yet M. Harding may not therefore conclude, that Chriſt is naturally in the Sacrament of baptiſme.

San. It is falſe, that Chriſt by the Sacrament of baptiſme is naturally in vs. For as the father who begetteth a childe, is not thereby naturally dwelling in the childe (albeit an effect of his nature was one of the cauſes of the childes nature) ſo Chriſte by regenerating vs in baptiſme by his worde (whiche is in place of the ſeede) and by water (whiche is as it were the wombe of the mother) doth not thereby dwell naturally in vs, albeit we haue an effect of ſpiritual grace, whiche came to vs by meanes of his fleſhe.

Chry. ad Ro. Ho. 16.

A place falſified. The 147. vntruth.

Iuel. Bonauentura ſaith wel, we maie not in any wiſe ſaie, that the grace of god is contened in the Sacraments as water in a veſſel. For ſo to ſay it were an errour. But ther are laid to corem gods grace, because thei ſignifie gods grace.

Sa. Bonauentura was a Cardinal of Rome, a ſcholaſtical writer, a man leſſe then three hundred yeres old, one that laid matter and yet wrote wel. Iuel now he is a good author, & ſaith well. But yet what ment you ſtraightwaie to reading his wordes to leaue ỹ aduerb eſſentialiter

A worde left out

taliter, essentiallie vnenglished: in which word ỹ greatest weight of his iudgement resteth. For he intendeth not to denie, but that the sacraments of the new lawe conteine and gene grace, but he saith: Thei conteine it not essentially as a vessel cõteineth water, or as a box holdeth a medicine. Whiche notwithstanding he sheweth two other waies how thei conteine grace. But I pray you to what end allege you Bonauenture, if not to disproue ỹ reall presense of Christes bodie in the Sacrament? For (say you) though Christes bodie were in our bodies really, it woulde not therefore be concluded, that it is really in the Sacrament. & how is that proued? forsoth by S. Bonauenture. did he then say, that Christes bodie though it be really in vs, yet it is not realliē the Sacrament? Did he meane any such thinge? You shall nowe heare his owne wordes in the same verie place concerning the conference of the Eucharist with other Sacramentes: In illo Sacramento est transubstantiatio, Vnde illud quod significatur ibi, vera est substantia, quam congruit esse per se. In that Sacrament there is transubstantiatiō: whereby that thing which is signified there, is a true substance, which substance is fit to be by it self. in 4. sent. dist. 1. quæst. 3.

¶ That Christes body is proued to be really in the Sacrament by S. Chrysostoms wordes. The xxi. Chapiter.

HArding. By this Sacrament (saith Chrysostom) Christ reduceth vs, as it were, into one lumpe with himself. And that not by faith only, but he maketh vs his owne body in very dede, Re ipsa. *Which is no other to say, then really.*

Iuel. This place wold haue stand M. Harding in better stede, if Chrysostom had said, Christ mingleth his body with the Sacrament, and driueth himself and it into one lumpe. the 148. vntruth. For it could not be said so.

Sam. If the Sacrament of Christes supper were a thing so

diſtinct from Chriſtes body, as Chriſtes body is diſtinct from vs: S. Chryſoſtom might haue ſayd perhaps, that Chriſt mingleth himſelf with the Sacrament. But now it is a great ignorance, that M. Iuel marketh not, the Sacramēt of Chriſtes ſupper to be of it ſelf the reall body of Chriſt vnder the formes of bread and wine: therefore to ſay, Chriſt is mingled with the Sacrament, were to ſay, that Chriſt is mingled with him ſelf. S. Chryſoſtom was wiſer then to ſay ſo. but ſpeaking of the Sacrament he ſayth, that Chriſt mingleth himſelf really with vs, who worthely receaue that Sacrament.

The 149. vntruth. Iuel. Neither will M. Harding ſay, that Chriſt mingleth himſelf with vs ſimplie, and without figure. Whereof it foloweth, that much leſſe it is ſo in the Sacrament.

San. This is a fine kind of Rhetorick, to make D. Harding beleue he will not ſay that, which he doth ſay. He meaneth, that Chriſtes own reall body is ioyned to our bodies, and that ſimplie (concerning the ſubſtance thereof) and without any figure of Rhetorike, or of grammar. but not without a myſtical figure, becauſe it is geuen vnder the formes of breade and wine. The (whereof) that you inferre vppon your falſe ſurmiſe is marueilouſe vnſenſible and fond.

The 150. vntruth. Iuel. It is a vehement and a hot kind of ſpeache, ſuch as Chryſoſtom was moſt delighted with.

San. To ſpeake without ſporting, it is ſo hot, that if you amend not your opinion, it may help to promote you to the fire of hell: but to good faithful men it is a mild and calme ſaying.

The 151. vntruth. Iuel. It is a ſpeache farre paſsing the cōmon ſenſe, and courſe of truth.

San. I thought you wold bring it to a phraſe or figure of ſpeache. But he taught it for a truth, as we ſhal ſee anon.

The 152. vntruth. Iuel. Himſelf thought it neceſſarie to correct and qualifie the rigour

rigour of the same speache, by these words, vt ita dicam, which is, as it were, or, if I may be bold so to say.

San. You stand altogether vppon phrases and glosses: but S. Chrysostom meant not to correct or qualifie the doctrine, which he taught concerning Christes reall ioyning with vs. But only he shewed himself in teaching it, to vse or rather to allude to a similitude and Metaphore, at the vse whereof he stayed somwhat: As if he had sayd at large, euen as many graines of corne are by the baker brought into one lumpe of dough: right so Christ and they that doe communicate are made all one with Christ, and mingled with him in this Sacrament. What correction S. Chrysostō vsed.

Now because this similitude is not set foorth at large, but briefly alluded vnto, therefore S. Chrysostom saith (vt ita dicā) that I may so say, to wit, that I may at this time vse this allusion, and this brief similitude. So that, the correction is referred only to the word Massa, which is a lump of dough, or of any like thing: and not to the correction of the doctrine whiche is maintained both by S. Chrysostom and others, without any correction or qualifiyng.

He writeth vpon S. Iohn, that Christ sayd, he that eateth my flesh, and drinketh my blood tarieth in me, to shew, cum ipso se admiscere: That himself is mingled with him. Again he sayeth: It is brought to passe by the meate which he hath geuen vs, that we should be turned into that flesh not only by loue, but by the thing it self. Again: Cum suum, &cæt. Whē Christ wold shew his loue toward vs, he mingled himself with vs through his body. And he brought (himself) into one with vs, to th'end the body should be vnited with the head. Many like words he hath in his sermons to the people of Antioche, in the which he neuer vseth the phrase (vt ita dicam, that I may so say) because he vsed not the similitude of the lump of dough, whereunto that cor- Hom. 46 In Ioan. Hom. 45 In the same homily. Hom. 60 & 61.

rection perteyneth. Yea what ſhall we ſay, if euen in this place S. Chryſoſtom vſe no ſuch qualifying, nor ſay not (vt ita dicã) for albeit the Latine text reade ſo: yet the edition of Paris doth witneſſe, that his Greke words are ἀναφύρει ἑαυτὸν ὑμῖν, ſeipſum miſcet nobis, he mingleth himſelf with vs. Where is now M. Iuels diſcrete phraſe? where is his correction? His qualifying of the rigour of the ſpeache? To be ſhorte, where is his anſwere?

Vt ita dicam, is not in the greke.

Iuel. In ſuch phraſe Anacletus ſayeth, the power of the holy Ghoſt is mingled with the oyle.

The 153. vntruth.

San. Merciſull God, whither will not this man runne for phraſes? He now appeleth to a Pope, whoſe Epiſtle he eſteemeth as muche as his ſhew ſole: only meaning to make ſome (not of the wiſeſt ſort) to beleue, ẏ he hath anſwered well, when he hath writẽ ſomewhat, although himſelf beleue not that which he writeth. Doe you beleue this very ſentence, M. Iuel, which you allege? How ſay you? Is the inuiſible power of the holy Ghoſt mingled with the oyle? If you thought ſo, you wold vſe holy oile more then you doe. One thing I muſt tell you, which I had almoſt forgotten, it is not in Anacletus, in oleo, in ẏ oile, as you name it, but ſancto Chriſmati, to the holy Chriſm. It was not for naught that you talked of a phraſe. His phraſe was ſuch, that you were afeard to vſe it. The Chriſm had ſuch vertue of the holy Ghoſt mingled in it, that one who was not of the holy Ghoſt could not abide to name it. No not ſo much as when he had nede to vſe the words of the ſame ſentence to ſerue his turne.

Oyle.

Chãginge ẏ wordes of the Fathers.

The 154 vntruthe.

Iuel. Alexander ſayeth, the paſsion of Chriſt muſt be mingled with the oblations of the Sacraments.

San. Yet ſhall we haue an other Pope? I feare me this man wilbe come Popiſh ſhortlie. The world goeth hard with his

note

note booke, when he seeth to these Decretall Epistles for the prose of any thing, and specially for Latine phrases. But one thing I promise you, M. Iuel. You may better prone Masses out of that Epistle, yea (I goe nere you) out of that self sentẽce which you allege, then you may proue any other phrase which shall presently serue your purpose. But if you had not left out the middle words (which he speaketh of Masse) your brethern wold haue ben so angrie with you for bringing this testimonie, that they wold altogether haue misliked your phrase. The words of Pope Alexander be these: In Sacramentorum quoque oblationibus, quæ inter missarum solennia Domino offeruntur, passio Domini miscenda est. In the oblations also of the Sacraments which are offered vnto God at ỹ solemnities of masses, the passion of our Lord is to be mingled. And farther expounding his own meaning, he saith, that his passion may be celebrated, whose body and blood is made. If now as the passion of Christ being absent in quality (concerning that Christes body suffereth nothing at this present) is yet present in his whole value (concerning that the self same substance is here, which suffered death for our sakes) if, I say, as the passion is in this wise presentlie mingled with the Sacraments and offered vnto God: so M. Iuel will graunt, that Christes body being absent in shape and quality (concerning that it is not sene presently in his own foorme) is yet present in his whole value (concerning that the self same substance is vnder the foorme of bread, which walked visiblie vpon the earth) if, I say, M. Iuel will graunt such a presence of Christes body, throughe which it may be mingled and really ioyned to vs: then the phrases of S. Chrysostom & of Alexander shalbe somewhat like, and he shall gaine nothing at all.

Words left out in ỹ middest of the sentence.

The applying of Alexander his words.

Iuel. Nyssenus saith, S. Stephen was mingled with the grace of the holy Ghost.

Against him self.

San. Which ſaying of his doth right wel proue, that the grace of the holy Ghoſt was really in S. Stephen, and not only imputed vnto him, euen as Chriſtes body is really mingled with our bodies.

The 155. vntruthe.

Iuel. Chryſoſtom meant, that we ſhould conſyder that wonderfull coniunction, which is betwene Chriſt and vs, euen in one perſon.

Contrariety.

San. This man denied hitherto, that Chriſt is really mingled with vs by the reall preſence of his body: and now he confeſſeth more then we aſke. For the coniunction which is made in one perſon, is much greater then euer any other could be. in ſo much that the ioyning of our nature to the Godhead in the perſon of the ſonne of God, is the higheſt myſtery that euer was heard of.

1. Cor. 12

I am not ignorant, that S. Paul calleth as well the head of the Churche, as all the members, by the only name of Chriſt: nor that S. Cyrill ſaith, we are all in Chriſt, and that the common perſon of mankind was reuined in Chriſt: nor that S. Paul ſaith of Chriſt and the Churche, two ſhalbe in one fleſh: nor that Chriſt concludeth therof, therefore they be not now twain but one fleſh: but all this doth not import that Chriſt is in vs, & we in him, euen in one perſon. For S. Cyprian ſaith, our coniunction with Chriſt doth neither mingle the perſons, nor vnite the ſubſtances. Therefore ſeing we ſtand now vpon preciſe truth of doctrine, not writing at pleaſure, but diſputing of a matter in controuerſie, in this caſe you might haue forborn this your more bold then wiſe phraſe of ſpeache. For as Damaſcene hath well noted, whereas the bleſſed Trinity is one ſubſtance, and we of one ſubſtance, and Chriſt one with God, & one with vs through his dubble nature: yet according to his perſon (which he calleth Hypoſtaſim) differt & a patre & a ſpiritu, & a matre & a nobis, Chriſt in his perſon, differeth from the Father, from the holy Ghoſt,

In Ioan. li. 1. ca. 16

Ephe. 5.

Math. 19

De cœna Domini.

Damaſc. de Orth. fi. li. 2. c. 3

Ghost, from his mother, and from vs. And yet M. Iuel will bring vs euen into one person.

Iuel. Leo saith: the body of him that is regenerate, is made the flesh of him that was crucified. Serm. 14 de pass.

San. Here is the third Pope, in whose phrase M. Iuel doth solace himself. He saith that by Baptism we are made the flesh of Christ: and I beleue the same. But he speaketh of his mysticall flesh, whereof no question is betwene vs, and M. Iuel. For we only dispute now of Christes naturall flesh which is not in Baptism, but only in the Sacrament of the altar.

Iuel. S. Augustine saith: we are made Christ &c. and both he and we are one whole man. In Ioan. tracta. 21

San. Albeit the matter be not great, yet S. Augustine saith not one whole man (as M. Iuel doth english it) but the whole man. for he now speaketh not of any one mā in nūber nor of any one singular person: but of a mystical body, which cōsisting of diuers persons as of diuerse members is made vp & perfited into a whole collegiate body. but S. Chrysostom speaketh of Christes ioyning him self to euery faithfull man one by one at the tyme of receauing his body into our hands and mouthes, as I wil shew anon. One is not there.

Iuel. As we are by baptism made Christes flesh and Christ, in the same sense Chrysostom saith, we are made one lump with Christ, and Christ hath tempered and mingled himself with vs. The 15. vntruthe.

San. If we wil without fraude vnderstand the mind of S. Augustine, of Leo, and of S. Chrysostom, we must not only consider, that they speake of our vniō and ioyning to Christ, but also by what meanes they vtter that their mind.

S. Augustine speaketh generally of euerie kind of vniting vs to Christ. Leo doth not only saie we are made the flesh of Christ, but shewing the meane, he saieth: Corpus regenerati. The bodie In Ioan. tracta. 26

Iuith ith of him

of him that is regenerated is made the flesh of Christ. The name of regeneration importeth the meane of Baptisin, by which we are grafted into Christe. S. Chrysostome speaketh of an other meane, which is the Eucharist. But what is that meane? Baptisin
Mat. 28. al men confesse to be the washing with water in the name of the Trinitie. What is then the Eucharist? what is the substance, I saie, whiche in the Sacrament of the aultar worketh our union with Christe? Is it water? No. Is it bread and wine? Yea, saith M. Iuel. No, saie we. Now then let vs marke ẏ point, & consi-
1. der the whole discourse of S. Chrysostō, who writeth thus: Be-
2. cause Christ hath said, this is mie bodie, let vs be intangled with
no dout. Thou (saieth Chrysostome) desirest to see his garments,
3. but he deliuereth him selfe to thee: Vt tangas, & in te habeas, so
that thou maiest touch him, and haue him in thee. Beware there-
4. fore lest after so great benefites, thou be giltie of his bodie and
5. blood, by receauing with an vncleane soule. For it sufficed him not to be made man, to be scourged & crucified, but he mingleth him selfe with vs (or bringeth vs into one lump with him) and that not by faith alone, but he maketh vs his own bodie, by the
Re ipsa. thing it selfe. This is the true discourse of S. Chrysostom in that place, as it may appere to any mā who shall reade it. We are thē made one with Christ: to worke the whiche thing, it is common to faith, and to baptisme, or to the Sacrament of penance. But S. Chrysostome saith farther, that the meane of this making vs one, is, in that Christe deliuereth him selfe to vs. Ipse se ipsum
Him self. tibi tradidit, he deliuereth his owne selfe to thee. And by that meanes he is mingled with thee: not by faith alone, but by the thing it selfe. By whith thing? By him selfe, or by his own body: so that the excellency of Christes loue consisteth as much in the meane of the union, as in the union it selfe.

God might haue saued vs without sending his sonne to take flesh

flesh: but when he sent his only begotten, and made him in his own humane nature (which he assumpted) the meane to saue vs, then his loue appered most singularly. Euen so at this tyme, the meane of the vnion is that, whereof S. Chrysostome speaketh. For whereas there is a meane by faith to vnite vs to God, he saith, Christ was not content to be made man, neither to die for vs, by whiche points the faith of the old Fathers was fulfilled: and therefore it might haue sufficed for Christ to haue rested in his natiuitie and in his death, letting our faith through his grace to make vp the knot of vnion without going any farther: but that meane sufficed not. Ioan. 3. Note not only the vnion, but ℣ meane thereof.

He hath brought vs into one lump with him, not by faith alone, to wit, not by the meane of faith alone (after his natiuitie & Crosse) he was not contēt with the meane of his birth, death & faith, but he mingleth him selfe with vs by the thing it selfe. Faith is one word, ℣ thing is an other. Fide, is the same case, ℣ re ipsa is: one verb doth serue both. As therefore it must of necessitie be englished, efficit he maketh, nos, vs, suum corpus, his own bodie, non solum not only, fide, by faith: so must it be englished, sed, but, re ipsa, by the thing it selfe. The vnion therefore is made by faith, and by the thing it selfe. The construction of the place.

I come nere you, M. Iuel. I saie the thing it selfe is neither water, nor bread and wine, nor faith, nor anie other creature, but only the real substance of Christes bodie & blood. The which substance is ℣ meane whereby we are vnited: yet ℣ same substāce is not the meane exept it be delinered in the Sacrament of the altar. for of that Sacrament, and of the worthie cōmunicating, and of the singular effecte thereof, S. Chrysostom now speaketh: it is called not only the bodie of Christ, but Christ him selfe. and therefore Christe is said not only to be seen, but to be touched, eaten, and to be within vs. The thing it selfe. Seing. touching. Eating.

That bodie and blood of Christ, being consecrated vpon the holy table, and so seen vnder the forme of bread, being deliuered by the priests hand to vs, and so touched, eaten, and being within vs, that is the thing it selfe, whereby we are nowe made the mystical body of Christ. That body and blood was made present by changing the bread and wine into thē. And therefore S. Chrysostom saith in ỹ same homilie: Qui hæc sanctificat & transmutat, ipse est. It is Christe him selfe, who maketh holie and changeth these things. That bodie and blood is offered and partaken, and therefore it foloweth immediatly after the wordes whereof we now chefely dispute, that he ought to be cleaner then anie thing, Qui hoc sacrificio participaturus est, who wil partake this sacrifice. That hand which breaketh in peeces this flesh, the mouthe which is filled with spirituall fier, the tong whiche is made red with this wonderful blood, ought to excede the sonne beames.

In Matt. Hom. 83

The change.

The sacrifice.
Hand.
Mouth.
Tonge.

What can be deuised of man more plaine, then to name changing, sacrifice, hand, mouth, tong, seing, touching, eating, hauing within vs? All these words are affirmed of these marueilouse gifts of Christes supper. It is not therefore bread and wine, which is res ipsa, the thing it selfe, but it is the body of Christ: and that body being made in the Sacramēt of Christes supper, is the meane to make vs one mystical body. therefore that bodie is really present in the Sacrament of the supper. How could it otherwise be seen, touched, taken into the hand, into the mouth, & be receaued with the tong, and be in vs, and (whiche is the chefe of al) howe could it be the meane to make vs one bodie?

Note the meane of the vnion.

For as when by faith or Baptism we are incorporated, faith is present really with vs, and Baptism is really present: so when we are vnited by the bodie of Christ, it must nedes be really present. And how present? If thou wert without a body (saith S. Chrysostome) God had geuen thee his giftes naked and without bodies

Hom. 60 ad pop. Antioc.

ent bodies. But because the soule is knit vnto the body: In sensibilibus intelligibilia tibi præbet. In things ỳ are sensible, he geueth thee things which are intelligible, or such as may be attained only by vnderstanding. The bodie of Christe therefore as it is the thing it selfe which vniteth vs in his Sacrament: so is it geuen vs in sensibilibus, in things which maie be seen, felt and touched. And to speake all in one, the real bodie is geuen really to vs vnder the formes of bread and wine.

Moreouer when we are vnited by faith & Baptisin, we are not vnited vnto faith, or vnto Baptisme, but by them vnto the flesh of Christe. But of this Sacrament it is said, not only that we are vnited by it, but also vnto it, in so much that S. Chrysostom saith: That thing at the sight whereof the Angels quake, neither dare boldely behold it, for the brightnes whiche shineth out of it, therewith we are fed, thereunto we are vnited. Lo, we are vnited to the thing wherewith we are fed. and straight S. Chrysostom sheweth, that whereas no shepherd feedeth his shepe with his own blood, yea whereas some mothers geue out their children to be nourished: Christ doth not so, but he fedeth vs with his owne blood, and by all meanes he ioyneth vs to him selfe. If by faith & Baptism only Christ ioyned vs to him selfe, then as it were he should put vs foorth to nurse: for neither faith nor baptism is Christ him selfe. But when he feedeth vs with the reall substance of his own body, and with it not only apprehended by faith, but receaued by mouth: then he feedeth vs by his own self, and by him selfe vniteth vs to him selfe.

Hom 60 ad pop. Antioch.

60. Hom.

To conclude, S. Chrysostome saith writing vppon S. Iohn, Cum suum, &c. Christe intending to shew his loue towards vs, hath mingled him selfe with vs, by his body, and hath brought him selfe into one with vs, to thend the body should be vnited to the head. Here are foure things to be noted. First that Christe

Hom. 45

Per corpus suũ.

worketh the vnion. Secondly, that loue causeth him to worke it. Thirdly, that the meane whereby he worketh it is affirmed to be his owne body. Fourthly, that so the body, whiche is the Church, is vnited to the head, who is Christ. In whiche consideration Christ as sitting in the glorie of his father, is the worker of the vnion: His body as present in the Sacrament, is the instrument whereby he worketh. Christ as the Sauiour of his body, whiche is the Church, is the end whereunto the vnion doth bring vs. And herein appereth his loue, that he him selfe in his owne substance is the beginning, the middle, the end of the vnio. The fondation, the wall, the top of the spiritual building. The carpenter, the instrument, the dweller in the house of his owne handy working.

1. Cor. 10

Ephes. 5

Now, M. Iuel, I will gene you certein phrases to pick out, whereof you shal neuer be able to rid your handes. 1. You proue right well, that by faith we are dwelt in of Christ: proue now that such dwelling is made by the thing it self, and not by faith only. for els, Christes dwelling in vs by faith is not so reall a dwelling, as that whereof S. Chrysostom speaketh, which is not by faith only, but by the thing it self, to wit, by the reall body of Christ.

1.

2. You say in Baptism we are made Christes flesh, and so we are made in dede his mystical flesh: proue now that we are made also his flesh in baptism per corpus Christi, by the body of Christ. for els the vnion of the Sacrament wil be more real, because the meane is more reall and more excellent.

2.

3. You proue that we are vnited to Christ by faith and Baptism: proue now either that we are vnited vnto faith it self, and vnto Baptism it self, or els the vnion made in this Sacrament, will farre passe the ioyning which is made in the other. For here we are vnited to the same body, wherewith we are fed, & which

3.

we see

we see & touche: but there we be not united to the water where-with we are washed.

4. You say we are made Christ by Baptism: but proue now that Christ is there deliuered in sensible things to your hand, to your mouth, to your tonge, so, that you may haue him within you, as it is done in Christes supper. These phrases you must proue to be verified by faith and Baptism, if you will haue as reall a ioyning made by faith, or by Baptism, as is made by the Sacrament of the altar. 4.

Iuel. As the breaking of this bread is the partaking of the bo-dy of our Lord, euen so the bread of idols is the partaking of diuels: and if we eate one bread with idolatours, we are made one body with them. The 157. vntruthe. Primas. in 1. Co. 10.

San. You falsifie the words of S. Paule, who is not reported by Primasius to saie, that the breaking of this bread is the partaking of the bodie of our Lord, but the bread which we breake is the partaking of the bodie of our Lord. That which S. Paule spake of the substance of the bread, which is the cõmunicating of our Lords bodie, that thing you assigne to the action of breaking. And whereas Primasius saith, the bread of Idols is also the partaking of diuels, as the bread which we breake, is the partaking of our Lords bodie: it sheweth ẏ he toke not ẏ name of bread materiallie, for wheatẽ bread, but for all kind of meate & drinck which the Idolatours vsed. And therefore he meant likewise, ẏ the bread which we breake is no material bread, but a kid of meate which Christ hath prepared specially for vs. Againe, as the Idolatours did offer their meate vnto diuels, so much more the Christians did offer theirs vnto god. And seig the Idolators did in will and consent of mind partake with the diuels, to whõ they offered: the Christians did partake with God not only in will & mind (those I meane that were faithfull) but also in body and mouth, by re- 1. Cor. 10 Fall tying. Bread.

ceauing the natural fleſh of Chriſt into their bodies. For Chriſt herein ſpecially had honored his Church, to thēd the external ſacrifice thereof ſhould be no more any earthli creature, but euē his own body & blood, the only propitiatorie ſacrifice for al mākind.

The xxij. Chapiter.

¶ It is proued that S. Hilarie taught the body of Chriſt to be really in the Sacrament.

Hilar. de Trini. l. 8

HArding. *If the vvord be verily made fleſh, and vve receaue verily the vvord being fleſh in our Lords meate, hovv is he to be thought not to dvvell in vs naturally, vvho both hath taken the nature of our fleſh novv inſeparable to himſelf, in that he is born man, and alſo hath mingled the nature of his ovvn fleſh to the nature of euerlaſtingneſſe, vnder the Sacrament of his fleſh, to be receaued of vs in the communion.*

The 158. vntruthe.

Iuel. M. Harding hath not hitherto found, that Chriſtes body is naturally or corporally in the Sacrament.

M. Iuels diſſēbling.

San. You found ſuch a deuiſe, M. Iuel, to call for Fathers, for their names, and their words before their place was come, that a mā wold haue thought, when they were once come, you wold haue examined their ſayings moſt diligently. But now, your

1. firſt ſhift is, to heape them vp altogether. And whereas in matters of leſſe weight you did diuide M. Hardings words into a

2. competent number of lines, here you will not anſwer to the teſtimonies one by one, leaſt your nakednes appeare, but lay them all in one, ſo to hyde your ignorance in anſwering. Your

2. ſecond ſhift is to intreate of things out of order, ſpeaking now of one, now of an other confuſely. But I wil bring your words

to their

to their due order, as nigh as I can.

Your third shift is, to let goe S. Cyrill and S. Hilarie, and to runne to impertinent sayings of S. Augustine, of S. Bernard, and of Cyrillus, which are already answered. 3.

The fourth shift is, to say falsely that M. Harding findeth not Christes body to be naturally or corporally in the Sacrament. The which point, God willing, I wil now declare against your dissembling assertion. 4.

1. S. Hilarie disputeth against the Arrians, which thing also M. Iuel in this article confesseth. 1.

2. The Arrians alleged against the Godhead of Christ diuerse arguments, the which I must nedes repete and set foorth, with the confutation of them vsed by S. Hilarie, because M. Iuel taketh part with the Arrians against S. Hilarie (not in dede concerning the profession of their heresie) but in that he taketh away the strength of S. Hilaries answer: And applieth that answer to one part of the Arrians argument, which S. Hilarie did vse to an other. 2.

3. S. Hilarie first professeth, that he will refell them ex his ipsis quibus vtuntur, out of the very same things which they vse. 3. Lib. 8. de Trinit.

4. The first argument of the Arrians, is this: Of the multitude of the beleuers there was one soule, and one hart. Lo, sayd they, this is the vnitie of will, and not of nature. 4. Act. 4.

5. S. Hilarie answereth two ways. the first answer is, that euen this vnitie which is by faith, cometh not only of the will, but also it hath an vnitie of nature ioyned withall. what nature is that? Forsouth the nature of faith. For the faith is one, as S. Paul sayth. And therefore it is one certain nature: which being promised, S. Hilarie cōcludeth thus: Si ergo per fidem, id est, per vnius fidei naturam, &cæt. If all they were one by faith, that is to say, by the nature of one faith, how is it that thou vnderstan- 5. Ephes. 4

dest not a naturall vnitie in them, who are one by the nature of one faith?

6. Now for Gods sake, good Reader, see how M. Iuel applieth this geare vnto his purpose, and know him to be a very desperate man.

Iuel. Against the Arrians Hilarius reasoned thus. 1. Christ is
Pag. 346 as really ioyned vnto the Father, as vnto vs. 2. But Christ is ioyned vnto vs by nature. 3. Therefore Christ is ioyned to God the Father by nature.

8. San. In dede S. Hilarie maketh such an argument. But how doth he proue, that Christ is ioyned vnto vs by nature?

9. Iu. He proueth it thus: We are ioyned vnto Christ by faith, that is, by the nature of one faith, and that is to say, naturally.

10. San. If euer anie man spake ignorantly, falsely, impudently: this man is guiltie thereof at this tyme. Note, I beseche you, the number of faults committed by him.

11. First he maketh S. Hilarie to bring such kind of proofe, as
The 159. vntruthe. he doth not bring for proofe of that proposition, which M. Iuell hath set foorth. For S. Hilarie did bring that, which is said of the
Actor. 4. nature of faith, to answere the argument taken out of the Acts of the Apostles, which I now haue proponed.

12. Secondly, M. Iuel omitted the true and only argumēt which
The 160 vntruthe. S. Hilarie bringeth in dede to proue, that Christ is ioyned vnto vs by nature. The which proof of his I will hereafter prosecute at large.

13. Thirdly, M. Iuel doth make S. Hilarie a verie foole in the
The 161. vntruthe. kind of proof which M. Iuel assigneth him. For whereas by M. Iuels confession he should haue proued, that Christe is ioyned vnto vs by nature: M. Iuel maketh him to saie, that we are ioyned vnto Christ by faith, and so that we are naturally ioyned to him. where is your memorie, M. Iuell? It is to be proued, that Christ is ioyned to vs, and not only that we are ioyned to him.

And

And that he is ioyned to vs by his nature, and not only that we are ioyned to him by a nature of faith, whiche is not in him. For Christ hath no faith, because from the instant of his incarnation his soule and vnderstanding was illuminated with the vision of God, to whose nature it was ioyned in one person. and where clere vision is, there is no faith: in so much that faith shal cease when we come to see God in his glorie. And how is Christ ioyned to vs by that faith, which he hath not at all? Christ had not faith but more then faith. 1. Cor. 13

Fourthlie M. Iuel ouerthroweth wholie the true argument of S. Hilarie, whose intent is onlie as yet to shew, that faythfull men are one among themselues by the nature of faith also, and not onlie by wil and consent, as I haue declared before. He speaketh, I say, of our ioyning one to an other, & not as yet of Christes ioyning to vs, or of ours to Christ. 14. The 162. vntruth.

Fifthlie M. Iuel falsifieth the words of S. Hilarie. for he maketh him to say, that we are ioyned to Christ by faith naturaliter, naturally. & he writeth that word in such letters, as he is wont to write the words of the fathers in. But S. Hilarie saith not, nor neuer meãt, that we are ioyned to Christ by faith naturally. Ther is no such word in him. what honest nature thoughe heretofore he did beleue M. Iuel, will now any longer stick vnto him, sith he is found to be without al wit or conscience? Trulie Simon Magus was no more filthie in his iuggling knaks, thẽ this man is. But let vs goe forward in S. Hilarie. 15. The 163. vntruth. Falsifying. 16.

The second answer of S. Hilarie to the first argument of the Arrians is, that the Christians are one also by the nature of one baptism, and not by will onlie. 17.

Iuel. Likewise he saith, we are ioyned vnto Christ by the regeneration of one nature, and againe: we are ioyned to Christ by the nature of one baptism. hereof he concludeth: therefore are we naturally ioyned vnto him. 18.

Sand. In ſo few words it is hard for a man indued with reaſon, to make ſo many faultes, as M. Iuel hath now committed.

19. The 164 vntruthe. Firſt he wil make S. Hilarie proue, that Chriſt is ioyned vnto vs by nature, becauſe we are ioyned to him by regeneration of one nature: which argument will not hold. for it will not follow ỳ becauſe we are ioyned to an other by ſome inferiour meanes, ỳ he therefore is ioyned to vs by a higher meane. To be ioyned to vs in nature is a higher thing, then for vs to be ioyned to Chriſt in Baptiſm. How can then the baſer coniunction infer of neceſſitie a higher kind of ioyning?

20. 21. Secondly, M. Iuel doth falſifie S. Hilaries wordes, reporting that he ſayth we are ioyned to Chriſt by the nature of one Baptiſm. S. Hilarie ſaith it not, but only that all the Chriſtians are one among them ſelues by theſe things, and not one naturally with Chriſt. His own words are: whereas in ſo great diuerſitie of nations, of conditions, of ſexes (the faithfull) are one; Lib. 8. de Trinit. cometh it of the aſſent of will, or rather of the vnitie of the Sacrament, becauſe both Baptiſm is one vnto them, and all they haue put on them one Chriſt? Therefore what ſhall the conceyt of minds doe here, for as much as they are one thereby, becauſe they are clothed with one Chriſt by the nature of one Baptiſm?

22. The 166. vntruthe. Thirdly, it is moſt impudently affirmed of M. Iuel, that S. Hilarie concludeth hereof: therefore we are naturally ioyned vnto Chriſt. S. Hilarie hath no ſuch concluſion, neither could he haue any ſuch, becauſe it is not yet his purpoſe to open, how Chriſt is ioyned vnto vs by nature.

Note well. You wil ſay, is it not then true, that we are ioyned to Chriſt by faith and by Baptiſm? Yeas ſyr, and by will alſo. But non the point we ſtand vpon: we are not ioyned naturally to Chriſt, Naturally. nor he is not ioyned by nature vnto vs by our faith or Baptiſm. It is ỳ term naturally, which M. Iuel denied at S. Paules croſſe,

croſſe, and that term D. Harding hath found to appertein to the Sacrament, as it ſhalbe be made moſt manifeſt. That term M. Iuel wold wreſt to faith and Baptiſm. And for that termes ſake he is almoſt become a wicked Arrian, or a naturall.

The ſecond argument of the Arrians, is: He that planteth, & he that watereth are one. Ergo, ſayd they, the vnitie of will is in both them: and they meant of will only, and not any other vnitie. 23.

S. Hilarie anſwereth, that they are one, becauſe to them being born again in one Baptiſm, one miniſterie or diſpenſation of the one Baptiſm, which doth regenerate, is graunted. So that they are one, becauſe they haue one miniſterie, and not only becauſe they be of one minde. 24.

At the laſt S. Hilarie geueth a generall rule: qui per eandem rem vnum ſunt, naturâ etiam vnum ſunt, non tantum voluntate. Thoſe who are one by the ſame thing, they are one by nature, and not only by will. 25.

The third argument of the Arrians, is: Exemplum vnitatis iſtius (ſayth S. Hilarie) &cæt. 26.

The Arrians haue brought foorth an example of this vnitie out of our Lords words alſo, to th'end all may be one: As thou O Father in me, and I in thee, that they alſo may be in vs. Ioan. 17.

To this argument S. Hilarie anſwereth, declaring now firſt that, which M. Iuel ſpake of before out of place. Now firſt beginneth S. Hilarie to ſhew, how Chriſt dwelleth naturally in vs, and we in him. And conſequently, how we alſo dwell in his Father by the meane of him. 27.

To this matter ſhould M. Iuel haue applied his ſolutiõ. For vppon the diſcourſe made by reaſon of this argument, D. Harding did ground his proof of Chriſtes reall preſence in the Sacrament, what ſaith M. Iuel to this matter?

The.167 vntruth.

Iuel. Thus it appeareth by S. Hilarie, we may haue Chriſt naturally within vs by three other ſundry meanes: and therefore not only (as M. Harding holdeth) by receauing of the Sacramẽt.

San. Thus it appeareth, ſay you, but I haue ſhewed that no ſuch thing appereth. For S. Hilarie neuer ſayd hitherto, that we were naturally in Chriſt.

the 168. vntruthe.

Iuel. Like as Chriſt is naturally, corporally, and carnally in vs, by faith, by regeneration, and by Baptiſm: euen ſo and none otherwiſe, he is in vs by the Sacrament of his body.

San. Firſt you begin with a thing not confeſſed, nor agreed vpon, and thereof you conclude a manifeſt falſhod. Chriſt is in vs by faith and Baptiſm, but not corporally in our bodies. But by the Sacrament of his body he is both in vs, and in our bodies in the true and corporal ſubſtance of his own fleſh & blood.

The 169. vntruth.

Secondly you diſtinguiſh regeneration from Baptiſm, as though Baptiſm were not the Sacrament which doth regenerate vs euen by S. Hilaries own doctrine alleged before.

Nũ.24. in this chap.

Thirdly if Chriſt be none otherwiſe in vs by the Sacrament of his body, then by faith or Baptiſm, why do you make it a ſeuerall way from the other named before? why is that counted by your ſelf a fourth meane of Chriſtes being in vs, which differeth not at all from the other three?

At the length it is tyme that I proue out of S. Hilarie (which thing you, M. Iuel, diſſemble and denie) Chriſtes body to be really preſent in the Sacrament.

28.

It is to be remembred, that whereas the Arrians had ſayd an vnitie of will to be only betwen God the Father and the ſonne, as we likewiſe are one with Chriſt by will only (for ſo thei ſayd) S. Hilarie doth not in that caſe reſt vpõ this anſwer, that Chriſt by his birth is one with vs in truthe of fleſh & blood, and therefore not in will and aſſent only (as the Arrians pretended, and as

The vnitie of Chriſtes birth ſufficeth not.

as M. Iuel did before goe about to proue) S. Hilarie, I say, rested not therein: because the vnitie of nature, which was made with mankind by Christes Incarnation, might be thought to pertein no more to the good, then to the euill, whereas Christ prayed for the vnitie of good men alone, that they might be one, as God the Father is in Christ, and Christ in him. Ioan. 17. Therefore S. Hilary seking an other meane of our natural vnitie with Christ, thereby proueth, seing the faithfull men are one with Christ not only by faith, or Baptisin, but by naturall coniunction, and by corporall partaking of his own substance, that much more Christ is one with his Father in nature, and not in will alone. S. Hilarie then must proue, that we are one with Christ naturally. which thing he doth after this sort. The argumēt of S. Hilary.

The word is verily made flesh, and we take verily the word being flesh in our Lords meate: therefore Christ is to be iudged to tary is in vs naturally. Thus doth S. Hilari reason, as I haue now shewed. his cōclusion is: ỹ Christ tarieth in vs naturally. ỹ meane to proue it is dubble: one because Christ hath true flesh and blood, whereby it is shewed to be possible, that he may dwell naturally in vs: the other is to shew, that Christ gaue vnto vs, and that we take verily the same word being flesh in our Lords meate, whereby the flesh that was able to be geuen to vs, (because it was really assumpted of Christ) cometh in dede reallie vnto vs by his gift. our Lords meate whereof S. Hilarie speaketh is the Sacrament of Christes supper, wherein only he fed vs corporallie with the word being flesh. therefore S. Hilarie doth vs to vnderstand, that in the Sacrament we take the word made flesh, and so verily take it, as the word was verily made flesh. 29. The conclusion. the proufe Cibus dominicus. verily.

Iuel. That we verily and vndoutedly receaue Christes body in the Sacrament, it is neither denied, nor in question. Pag. 343. The 170. vntruth.

Confute & contrary doctrine.

Ju. You sayd before. pag. 323. that Christ in his supper added an outward Sacrament to the spirituall eating named in S. Jhon: which Sacrament you sayd, was commonly called a figure: and again you sayd the bread is a figure. Last of all, you said out of Rabanus, that the Sacrament is receaued with the mouth: but now you say, it is not denied, ỹ we verily receaue Christes bodie in the Sacrament. whereof I say it must nedes folow, that Christes body is receaued with the mouth. For it is receaued in the Sacrament, as here you confesse. and the Sacrament is receaued with the mouth, as you taught before: therefore by your doctrine Christes body is receaued by mouth. which is against your third conclusion pag. 319. Who can tell where to find you? But to return to my purpose, the aduerb, verily, doth signifie in this place naturallie, really & substanciallie. For as the word is made flesh really: so we take really the word being flesh in our Lords meat. The worde was not made flesh onlie by our faith, but in truthe of his substance: therefore we take the worde being flesh not by our faith onlie, but in truthe of his substance. If M. Juell will haue vs receaue Christes bodie verily, and yet by faith only, it must be made flesh verily, and yet by faith onlie.

Note the worde verè.

Iuel. It is the bread of the hart, hunger thou within, thirst thou within.

San. If Christ being in his diuine nature take real flesh, and yet maie be hungred within, & is much ỹ better to vs bread of ỹ hart by natural flesh: right so it is extreme madnes to make vs beleue, that Christes bodie genē vnder the form of bread, is therefore the lesse hungred within, or the lesse the bread and foode of the hart.

The 171. vntruth.

Iuel. The thing that is receaued in spirit, is receaued in dede.

San. If it be to be receaued corporally as well as in spirit, (as Baptisme and the Eucharist) then it is false and foolish to say, that it is receaued in dede, when the outward dede lacketh.

The 172. vntruth.

This

This man will cloth the naked, and fede the poze in spirit: and yet he saith it is done in dede, albeit thei die for cold. Spiritual receaning is true and good, when it shuldzeth not out reall receaning. as spiritual resurrectiō is good & true, but yet it is not al ꝑ truth of resurrection. S. Bernard is alredie answered, and S. Cyril. 344.

Iuel. It is a holy mystery, and a heauenly action, forcing our mindes vp into heauen, and there teaching vs to eate the body of Christ, not outwardly by the seruice of our bodies. The 173. vntruth.

San. Is not verè sumimus, we verily take, spoken of taking by the seruice of our bodies? can it be otherwise meant? Again it foloweth in the same sentence, that Christ hath mingled the nature of his flesh to the nature of euerlastingnesse vnder a Sacrament of his flesh to be cōmunicated vnto vs. Mark these words, M. Iuel, which you passed ouer, as if you had ben vtterly blind. The nature of Christes flesh is, I trow, real, it is communicated to vs vnder a Sacrament. know you not, that sub, is vnder: is not the Sacrament receaued by the seruice of our bodies? did not your selfe graunt the Sacrament to be taken by mouth? If then the nature of Christes flesh be vnder a Sacrament: when the Sacramēt is receaued by the seruice of our bodies, the nature of Christes flesh is receaued by our bodies, & not by faith alone. 30. Under. Sub. Before pag. 323. The 174 vntruth.

Iu. The truth hereof standeth not in anie reall presence, but as Hilarius saith, in a mysterie, which is, in a Sacrament.

San. whereas S. Hilarius saied: We receaue verily the flesh of his body vnder a mysterie, you report him to saie, in a mysterie. Is that no false dealing? well: he saith we receaue Christes flesh vnder a mysterie: and by your owne confession a mysterie is a Sacrament: therefore we receaue the flesh of Christes body vnder the Sacrament. And the Sacrament deliuered in the laste supper is by your confession also outward, and commonly called a figure: therefore we verilie receaue the flesh of Christes bodie vnder 31. Falsifying 323. lin. 30. 33.

vnder an outward figure. and the outward figure is knowen by our eye to be the figure of bread: therefore vnder the figure of bread we receaue the fleſh of Chriſtes bodie, albeit by the figure you meane the ſubſtance of bread.

The 175. vntruthe. Iuel. Our regeneration in Baptiſme in a certaine bodily ſorte teacheth vs the purgatiō of the mind, as Dionyſius ſaith: ſo it is in the Sacrament of Chriſtes body.

San. Can you haue the mind better taught by an outward action, then if you eate the ſame fleſh in body, which we doe eate in faith? Is it poſſible to haue a greater cōformitie, a more vehemēt figuring, and liuely expreſſing of al truth? And albeit I haue ſhewed differences before betwen Baptiſme and the Euchariſt, yet omitting ỹ, I wil now ſay vnto S. Auguſtin: then ỹ bodie & blood of Chriſt ſhalbe life to euerie man, if ỹ thing which is viſiblie taken in the Sacrament, be eaten in the truthe ſpiritualliе, and be dronken ſpiritually. M. Iuel would haue one thing outwardly taken, and an other thing eaten inwardly. But S. Auguſtine ſaith, that muſt be eaten in the truthe it ſelfe ſpiritually, which is viſibly taken in the Sacrament.

De verb. Apo. ſer. 3.

The 176. vntruthe. Iuel. Although Chriſt be not bodily preſent, yet that doth not hinder the ſubſtance of the myſterie.

San. The ſubſtance of the myſterie muſte nedes be hindered when it is abſent. For it can be no myſterie without the ſubſtance thereof. The ſubſtance of the myſterie is the naturall ſubſtance of Chriſt vnder the Sacrament. therefore S. Hilarie ſaith: The naturall propriety by the Sacrament is the Sacrament of the perfite vnitie. Of this place I haue often times ſpoken, and I would gladly heare M. Iuels minde in it. For then ſhould I be ſure to know, how I might diſpute againſt him. I can not conſtrue it otherwiſe, then thus: Naturalis proprietas, the naturall propriety, which is to ſaie, the naturall ſubſtance, & he meaneth the ſub-

12.

Proprietas.

ſtance.

stance of Christe. For S. Hilarie vseth the word, proprietas, verie muche and oft for the substance or personall being of God or of Christ, wel then: Christes naturall substance: Per Sacramentum, by or thrōugh the Sacramēt, est, is, Sacramentum the Sacramēt, perfectæ vnitatis, of perfite vnitie. The substance of Christe is a Sacrament by or thrōugh the Sacrament. these words can haue none other literall meaning, but this: the substance of Christe thrōugh the forme of bread, wherein vnitie is figured, and vnder which it is, by that meane, I saie, it is the Sacrament of perfite vnitie. how can els the natural substance of Christe be a Sacrament? Of it self alone it can be no holy signe, but by the forme of bread it may be a Sacrament. and yet M. Iuell can not find the real presence of Christ in the Sacrament in al S. Hilarie.

The word Sacrament is twise named.

Moreouer, S. Hilarie making a preface, that we muste not speake otherwise in Gods matters, then we haue learned of him (who said: my flesh is verily meate) & ỳ there is no place of douting of ỳ truth of flesh & blood, concludeth thus: For now both by the profession of our Lord him self, and by our faith, it is flesh in deede and blood in deede. Answer I pray you, M. Iuel. what is flesh in deede? what is the nominatiue case to, est, is? I knowe none other beside the worde Sacramentum, the Sacrament, or some like word which doth import the Sacrament: as to saie, that which the faithfull receaue at Christes supper. For of that thinge S. Hilarie now speaketh. That then is verily flesh: and that is meant by S. Hilarie of an outward thig: for he saith immediatly Hæc accepta, these things taken and drunke do bring it to passe, that both we maie be in Christ, and Christ in vs.

33. Ioan. 6.

Verè.

The thing taken into our mouth is flesh in deede.

Beside this, it followeth, Est ergo in nobis ipse per carnem. Christ is him selfe in vs by his flesh. Note how he is in vs, and by what meane: not by the meane of bread and wine, but by the meane of his flesh. And afterwarde: he is beleued to be in vs by

34. By flesh.

35. By the mysteries.

the myſterie of the Sacraments: ipſo in nobis naturaliter permanente. Him ſelf tarying naturally in vs, which is the effect of the Sacraments. At the length he concludeth his chefe intent againſt the third argument of the Arrians, ſaying: Si ergo nos naturaliter ſecundum carnem per eum viuimus, id eſt, naturam carnis ſuæ adepti, &c. If then we liue naturally according to the fleſhe by him, that is to ſay, hauing obteined the nature of his fleſhe, how can he but haue the father naturally in him ſelf according to the ſpirite, ſeing he lineth for the Father? Out of whiche place it appereth, that as the ſubſtance of God the Father is really in the perſon of Chriſt: ſo S. Hilary meant, that Chriſtes naturall ſubſtance by meane of the Sacrament receaued, is within our own perſons. For the naturall being of Chriſt through the Sacrament in vs, is the meane to proue, that God the Father is naturally in Chriſt. But if Chriſte through the Sacrament were in vs as only eaten by faith, God the Father ſhould be proued to be in his ſonne by faith only, and not by nature. whiche thing the Arrians would haue concluded, whom M. Iuel doth help al that he may, and hindereth the proufs of the conſubſtantiality of Chriſt with his father.

36. Naturaliy.

37. The nature of his fleſhe.

38. But S. Hilary ſaith: By the Sacrament of fleſh and blood the propriety of naturall communion is graunted. Againe: by the ſonne tarying carnaliter, fleſhely (to wit) in truth of fleſh in vs. Laſte of all, the myſterie of true and of naturall vnitie is to be preached, in eo nobis corporaliter & inſeparabiliter vnitis: we being vnited in him corporally and inſeparably.

39. Carnaliter.

40. Corporally.

Thus S. Hilarie hath proued moſt directly, and hath affirmed by diuerſe words of one meanig about twelue times, that Chriſt is ioyned to vs by nature of his fleſh: And not by the nature of faith or of baptiſm, (as M. Iuel moſt deſperately affirmeth) for Chriſt neither hath anie faith in him, whiche maie be of the nature

cure of our faith: Not anie baptism of the same nature of forgeuing synnes, which our baptism is of. it is the nature of flesh and blood onlie whereby Christ is naturally, carnally, and corporally ioyned vnto the faithful men at what time thei receaue his mysteries. This point so euident when M. Iuel dissembled and forged an other, had he not don better if he had subscribed tē times?

Iuel. These words, that Christ corporally, carnally, and naturally is within vs, in their own rigour seme very hard. The 177. vntruth.

San. They must needes seme hard to him who beleueth not. a hard talke (saith S. Augustine) but to hard hatred mē. incredible, but to them who beleue not. De verb. Apostol. serm. 2.

Iuel. Hilarius saieth: We are one with God the Father and the Sonne, not only by adoption or consent of minde, but also by nature, which according to the letter can not be true? The 178. vntruth.

San. why bring you not the latin words where he saith it? wil you now spet forth your poyson of lying also against that blessed father S. Hilarius? He teacheth, that Christ and his Father are one nature, and likewise that we and Christe are one nature, because he toke our flesh of the virgin Marie, and gaue vs the same flesh in the Sacrament, whereunto we being ioyned, proficeremus ad vnitatem patris, might go forward to the vnitie of the father. And again he saith, that he rehersed these things (cōcerning our natural vnitie with Christ, because the heretikes falsely affirming the vnitie of will only betwen the father and the sonne, did vse ỹ example of our vnitie to god, as though we were vnited to the sonne, and by the sonne to the father by obedience only and deuout wil, without anie propriety of natural communion being graunted to vs by the Sacramēt of flesh and blood: where both by the honour of the sonne of god geuen vnto vs, and by the sōne taryng fleshly in vs, and we being vnited in him corporally and vnsepacably, the mysterie of true and natural vnion is to be prea- Note all the words of S. Hilarie.

ched & taught. It is answered therefore of vs to the folly of furi-
Our ioyning is by the sonne. ouse mē. Hitherto S. Hilarie, where he teacheth in dede ẏ we are ioyned to the Father, but per filium manentē in nobis carnaliter, by the Sonne tarying in vs carnally, to witte, in truthe of flesh: which thing he also teacheth to be done per Sacramentū carnis et sanguinis by ẏ Sacramēt of flesh & blood. But ẏ we are one with God ẏ Father by nature, or one with God ẏ Sonne in his diuine nature, it is a most impudēt lye forged vpō S. Hilarie: & you that do forget it, haue passed herein al the bounds of honestie to accuse S. Hilarie of so blasphemouse a saying, as that had bene.

The 179. vntruthe. Iu. The Fathers haue bene fain to expound and to mollifie such violent and excessiue kinds of speache.

San. Now you shew your self in your own colours, M. Iuel. whatsoeuer you haue hitherto pretended, you thinke in your
M Iuels true mind of the Fathers. harte, that the Fathers doe not speake well. for violent speaches be no good speaches, and excessiue speaches be not literally true. You would not call them hyperbolicall speaches, least any man should thinke, you interprete and excuse their wordes by a figure of Rhetorike. But yet al is one to them which vnderstand greke,
Hyperbole. to say, they speaches are more then true, and to say, they are excessiue. But I muste nedes cal you & accompt you a wicked man for such excessiue speaking. and I require you by the force of this confession of yours to subscribe. For it is enough ẏ the Fathers doe speake so plainly against you, that you are constrained to cal it a violent and excessiue speache. It standeth not now in you to say, that they spake more then is true. You haue promised to
M. Iuel hath yelded himself guilty. subscribe, if any one sufficient sentēce were brought foorth out of the first six hundred yeres. S. Hilarie is here vpon the first three hundred yeres. He sayth, that Christ is naturally in vs by his flesh communicated in a Sacrament, & receaued vnder a mysterie, and carnally and corporally tarieth in vs. Therefore you muste subscribe

scribe, not only through promise, but to saue your soule frome hel fyre. But what say we? doth S. Hilarie speake more then is true? Could the Arrians haue wished a better Patrone for their faction, then M. Iuell is? or is not Christe muche bound to M. Iuel, whose diuine nature S. Hilarie defending is said to speake excellinely? Is not God ỹ Father much beholden to M. Iuell, who impugneth ỹ Patrone of his own sonne? Shal not M. Iuel be swetely rewarded for this geare, if he die in this excellive opiniõ? Heare, I pray you, what S. Hilary saith of his own doctrine in this very booke: Cura est nobis vt primum. It is our care first to teache those things which are holy, and perfite, and sound, and that our talke not wandering by certain byturnings & windings, and sodenly appering out of not haunted and creping holes shuld rather shew, then seeke the truth. Thus did he professe to teache perfite and sound things and vndouted truthes, which M. Iuell calleth excellive, beause they excede the cumpasse of his heresy, & contein ỹ Catholike truth. And whẽ S. Hilarie cometh to ỹ very matter, whereof we speake at this tyme, he doth not only say it is sound, perfite, holy, and true doctrine, but he saith he lerned it of Christ him self: Euen concerning this very point, that the natu-rall verity of Christe is in vs, for that he sayd: My flesh is verily meate.

About the beginning of the 8. booke.

But all the Fathers, all the scriptures which resist M. Iuels phansie, are hot, violent, excellive, & as S. Augustine moste truly saith: If the opinion of any errour hath first possessed the minde, whatsoeuer the scripture affirmeth otherwise, figuratum homines arbitrantur, men thinke it figurative.

De doct. Christ. l. 3. cap. 10.

¶ That the place of Nyssenus pertaineth to the Sacrament of Christes supper.

The xxiij. Chapiter.

HArding. *Gregorie Nyssene speaking of the bread vvhich came dovvne from heauen, saith: by vvhat meane shall a bodiles thing be made meate to a body?*

De vita Moysis.

The 180. vntruthe.

Iuel. Gregorie Nyssene is newly set abroade with sundry corruptions.

San. If this vaine fable may be admitted, euery man shalbe corrupted when it pleaseth you. If he be corrupted, he is corrupted by your faction. for his workes haue ben no where so fully printed, as at Bale called in Latine Basilea, which is a citie of your profession. 3. Moreouer you very oft bring his authority: and how are you sure that he was not corrupted at all in those places, which you allege? 4. Yea farther you allege for your purpose this very treatise, and this very side of the leaf, whence D. Harding toke this authority, and that as well before the words brought by D. Harding, as after.

The 181. vntruthe.

The 182. vntruthe.

Iuel. He speaketh not one word, neither of Christes naturall dwelling in vs. 2. Nor of the Sacrament.

San. Out vppon this impudency, M. Iuel: you haue taken vpon you the forehead of a harlot, & are without all feare, shame, or honestie. Doth not Gregorie Nyssene speake in that place one word of the Sacrament: he speaking of Moyses life, by occasion thereof cometh to shew the wandering of the children of Israel in the desert: where he saith, after that thei had drunck of ỹ flone, all nourishment which thei had brought out of Aegipt failed thē, and a simple meate to looke vnto, but diuerse in tast, was rained down to them. which thing did signifie (saith he) that we must cleanse our minds by faith, by Baptism, by trauaile, by all vertue, by doctrine of the Ghospell: so that al Aegiptiacal kind of liuing,

In vita Moysis.

Manna.

ning, to wit, all the multitude of sinnes failing vs, we must receaue cœlestem cibum, quem nulla nobis satio agriculturę artibus produxit, the heauenly meate, which no sowing hath by the art of plowing brought foorth vnto vs. but it is bread prepared for vs, without sede, without plowing, without any other work of man. that bread flowing from aboue is found in the earth. The heauenly meate.

Hitherto he hath said, that we haue a true manna which we must receaue. and how, I praie you, but as the children of Israel did receaue their manna? and then we must receaue it by mouth, as thei did receaue their mãna by mouth. But what is our manna? Forsoth a meate which came down from heauen (as the old manna did) a meate not gotten out of the ground, but rainig frõ heauẽ? what raining is that? The Incarnation of Iesus Christ, who taking flesh of the virgin without the meane of the sede of man, came down from heauen, and was in the earth man amõg men. No (saith the heritike Valẽtinus for exãple, or Manichæus) Christ toke no true flesh of ỹ virgin. Yes saith Gregorius Nissen. Panis enim, et cęt. for the bread which came down from heauen, which is the true meate, which is obscurely signified by this historie (of Manna) is not a thing bodilesse. Thus much he said against the heretikes who denied the truth of Christes body. well, goo foorth fyr, I praie you. For the heretikes will not admit your bare word. prone that which you say. Quo enim pacto res incorporea corpori cibus fiet? For by what meane shal a thing, which lacketh a body, be made meate vnto the body? Here Gregorie Nyssen presupposeth, that Christ incarnated is made meate vnto our bodies, because he is our true Manna. But, saith he, ỹ could not be so, if Christ had no true flesh. for a thing without a body can not be made meate vnto the bodies: but Christ is so reallie made meate vnto our bodies, ỹ thereby Nyssenus proueth he had a true and reall body: so that al the principal vpper parches The occasion of Nyssens talke. Note the point.

place is of this Sacrament, and of Christes naturall dwelling in our bodies.

1. Therein Manna is fulfilled, which Manna rained from heauen into the earth, as Christ came from his Fathers bosome into the Virgins womb. The same Manna was afterward eaten
2. by the Iewes corporally, as Christ after his incarnation was
3. corporally eaten at his supper of the Apostles. Before ỹ Iewes did eate Manna, they were prepared to passing ouer the red sea, with labour and with water of the rocke. And before we come to Christes supper, we are prepared by Baptism and good life and preaching.

4. S. Gregorie Nyssene doth make eating by faith a preparatiõ to eate the last supper worthely. Oportet fide, Baptismate, &c. we must cleanse our soules by faith and Baptism, & demum and so at the length with a purified mind receaue the heauenly meate.

He speaketh not of eating by faith.

It is not eating by faith, M. Iuel, that he speaketh of. Faith goeth before it, and the receauing of this heauenly meate is a farther kind of eating. This meat being ỹ bread brought forth
5. of the virgin without tylling, is made meat vnto the body. Doe

Corpori cibus fit.

you heare, M. Iuel? It is made meate vnto the body. Not only to the vnderstanding, but to the body. It is so really made meat
6. vnto the body, that of necessitie thence it is deduced, that it self is

Note this discourse.

a bodily and corporal thing. which argument were none, if it were not corporally receaued into our bodies. For by faith God the Father, and the Sonne, and the holy Ghost dwell in vs, and

Ioan. 14.

make their mansion in our harts, as it were in houses, and our

2. Cor. 6.

bodies are the temple of the holy Ghost. But such dwelling as it proueth not God the Father or the holy Ghost to haue bodies so doth it not proue that Christ hath a bodie. But Christ in so made meate vnto vs, that the reall truth of his body is proued thereby: Therefore it is taught, that his body is made meate of

our

our bodies in a corporall truth of his naturall substance. This only is the discourse of S. Nyssenus.

This meate sauoreth to euery mā who receaueth it, as Manna did. Therefore it is meant, that it is receaued to fulfill the figure of Manna, which can not be throughly fulfilled, without the self meate, which came from heauen being receaued into our mouthes and bodies, geue thence that spiritnall taste & sauour. For Manna gaue his swete taste in the mouthes of the Israelits. 7. Sap. 16.

This kind of bread which is able to be turned to all things, and yet not able to be wasted, is no materiall bread, but the food which was born of the virgin. 8. Nescit labefieri.

He that prepared this table was Christ, who neuer prepared for vs any table so literally, as at his last supper. 9. Qui hæc nobis mẽsam præparauit.

Yet al this to M. Iuel is not one word concerning the dwelling of Christ naturally in vs, or concerning his reall presence in the Sacrament. May, here is not one word touching the Sacrament at all, besyde that where he nameth herbs and milke. For those words M. Iuel thought mete meate for his diuinitie, and therefore spied them out, and vttered the same to destroy all the discourse of Gregorie Nyssen: whereas they signifie the effect of grace proceding from the reall flesh of Christ. 10.

Tell me, good Reader of thy conscience, if thou sawest a mad man running with a naked sword in the streat which were full of children, slaying, and killing all that euer he could come by, tel me I say, wold you not crye out to all men, to beware of him: wold you not run to saue ẏ poore babes: wold you not, if nede were, rather lame the mad man, thē he should so destroy a number of persons? God is my iudge, I haue no quarell to the person of M. Iuel. But for as much as I see him run mad, and to kill innumerable soules of poore men, with greef of hart I crye out against him, and say to you all: beware the mad man. who is M. Iuel is mad.

ſo much the more daungerouſly mad, becauſe it appeareth not outwardly. But what ſhal we think? If when he came to reade Gregorie Nyſſen, he ſaw neuer a word of that which I haue now declared, and which euery man may ſee if he will open the booke: If he (I ſay) ſaw not one word thereof, doe you not perceaue, that his eyes are poſſeſſed with ſome horrible ſpirit of blindnes? Is not all reaſon and vnderſtanding take from him? But if he ſaw all that which I haue told, and therein found ſo many words ſpoken of the Sacrament, and thoſe ſo effectuall againſt his errour: what ſhall we then think or ſay? Is it poſſible that ſo great a malice may be in any man, as to delight in deceauing willingly poore and ignorant men, and to lead them al to infidelitie? If ſuch malice may be in man, whome ſhall we truſt, and in what danger are the ſimple and vnlearned people? Whether it be blindneſſe or malice in him, take this rule to thy comfort againſt all tentations that euer ſhall chaunce: Truſt no one man aliue. Truſt no one generation of men, the beginning of whoſe doctrine thou haſt knowen or heard of. Truſt only the whole bodie of Chriſt, the whole Catholike Church, the whole cumpanie of the faithfull, the whole ſucceſſion of Biſſhops, of Prieſts ioyned alſo with the faithfull forefathers. That which hath once prenailed through all the knowen Church, that beleue in Chriſtes name. For to diſpute againſt it, S. Auguſtine ſaid it is the point of a moſt proude madnes. But the whole Church can not faile. It is a citie built by God vppon a hill, which can not be hid. It is the piller of truth, as S. Paule ſayth. To that vniuerſall practiſe and beleefe if thou committe thy ſoule, and doe as it commaundeth, it ſhalbe ſaued in that vniuerſall body of Chriſt, whereof only he is the Sauiour. Leaue Iuel, Cranmer, Ridley, Latymer, leaue all that carie not in the tried faith, and ſtick only to that interpretation of Gods word, which the Catholikes

He is blind.

Extreme malice.

A rule for y ſimple.

Ep. 118. inſolētiſſimæ inſanię.

Math. 5.

1. Tim. 3.

Epheſ. 5.

holikrs receaued and deliuered euen from the Apostles tyme to this day.

Iuel. The purpose of Gregorie Nyssen was only to speake of Christes birth. The 183. vntruth.

San. His purpose was to speake of the miracles done in the wildernes vnder Moyses, of ỹ which Mãna being one of ỹ chefe, it did both signify the birth of Christ by the falling of it from heauen vpon the earth, & the Sacrament of the altar, whiles it was afterward taken into the bodies of the Israelits, as we eate really the flesh of Christe which he toke of the virgin. Exod. 16

Iu. In like manner of speache S. Hierom saith: the wheat wherof the heauenly bread is made, is that, of which our Lord said, my flesh is meate in dede. The 184. vntruthe.

San. I marueile what you meane to say the manner of speache is like, whereas by your assertiõ Gregorie Nyssen speaketh only of Christes birth. But S. Hierom speaketh not thereof, but of Christes body and blood, as it is receaued in the Sacrament. Thus you are againste your self. For in deede as S. Hierome speaketh of that wheat and of that wine, which is Christ himself, not only being borne of the virgin, but also eaten at his supper: euen so doth Gregorie Nyssen speake as wel of the supper as of the birth of Christ. In Esa. cap. 62.

Iu. And to this purpose saith Amphilochius, onlesse Christ had bene borne carnally, thou haddest not bene borne spiritually. the 185. vntruthe.

San. To what purpose did he say it? For I see not howe your wordes hange together, but only that you patche vp a number of sentences. as sone as one is done, you bring in an other, with a therefore, or in like manner, or to this purpose, or in this sense, and he saith: & so forth. But if they were particularly scanned, it is but a heape of words without order, dependãce, or any good reason. To what purpose, I praie you, saith Amphilochius, onlesse M. Iuels ioyning of sentences.

lesse Christ had bene borne carnally, thou haddest not bene borne spiritually: I see none other purpose therein, but that Christes birth is necessarie to our saluation: and that because if the birth had not gone before, we could not haue eaten that bodie in the Sacrament, whiche had not bene at all borne.

The 186. vntruthe. Iu. As Nyssen saith, Christ is made our bread: so he saith, he becōmeth strong meate vnto the perfite, herbs vnto the weake. &c.

San. Here you presuppose that Gregorie Nyssen saith: Christ is made our bread, and nothing els. But I haue shewed you that he saith, howe can a thing bodilesse be made meate vnto the bodie? As for the wordes whiche you name, I finde them not in Gregorie Nyssen so vttered, as you report them. He saith Christ is bread, but D. Harding forced not his argument vppon that worde alone. For he may be bread, and herbs, and milke vnto vs both in the Sacrament, and without it. but he is bread, herbs and milke to vs in our mouthes, as Manna was vnto the Iewes, only in the Sacrament.

falsifying.

The 187. vntruth. Iuel. Gregorie Nyssen holdeth, that we receaue Christes bodie otherwise then in the Sacrament. for he saith: who so hath abundātlie drunk of the Apostles springs, hath already receaued whole Christ.

San. You misse in your proufe: For you should proue, that whoso drinketh of the Apostles spring, he receaueth Christes bodie: & you proue, that he receaueth Christ. A man may receaue Christ in his hart, and yet not haue Christes bodie in his bodie. Christ being the name of the person may be verified as wel of the diuine, as of the humane nature. But there Gregorie Nyssen spake of his diuine nature: which thing is most clere, because he speaketh of eating by faith so, as it agreeth to the whole Trinitie.

Ioan. 14. And therefore it followeth: I & mie father will come vnto him. Lo, he wil come so as his father cometh, to wit, by his diuine nature. But beside that, S. Nyssen speaketh of his birth, and of hys being

being meate vnto our bodies, which is onlie done in the Sacrament of the altar.

Iuel. M. Harding reasoneth thus: Christ was borne, ergo his bodie is reall in the Sacrament. The 188 vntruthe

San. O dissembler. he reasoneth cleane contrarie, with Gregorie Nyssen. Christ is made meate to our bodies in the Sacrament: Therfore he was reallie born, as I haue alreadie shewed.

Iuel. This conclusion is childish. The 189 vntruth.

San. Yours is childish: But D. Hardings is so stronge, that if the eating of Christ proue his birth, it will followe, that as he is born reallie, so much more he is eatē really. otherwise, if he were onlie eaten by faith, thence we could cōclude no more but a birth by faith: which is against Gregorie Nyssenes purpose.

Iuel. If he conclude not this, he concludeth nothing. The 190. vntruth.

San. If you speake as you think, you are bysde your self. For as by the real eating of Christes flesh, his birth is concluded of S. Nyssen: so by D. Harding the reall eating is noted as a most knowen truth presupposed by S. Gregorie Nyssen.

¶ That M. Iuel hath not well answered the places of S Cyrillus. The xviij Chapter.

HArding. Cyrillus saith: vvhen the mystical blessing is bēcome to be in vs, dothe it not cause Christe to dvvel in vs corporally, by receauinge of Christes bodie in the communion? The same thing he saith in diuerse other places.

Iuel. Cyrillus expoundeth him selfe· natural vnion is nothing els, but a true vniō, we are by nature the childern of anger, that is, in dede, and truly. The 191. vntruth.

falſifying. San. The woꝛds, which you allege as out of Cyrillus, be not in him. His woꝛds are: Si naturalem vnionem dixerimus, veram dicemus, If we cal it a natural vnion, we ſhal cal it a true vnion.

falſifying. But you haue put in a certaine phraſe of your own, addinge theſe woꝛds non aliud quàm none other thing but. that is nothing, M. Iuel, but alitle falſhod. There is ods whether it be ſaid, a natural vnion is a true vnion, oꝛ els, a naturall vniõ is none other thing but a true vnion. Foꝛ that which is natural, is true: but there is ſumwhat moꝛe conteined in the name of nature, which the name of truthe doth not expꝛeſſe. We are the true ſonnes of God, but

Naturall. we are not ẏ natural ſonnes of god. whereſocuer thereforea thing is called natural, it is at the leſt true, but not by and by, nothing els but true. That which you ſaid of S. Auguſtine: Corporaliter, nõ vmbraliter ſed verè et ſolidè, I could not find it vpõ ẏ 67. pſal. But thinke you, M. Iuel, that when S. Cyril teacheth Chriſt to be the natural ſonne of god, he wolde be contented if an Arrian ſhould ſtep foꝛth and ſay, that to be the natural ſonne of god, is nothing els but to be the true ſonne of god? whiche beinge once graunted, he that is a child by adoption, is alſo the true ſonne of god: Therfoꝛe the Arrian wil conclude, that Chriſt is the ſonne of god by adoption.

But let vs come nere to the purpoſe. let natural dwelling ſtãd foꝛ true dwelling. What of that? ſaith S. Cyril only that Chriſt is naturally vnited vnto vs? ſaith he not alſo, that ẏ myſtical bleſſing maketh him to dwell coꝛpoꝛally in vs? wil that woꝛd, alſõ, be excluded by a true dwelling, oꝛ hath M. Iuell an other phraſe to anſwere it withal?

Coꝛpoꝛally. Iuel. S Paul ſaith: the Heathens are become concoꝛporal, and partakers of the promiſe in Chriſt Ieſu, in the ſame ſenſe.

Epheſ. 2. The 192. vntruth. San. In whith ſenſe, M. Iuel? meane you, that as natural ſo likewiſe coꝛpoꝛal coniũctiõ meaneth nothing els, but a true coniunction

function? True in dede it is, but true in the truth of nature & of bodie, but not onlie true in the truthe of faith and speaking. S. Paule saith: The Heathens are cõcorporal with the Patriarches & Prophets, that is to say, of one body mystical, of one society & profession: Therefore, saieth M. Iuel, when S. Cyrill affirmeth Christ to dwel corporally in vs by reason of the holy communiõ, he meaneth, that Christe and wee are all of one mysticall body. Meant he nothing els, M. Iuel: as though it went not before: Non negamus & cæt. We denie not, but that we are ioyned spiritually to Christ by right faith and syncere loue. Lo, there is the coniunction which maketh vs one way members of that bodie, whereof Christ is ẏ head. But S. Cyrill goeth to an other higher meane of the same coniunction, adding, that the mystical blessing (which is the Eucharist) maketh Christ to dwel also in vs corporally by communicating his body. S. Cyril nameth dwelling, in comparison of ioyning: corporally, in comparison of spiritually: by communicating Christes body, in comparison of these words: by right faith and syncere charitie. Therefore it must nedes be, that the corporal dwelling of Christ in vs according to his flesh (which also S. Cyril nameth) is an other kind of vnion, thẽ faith and charitie loue. But the giftes are corporall with the faithfull Iewes not by faith alone, but as S. Hilarie declareth, by the nature also of baptism, & by the nature of Christes flesh. For they are grafted into the cumpanie of the elect by all these meanes which Christ prouided for ẏ end. they beleue in ẏ same God, are baptized in the same fount, are reconciled by the same Sacramẽt of penance, fed, nourished, and consummated by eating really the same flesh of Christe. what doth that word corporall helpe you now, M. Iuell? It signifieth no more, but that the Iewes and Gentils are of one felowship. but the meanes of making them one remaine notwithstanding to be declared.

Ephes. 2.

Spiritually. By faith.

Corporally also.

According to flesh.

The 193. untruth.

Iu By the wordes, corporally and naturally, a ful perfite spirituall coniunction is meant, excluding all manner of fantasie.

San. So that with you corporally and naturally doth signifie nothing els, but not fainedly. How say ye then, when we are knit to God by right faith and syncere charitie, is it a fained confunction, or no? If it be a true, & not a fantasticall coniunction, then the wordes whiche affirme Christe to be ioyned also vnto vs corporally and naturally, being added ouer and aboue the ioyning by right faith and syncere lone, must not only meane a true ioyning (whiche was already made) but also an other manner of ioynig, which is both true in effect (as ꝑ ioyning by faith was) & also true in the corporall mingling of Christes flesh to our flesh.

Quoq;. Otherwise, what meant the aduerbe, quoq;, also? We be ioyned by faith, and also corporally. Is that (also) nothing?

Furthermore, if corporally be nothing els to say, but truly and

Colos. 2. without imagination, how cõstrue you these wordes of S. Paul? All the fulnes of the Godhead dwelleth corporally in Christ? is it only to say, it dwelleth truly in Christ? well: but it may dwell truly in Christ, though Christ be not man: therefore by your exposition a phrase is found, whereby ꝑ truth of Christes body may be wiped away, whensoeuer it pleaseth the Protestants. Consyder, M. Iuell, that you are not Capitaine generall of the whole army. Satan him selfe had taken that cure vpon him, before you were borne. It is he that directeth all ꝑ soldiours of his campe, what place in his army doe you occupie, I doe not know. This I am sure of, your Capitaine intendeth fully to displace Christ as much as lieth in him, not only frõ dwelling corporally in our bodies by the blessed communion, but also from taking real flesh of the blessed virgin. Satan him selfe would haue an other Messias to be prepared for. Iudge you, whether you helpe towards his comming, or no. He coueteth to persuade, that corporally doth

meane

meane truly and nothing els: wherfore it folowth, that corpus is latin for the truth and for nothing els: and seing Christ toke of our lady corpus a bodie, by you it is meant he toke the truthe of our lady, & nothing els. Or can you auoid the yoke, the depen- dance, the mutuall respecte that is betweue bodie, & bodily, cor- pus, and corporally: whatsoeuer one of those names, whiche are in one yoke, doth signifie, the other doth signifie after the same rate. If bonitas be goodnes, bonus is good, & bene is well. cor- porally is of the same yoke with, corpus, body. If bodily doth meane truly, corpus doth meane truth, so Christ toke truth of our Ladie: and what is that? forsouth it is whatsoeuer it pleaseth M. Iuel. So that it be no phantasie, it may be then faith or charitie, or els bones without flesh, or skinne without flesh and bone. To this point M. Iuels diuinity leadeth vs. O miserable time, O cor- rupted maners. The noun corpus bodie, and the aduerb corpo- raliter corporallie do not onlie signifie a truthe, but a truthe of bodie: and in Christ it signifieth a truthe of flesh and of blood.

with M. Iuel corpus, is latin for truth.

Iuel. Otherwise there must nedes follow this great inconueni- ence, that our bodies must be in like maner corporally, natural- ly and fleshly in Christes body. For Hilarius saith we also are natu- rally in him. and Cyrillus: we are corporally in Christ.

The 194 vntruth.

San. It is most true, that both we are in Christ corporally, and he in vs during the time of the coniunction. For when a ioy- ning of twain is made, it must nedes be, that ỹ one is ioyned to ỹ other: whiche is no absurditie at al, because that twaine, to wit, Christ and his Church, should be in one flesh. it is the doctrine of S. Paule. And as flesh is made one with him who really eateth and digesteth it: so is Christ ioyned most really to him, that wor- thely receaueth his body.

Ephes. 5.

Iuel. That we be thus in Christ requireth not any corporall being.

The 195. vntruth.

San. That were a fine kind of being, Mr. Iuel, that Chriſtes body ſhould be in vs corporally, and yet the being ſhould not be corporal. In dede the maner is not corporall. But if you exclude the truth alſo of corporall being, you ſpeake cõtrarie to the word it ſelf. For the word corporally can ſignifie no leſſe then a corporall truth.

The 196. vntruthe. Iuel. It requireth not any locall being.

San. It is a local being, in reſpect that the ſubſtance of Chriſt occupieth the ſame place vnder the forme of bread, which the ſubſtance of bread did occupie before. And when we haue that kind of bread in vs, euen ſo Chriſtes being is locall in vs.

The 197. vntruth. Iuel. Chriſt ſitting in heauen is here in vs, not by a natural, but by a ſpirituall meane of being.

San. The being of Chriſt in vs by ſpirit is alſo naturall concerning the nature of his Godhead, which is euery where. But cõcerning the grace which is created in vs, it is a ſpiritual being after the rate as euery cauſe is in his effect.

Impertinent. Iuel. S. Auguſtine ſaith: After that Chriſt is aſcended he is in vs by his ſpirit. And S. Baſil, and again S. Auguſtine ſaith the like in diuerſe places. And Chriſt ſpake in S. Paule, &cæt.

San. You are now in a common place, Mr. Iuel. who denieth but Chriſt being in heauen, is here in ſpirit? Wil that take away his being here in body, when bread is turned into his body? Shall one truth always diſplace an other with you? Theſe be ſowters arguments to ſay, Chriſt is God: therefore he is not man. He is in heauen: ergo he is not in earth, &c.

The 198. vntruthe. Iuel. This coniunction is ſpirituall, and therefore nedeth not neither the circumſtance of place, nor corporall preſence.

San. The coniunction is ſpirituall, but the maner of working it is brought to paſſe by the corporall ſubſtance of Chriſt. Mr. Iuel hath forgotten that we now diſpute, whether Chriſt be in the

in the Sacrament corporally, for th'end to make a spirituall coniunction by this meane of his own flesh, or no: as if a man to conuert an heretike, do not only write vnto him, but also doe come him self and by disputation of mouth do persuade him, the conuersion is spirituall, but the meane of working it, is by corporall presence.

Iuel. The coniunction that is betwene Christ and vs, neither doth mingle persons, nor vnite substances. But it doth knit our affects together and ioyne our willes, saith S. Cyprian. Cyprian vnderstãd. De cœna Domin.

San. S. Cyprian in the same place expounderh himselfe to meane, that we are not made by this vnion, the second person in Trinitie: for (saith he) the only Sonne is consubstanciall, or of the same substance with his Father. But we by eating his reall flesh in this Sacrament, are made like vnto the Sonne of God: Atteyning through the flesh vsque ad participationem spiritus euen to the partaking of the spirit of Christ. Again, whereas our vnion with Christ is likened in the holy Scriptures to ỹ vnion which is in matrimonie: as in matrimonie the wife & husband tarie both diuerse persons, and eche of them kepe their seuerall substances, notwithstanding that for a tyme they are vnited in flesh: right so is it in this blessed mysterie, where Christes flesh is ioyned to our flesh for a tyme only, to th'end ỹ spirit of Christ by so excellent a meane (as his own flesh is) may be more fully partaken. Ephes. 5.

Thus it is clere, that S. Cyprian saith the same thing with vs, who likewise defend our vnion with God to be made in will, and hart: and not that we be at any tyme made consubstanciall with the blessed Trinitie. But the meanes of vniting vs to God are not our willes only, but the nature of faith, the regeneration of Baptism, and the reall flesh of Christ receaued vnder ỹ forme of bread. The which reall presence of Christes flesh S. Cyprian so plain-

so plainly teacheth, that I can not sufficiently muse at the impudencie of M. Iuel: who knoweth him, to teache, 1. That the bread is changed in nature, and not in forme. 2. That vnder a Sacrament we eate the bread of Angels in earth, the which selfe same we shall eate more manifestly in heauen without a Sacrament. 3. That this doctrine came newly from Christ alone, that Christian men should drinke blood, which thing was forbidden to the Iewes: and seing it was not forbidden them to drink Christes blood in faith, but only to drinke common blood in their mouthes, it foloweth euidently, that the Christians by this new order of Christ, drink blood into their mouthes also, & not by faith alone. All these argumẽts, beside many other which are in the same sermon, declare euidently, that S. Cyprian vtterly abhorred from this blasphemouse heresie of the Sacramentaries.

Sub Sacraméto.

Sine Sacraméto.

The 199. vntruth.

Iuel. The cõiunction because it is spiritual, true, full, and perfit, is expressed by this terme corporall.

San. As though God because he is spiritual, true, ful, & perfit, he might therefore be called corporall. who euer heard of such diuinitie? Because it is spiritual, it is termed corporal. Because it is red, it is called grene. because it is chalke, it is named cheese. Nede these words any confutation? were not the writer of them worthy to be rebuked rather then to be refelled?

Cõtrarie to himselfe.

Iuel. Corporall coniunction remoueth all maner light and accidentall ioyning.

San. If all accidentall ioyning be remoued, only substancial ioyning remaineth. A substancial ioyning requireth the substances to be present which are ioyned together. If then we are substancially ioyned to Christes body, our bodies and his must be present. For the substance of our soules is not without the compasse of our bodies: Neither can they be substancially ioyned to Christes

Christes body, as long as they are absent from the real body of Christ. As for the ioyning which is made by faith or charitie, it is made by an accident, and not by substance.

Iuel. It is vtterly vntrue, that we haue Christ corporally within vs, only by receauing the Sacrament. The 200. vntruthe.

San. Neuer a Father by you named saith as you doe. and therefore you speake of your own head, whom no man that wise is, wil beleue. For seing we can not haue him corporally within vs, without his body be within vs, and yet none other thing is his body beside ỹ which is deliuered at his supper, by that meane only he may be corporally in vs.

Iuel, By M. Hardings construction, the child is damned, who dieth without receauing the Sacrament of Christes body. The 201. vntruth.

San. Neither he, nor no Catholike teacheth so. Baptism sufficeth, as we beleue, vntill a man come to the yeres of discretion.

Iuel. Without natural participation of Christes flesh there is no saluation. The 202. vntruthe.

San. If it be so, it is you that teache the damnation of al those who receaue not the Eucharist. for only in the Eucharist we partake the nature and substance of Christes flesh in it self. But we partake the grace thereof by faith and Baptism.

Iuel. S. Chrysostom saith: In the Sacrament of Baptism we are made flesh of Christes flesh, and boan of his boanes. The 203. vntruth.

San. Those words you haue not in S. Chrisostom, who in that place confesseth plainly, that those who are partakers of the holy mysteries can tel, how thei are formed Germanè ac legitimè ex ipso properly and lawfullie out of him. Moreouer he geueth an other sense expounding ex ipso, for secundum ipsum according to him, saying: as Christ was born without the sede of man, so we are made the same thing in baptism. Thirdly he sheweth that we were taken out of Christes side, as Eue out of Adam. But the In epi. ad Ephes. hom. 20.

proposition that you haue framed in his name, is not in him, but although it were in him, yet it is not to the purpose. For it is one thing to be made of the flesh of Christ, whiche maie be meant of his mystical flesh, and an other thing to partake his flesh naturally. We are made of his flesh by spiritual meanes. For to be of his flesh it is to belong to his flesh, that is to say, to be members therof by any meane at al. But when we speake of natural or corporal partaking of flesh, we exclude al mystical flesh, and restrain the talke onlie to Christes own real flesh, whiche he toke of the virgin Marie.

Last of al, ỹ reason why certain places of holy scripture are interpreted somtime of baptisme, & somtime of Christes supper, is, because in the old time in manie countries ỹ Sacramēt of Christes body was geuen straight after baptism, as it maie appere in. S. Dionysius Areopagita, and in S. Ambrose: in so much that somtime these two Sacramēts are so intreated of in S. Cyprian, Eusebius Emissenus, and S Augustine, as if thei were one Sacrament, for that thei were ministred together. But in so weightie a matter as we now intreate of, it was not vprightlie done of M. Iuel to make a proposition of his owne, and to set it out in the name of S. Chrysostom.

De eccl. Hierar. ca 2. & 3. De Sacr. li. 4. ca. 3. Ad Quir. li. 3. ca. 25. hom. 5. epi. 106.

The 204 vntruth.

Iuel. M. Harding is not yet able to find, that Christes bodie is either corporally receaued into our bodies, or corporally present in the Sacrament.

San. It is you that are not able to find it. for D. Harding hath found it, and shewed it many wayes. and as I haue shewed it in S. Chrysostom, in S. Hilarie, & in S. Gregorie Nyssen: so wold I shew it at large out of Cyrillus, but that partly this booke is growen alredie to great, partly a marueilouse number of places in S. Cyrillus doe prone, both Christes body to be corporally receaued into our bodies, and to be corporally present

presēt in the Sacrament.

1. Cōcerning vs, he saith: It behoued this earthly body should be brought to immortality cognato cibo, by meate of his owne substance. for so himself expoundeth the word afterward, saying: that Christes body is cognatum nostris corporibus, hoc, est consubstantiale. It is of kin with our bodies, that is to say, of the same substance. 1. In Ioan. li4. c. 14. Ad Euo. anath. 11.

2. As two waxes being melted are mingled together: so he that receaueth Christes flesh and blood, is mingled with Christ. It is not possible to vnderstand the mingling of two waxes to be other, then reall and substanciall. For wax hath neither faith nor spirit. 2. Lib. 4. cap. 17

3. M. Harding hath alleged fiue or six most plain sentences, which may be sene in his booke. To none of all which M. Iuel hath iustly answered, or scant sayd any word. reade also S. Tyrill, in Ioan. li. 3. cap. 36. lib. 4. cap. 18. &c. 3. Cyril. li. 10. ca. 13. li. 11. c. 26. & 27.

Now touching the corporall presence of Christ in the Sacrament, it is to be vnderstanded, that S. Cyrillus calleth the Sacrament of Christes body and blood, mysticam benedictionem, the mysticall blessing. and therefore he exhorteth the faithfull peple to come to receaue it, & to be partakers thereof, as the which putteth away both death and diseases. Of this benediction and Sacrament thus he writeth. Benedictio. In Ioan. li. 4. c. 17.

1. It differeth from Manna, because the benediction is verily meate: whereas Manna was a figuratiue bread. But if the Sacrament consisted of materiall bread, and were not Christs flesh, it were no more the true bread, then Manna was. 1. Lib. 4. cap. 16.

A litle blessing (to wit a litle peece of the consecrated foode) draweth the whole man to it: Et sua gratia replet, and filleth him with his owne grace. Therefore the Sacrament hath grace of his own, and is no common bread: because then it should not drawe 2. Lib. 4. cap. 17.

vs vnto it, but it ſhould be turned into vs. but nowe the benediction, that is to ſay, the Sacrament draweth vs to it: therefore it ſelf in his own ſubſtance is the fleſh of Chriſt.

Ad Euo. anath. 11. He declareth the worde of God to be life according to nature, & ỹ it hath made his fleſh able to geue life. Et hac ratione facta eſt nobis benedictio viuificatrix. And by this meane the Sacrament is made of power to geue vs life. Marke the degrees: the life it ſelfe is firſt in the ſonne of God, and afterward in the fleſhe aſſumpted, and ſo is the Sacrament able to geue life. how hangeth this diſcurſe? but only becauſe he preſuppoſeth it for an vndanted truth, that in the Sacrament the fleſh of the ſonne of God is really preſent.

In Ioan. l. 12. c. 50 After he had ſhewed that the Catechumeni can not partake of our myſtical benediction, he ſaith: The miniſters crie with a loud voice to thoſe who come to ỹ myſtical bleſſing, Sancta ſanctis, holy things for holy men. Meaning the touching & ỹ ſanctification of Chriſtes body to agree only to thoſe, who are ſanctified with ỹ holy Ghoſte. He calleth the myſtical bleſſing the body of Chriſt, and ſheweth, that thoſe who come to it, doe touch Chriſt: whiche is of neceſſity vnderſtanded by the meane of the ſoorme of bread, vnder the which Chriſt is. But if Chriſte were not really vnder that ſoorme of bread, why are the Catechumeni kept frome it? For ſeing they confeſſe the faith with a loud voice (as there S. Cyrillus doth witneſſe) and ſeing they may by their faith feed vppon Chriſt in heauen, ſhew me a reaſon, M. Iuel (if you be able) why he that may eate Chriſte in faith, may not eate the bread (as you terme it) which is the ſigne of him. Specially ſith S. Auguſtine confeſſeth, that they alſo had a kind of halowed bread (but not ỹ body of Chriſt) geuẽ to them. We geue this reaſon hereof, becauſe in the Sacrament of the body of Chriſte, his own body is really preſent, whiche is of ſuche honour, that no meane ſanctification

Catechu. lerners of the faith.

Li. 2. de peccat. me & remiſ. c. 26

ſhould

should suffise for the admitting therunto. And for as much as the Catechumeni, who be not yet baptized, haue not that grace of the holy Ghost which is geuen in baptisin, they are not sufficiētly prepared to receaue this marueilouse sacrifice, and dreadfull mysterie: whiche you not withstandinge repute so vile, that you crum your potage dishes with it, & sometymes caste that, which is left in the cup of your own blessing, vpon the ground, as I my selfe sawe it done in king Edwardes tyme at a communion in Glocester there. You make in wordes muche of it, but your dedes do shew your blasphemouse hartes.

Harding. The Catholike fathers sithence Berengarius, haue vsed the termes really, substancially, &c. to exclude Metaphores and figures, and to confesse a most supernaturall vnion vvith Christ by meane of his naturall flesh, really (though not locally) present. The 11. diuision.

Iuel. These Doctors liued within these three hundred yeres, and are such as M. Harding thought not worth the naming. The 250. vntruth.

San. He named none that were sithens the six hundred yeres after Christ, because he saw your impudēt proclamation to haue bound him to ỳ tyme. But otherwise he neither lacked sufficient witnesses, elder then Berengarius, nor iudged them vnworthy the naming. And because by these your insulting wordes, you seme to looke for some witnesses aboue three hundred yeres olde, I will geue you a taste euen of the best that were from the first six hundred, vntil the last three hundred yeres after Christ. within which time many notable fathers haue liued.

How thinke you by Damascene, who saith: the bread & wine and water is supernaturally changed by the inuocation and the comming of the holy Ghoste into the body and blood of Christ. And that he proueth, because our Lord said: this is mine (not figure Damasc. de Orth. fid. li 4. cap. 14.

in 6. Ioã. gure of body) but body, and (not figure of blood) but blood.

Saith not Theophilact, that the bread is with ſecrete wordes by myſticall bleſſing and comming of the holy ghooſte changed into our Lords fleſhe? ſaith he not, it appereth bread, but in dede is fleſhe? again, why doth it not appere fleſh? becauſe we ſhould not abhor from the eating therof. For if it had appered fleſh, we had bene vnpleaſantly affected towarde the communion. Is there any dout, but he who telleth that the bread is changed into fleſh, and ſheweth why yet it doth appere bread and not fleſh, did verely beleue the real preſence of Chriſtes fleſh vnder the forme of bread? or is he not more impudent then any harlot, who wil ſtãd in defenſe, that Damaſcene & Theophilact beleued not tranſubſtantiation, as we do? and yet theſe two are not only aboue three hundred, but alſo aboue ſeuen hundred yeres old.

26. in Matt. & in 6. Ioan.

in 1. Cor. 10. Saith not Haymo, licet panis videatur, in veritate corpus Chriſti eſt, although it ſeme bread, it is in truth the body of Chriſt?

in Cano. Miſſę. Saith not Remigius, that after conſecration it ſemeth bread and wine, but in truth it is the body and blood of Chriſt?

in lib. de corp. D. in Sacra. Saith not Paſchaſius, although the figure of bread and wine be here, yet after cõſecration they are to be beleued to be nothing at all, but the fleſh and blood of Chriſt?

Moſt of thẽ wrote againſt Berẽgarius. What ſhall I ſpeake of Lanfrancus, Iuo, Guimundus, Anſelmus, Ruperrus, Algerus, Euthymius, who were al notable men for lerning, and al aboue three hundred yeres old? I come to S. Bernard, whom you haue alleged manie times in this your work. Thus he writeth: Euen to this day the ſame fleſh is exhibited to vs (which the Apoſtles had ſene in his manhod) but yet ſpiritually forſoth, not carnally. For there is no cauſe why we ſhould ſay either ỹ apparitiõ, which was made to the fathers of ỹ old teſtament, either that preſence of his fleſh which was exhibited to the Apoſtles, to be denied in theſe oure daies. For to them who

Bernar. in ſerm. de Sãcto Martino

Not carnally cõcerning the maner of fleſh.

who saith hfullie consider the matter, it shalbe clere that neither of both lacketh. For the true substance of the flesh it selfe is present now also to vs no dout verilie but (that it is so) in the sacramēt. Here is, M. Juel, the true substance of Christes own flesh affirmed to be no lesse present (in a spiritual maner, but not in a carnal manner of being) as it was present to the Apostles who saw Christ in flesh. I omit Nicholaus Methonensis, and Samonas, and Photinus Grecians, Albertus Magnus, Alexander de Ales, Innocentius the third, with diuerse moe aboue three hūdred yeres old. Carnis ipsius vera substātia in Sacramēto.

Iu. Their doctrine is without cōfort, thei hold that the bodie of Christe remaineth no longer in our bodies, but only vntill the formes of the bread and wine begin to alter. The 106. vntruth.

San. That doctrine, M. Juel, is not without cōfort, in so much as the Sacrament serueth as a meane to bring to vs the body of Christ: which when it hath delinered vnto our bodies, a coniunction is made by touching and eating Christ: out of whiche coniunction made by flesh, riseth a marueilouse commoditie to our spirite and soule. So that albeit when the formes of breade and of wine be altered, the body of Christe can not be affirmed to be corporally in our bodies any lōger: yet a grace, vertue & strength is left stil with vs of inestimable operatiō toward life euerlasting. If this do seme absurd to M. Juell, how thinketh he of al those whome Christ healed by touching them with his flesh? was it not a corporall and real touching, because Christ ceased to touche any more, when the helth was once procured? was not all Christes comming and walking in flesh, true, real, and corporall, because when the tyme of his humble dispensation was fulfilled, he departed bodily out of our sight, and taried with vs in his godhead and power? Luc. 8. Matt. 28.

Ephes. 5. Moreouer I haue said often times, our cõiuncton with Christ in this Sacrament is like the carnal copulation betwen the wife and husbãd, where twain are in one flesh. A great mysterie saith S. Paule, in Christ & his Church. As, therefore the man and wife being corporally ioyned tarie not alwayes together, but after a tyme departe a sunder, and yet for all that, of their coniunction issue commeth, and they kepe yet alwaies the bonde of wedlock and of loue in eche of them: so after that Christe hath vnited him to vs vnder the foorme of bread, he departeth in bodily presence when those foormes cease to be, vnder whiche it pleased him to comme to vs: but the vertue of that coniunction tarieth still.

The 207. vntruth. Iuel. Some others say, that as sone as our teeth touch the bread, straight wayes Christes body is taken vp into heauen. The words be these: Certum est quod quàm cito species dentibus teruntur, tam cito in cœlum rapitur corpus Christi.

San. Haue you not yet done with gloses, M. Iuel? I marueil not. For the greatest flour of your gardẽ lieth in gloses and phases. But yet if the gloses be of them selues not at al tymes moste wary (because they were made in great security of ỹ faith, the authors of thẽ neuer thinking ỹ such a desperat generatiõ of misbeleuers should haue sprong vp) surely you ought not to make thẽ more odiouse then they deserue, by false and corrupt translation. You haue englished nowe, teruntur, touched, and species, bread. for you say, as sone as our teeth touch the bread, the body is take into heauen. But species, doe signifie the foormes of bread & wine, teruntur doth signifie, are wasted or consumed. The which word in Berengarius cõfession you could turne, by the word, grynded. thus at one tyme terere, is to grynd with you, at an other tyme it is, to touch. why M. gloser of gloses, is terere latine to touch & to grind? But you haue a new kind of malice in your hart which can make new latine, new english, new Gospell, new faith and

False trãslation.

Terere.

a newe

a new Church at your pleasure.

Iu. Here a man may say vnto M. Harding, as he did before to the Arrian heretike. The 208. vntruthe.

San. You can not so speake to D. Harding, as he spake to the Arrian heretike, to whome he spake not by his owne authoritie, but by the authoritie of S. Cyrillus, who disputing against an Arrian heretike, saied vnto him, as D. Harding may right well say vnto you. An fortassis putas &c. What troweth this Arrian heretike parhaps, that we knowe not the vertue of the mysticall blessing? whiche when it is become to be in vs, doth it not cause Christ to dwel in vs corporally also, by receaning of Christes body in the communion? Thus farre S. Cyril, whose words touched M. Iuel a thowsand yeres before he was borne, because his heresie is one in this behalf with the Arrian heresie, who taught vs not be corporally ioyned by naturall participation to Christe (as braunches are ioyned to the vine) but taughte, euen as M. Iuel doth, that we depend of Christ by faith, and none otherwise. And troweth M. Iuel now, that he may talke to D. Harding by his own contemptible authoritie, as D. Harding talked to him out of S. Cyrillus? Bring, if you can, M. Iuel, a saying of abous a thowsand yeres old, where D. Hardinges doctrine may be accused of heresie. Cyril. in Ioan. lib. 10. ca. 1. M. Iuel agreeth w^th Arrians

Iuel. Commeth Christ to vs from heauen, and by and by forsaketh vs? The 209. vntruth.

San. As Christe at his incarnation came not frome heauen by forsaking his glorie, but by assupting flesh of the virgin: so nowe at the time of the consecration his body commeth not doune frō heauē, but the bread is changed into his body, and by that meane his body is present with vs. and as after his resurrection he ascended into heauen: so after the communion the formes of bread and wine being consumed, Christe ceaseth to be corporally with

vs, to thend we ſhould again deſier his preſence, and well know theſe two chefe pointes of our beleſe: the one, that the end of the ioyning conſiſteth in ſpirit, rather then in fleſh: the other, that the fleſh of Chriſt really eaten is the meane, whereby we haue acceſſe to the ſpirit of God with truſt and confidence.

The 210. vntruthe. Iuel. Or that we eate Chriſte and yet receaue him not? or haue him not? or that he entreth not, & cæt.

San. We eate him, and receaue him, and haue him, & he entreth into vs. Who teacheth the contrarie, but that your owne ſhadow troubleth you?

The 211. vntruthe. Iuel. He ſaith, this preſence is knowen to God only: then it followeth, M. Harding knoweth it not.

San. He ſayd not, this preſence, but the maner of the preſence is knowen to God only: and ſo is it in dede. But why doe you falſifie his wordes?

Iuel. So this article is concluded with an Ignoramus.

The 212. vntruthe. San. Not ſo, becauſe the queſtion is not of the maner of Chriſtes preſence, but of his real preſence, though the maner be vnknowē.

Ignoramus But did you call that an Ignoramus, if we know not how Chriſt is vnder the foorm of bread? I am ſure, you know not howe the vnion was made in the virgins womb, are you therefore reproued as ignorante? In dede if ye beleue not Chriſtes preſence, ye

Non credimus. haue concluded this article with a Non credimus, whiche is a worſe fault, then Ignoramus. For he that beleueth not, ſhalbe con-

Marc. 19. demned.

Iuel. The old lerned Fathers neuer left vs in ſuche doutes.

The 213. vntruthe. San. S. Cyrillus in this very matter, willeth vs to geue ſtrong faith to the myſteries, but to leaue the way and knowlege of his worke vnto god. the firſt part you haue broken. The firſt and laſt D. Harding hath obſerued, and you ſhalbe concluded with a damnaberis, if ye repent not. S. Chriſoſtom ſaith, it is the part of a

lib. 4. in Ioā. c. 13. ſcholar,

scholar, not to serch out curiously the things which the master affirmeth, but to here, and to beleue, and to looke for a conuenient time of soyling the question. In Ioã. hom. 45.

Iuel. Emissenus saith: Christ is present by his grace. The 214 vntruthe.

San. You haue put a false nominatiue case. Emissenus doth say, that Christ consecrated the Sacrament of his bodie and blood to thend: Perennis illa victima viueret in memoria, et semper præsens esset in gratia, that euerlastig sacrifice should liue in remembrãce, and be alwaies present in his grace. It is victima, the oblation or sacrificed hoste which is present in grace. for in dede the act of crucifying is vtterlie past, but the sacrifice is present in his grace: for so muche as it is present in that flesh, whiche suffered death. Againe, he saith not ỹ it is present bi his grace (as you haue turned it) but in his grace. You wold haue grace to be the meane of presence: but it is not so. Grace is the effect of presence: But the meane of the grace in this Sacrament is the presence of Christes own body.

Iuel. S. Augustine saith: Christ in vs by his spirit. Impertinent.

San. That is true also, when he is in vs by his flesh: for in that flesh his spirit dwelleth. And he that denieth Christ to be in vs by his owne flesh, taketh away the chefe way, by whiche the spirit of God may be in vs.

Iuel. Ye shall not eate this body that ye see: it is a certain Sacrament that I deliuer you. the 215. vntruthe.

San. The wordes of S. Augustine are, I haue commended or set foorth a certain Sacrament to you, and not, I deliuer you a certain Sacrament. For this was spoken of S. Augustine in Christes person in respect of the talke had at Capharnaü: where the Sacrament was commended, before it was deliuered. But that which was commended at Capharnaum, was only the same flesh which died for vs: Therefore that flesh must be deliue- Commẽ daui. psal 98. Ioan. 6.

red not in a visible and sensible maner, but yet in truth of geuing by body, and of taking by body. For of such geuing and taking Math. 26 Christ spake, as by the last supper it may appere, where he performed his promise. But M. Iuel was lothe, that relation should be made to the talke had at Capharnaum. For then he saw, that the very reall flesh must be the thing which should be deliuered. again he wold not haue either the commendatiō past, or the gift to come: and therefore he turned, commendaui, into, trado. I haue cōmended, into, I deliuer. In dede, M. Iuel, Christ Falsifying. deliuered his flesh as well at Capharnaum, as at his supper by your doctrine. But not so by the doctrine of the Ghospell: where the promise is shewed to be made at Capharnaum, and the performance at the last supper. In which supper neither the body which the Iewes saw was deliuered, and much lesse bread or wine, which was not promised: but vnder the forme of bread & wine, that flesh and blood was deliuered, which at Capharnaū was promised.

The 216. vntruthe. Iuel. Thus the holy Fathers say: Christ is present, not corporally.

San. Both S. Cyril and S. Hilarie haue the word corporally, as I haue shewed, concerning the Sacrament.

The 217. vntruthe. Iuel. Not carnally.

San. S. Hilarie hath the word carnally in the 23. chapit. the number 37. of this booke.

The 218. vntruthe. Iuel. Not naturally.

In Ioan. li. 10. c. 13 & 11. c. 26 San. S. Hilarie hath the term naturally diuerse times, & S. Cyrill calleth it naturall partaking, and naturall vnion.

Impertinent. Iuel. But as in a Sacrament, by his spirite and by his grace.

San. Here appereth what stuff you haue fed the reader with all in your whole booke. For partly you deny a truthe which is, that

that Christ is not corporally present, and that you doe against the expresse word of God, and the Fathers, as I haue shewed: partly you proue that your heresy by an other truthe, which rather stablisheth then hindereth the real presence. For Christ can not be better present in spirit and grace, thē if he be present in his flesh, therein to conuerte to vs his spirit and grace. for the cause of his taking flesh was, to make his flesh an instrument to deliuer his spirit and grace to our flesh, to thend no meane of prouiding for our saluation might be omitted by so louing a Father. In consideration whereof S. Ambrose saith:

Thou that takest his flesh, art made partaker of his diuine substance in that food. Note that the spirit & substance of God cometh to vs by taking Christes flesh.

Ambros lib. 6. de Sacram. cap. 1.

¶ The Conclusion.

Consider first, good Reader, that of moe then twenty articles, there is but one answered, & ỹ not the longest. wherein if aboue two hundreth faultes and vntruthes (without curiouse searching) be found: what may a man thinke of the whole booke of M. Iuell: how many hundred, yea perhaps thousand vntruthes may you think to be conteined therein: who when he proueth his matter best, and least of all abuseth himselfe, his proufe is noneother, then to say one thing is not true, because another is true. Thus he teacheth Christ to be eaten by faith and spirite, and thinketh that thereof he may conclude, Christ is not eaten in the sacrament by mouth. Christ is corporally in heauen: therefore his bodie is not vnder the forme of bread. The Sacrament is a figure, & therefore by his iudgemēt it is not the truth. As well he might say, a man hath a soule, and therefore no bodie: or Christ, is man and therefore not God.

M. Iuels kind of reasoning

fo. 319.

337.

324.

323.

Abusing of the holy scriptures

In Disputinge of the holie scriptures he neuer answereth to these words (which is geuen for you) beyng the most principall poynt of D. Hardings answere: he neuer considereth the promise made by Christ in ỹ tyme to come, Dabo I wil geue: but talketh of it, as if it were past and present. He hath Englished non habebitis vitam, Ye shall haue no life. He expounded that we are flesh

316.

320.

320. of Christes flesh and bone of his bones by his natiuitie: whereas thereby Christ is of vs, because he toke our nature, rather then we of him: except by faith we begin to depend of him. Moreouer he thereby maketh Christe the vine, and vs the braunches: after which rate Cain & Iudas are braunches of the true vine which

341. is Christe. For Christes natiuitie perteineth to their nature also. He turneth out of Primasius, in stede of, the breade whiche we

343. breake, the breaking of the bread: attributing that to the actiō of breaking,

breakinge, which S Paule did attribute to the substaunce of the bread which we breake.

He bringeth late writers, to buyld his doctrine vppon their wordes; such as he hath refused to admyt agaynst himselfe, as S. Bernard, Scotus, Nicolaus de Lyra, Bonauẽture, D. Fisher, B. Tunstall, D. Smith, and the glosses of the Cannon lawe: and yet he leaneth so to their authoritie, that in the matter of churche seruice, he hathe no higher doctors to proue that in the primitiue church ẏ prayers were in a knowẽ tonge, besyde, S Thomas and Lyra, whose resolution notwithstanding he wil not followe therein. 4. 20 Iuels Doctours 317. 319. 324. 156.

He setteth all diuinitie vppon phrases of speache, thinking he hath aunswered sufficiently, if he can shewe a speach any thing like, vsed in an vnlike matter: by ẏ which order he may disproue the diuine nature of Christ, because men are also called Gods. &c. And the vnitie of substance in the Trinitie, because the faithfull are called one, as Christ and his Father are one. He may defend ẏ word to be none otherwise made flesh, then he graunteth bread to be made Christes bodie. And ẏ water at Cana of Galile none otherwise to be made wine, then he graunteth the wine of Christes supper to be made blood. To be short, he hath begunne the high way to set all the mysteries of Christ only vppon phrases. And consequently to bring the most helthfull knowledge of diuine matters, to a talke and maner of speach. But in handling his phrases he neuer maketh any discourse out of ẏ Scriptures, to shew like reason betweene diuerse places by him selfe alleged: but as children in grammar scholes picke Latin phrases out of Plautus, Terence, or Salust, not being able to iudge how ẏ one phrase differeth from the other: so hath he most ignorantly done in the Scriptures and in the Fathers. 5. Phrases of speache. 341. 342. 343. 344. Ioan. 10. Ioan. 17. Ioan. 1. 342. 425.

He compareth the Eucharist to Baptisme, both for like pre- 6. False comparisons.

341. ſence of Chriſt in both, and for like adoration of both, and would haue moſt things like betwene them: whereas though in ſomewhat they agree, yet in moſt things they differ exeedig much, as
342. I haue declared. He allegeth phraſes cõcerning the holy Chriſm, and yet he beleueth not the phraſe which himſelf bringeth.

7. He miſſerpoundeth ẏ ſayings of the Fathers, interpreting ſpi-
False commẽts. rituall fleſh (whereof S. Hierom intreateth) to be ſo named be-
332. cauſe it is the fleſh of the Sonne of God, thereby denying (if that interpretation be true) the fleſh of Chriſt (as it was crucified) to be the fleſh of God. For it is ſayd of S. Hierom to differ (after that maner) from the ſpirituall fleſh. He taketh ẏ word fleſh
342. in Leo, and the word bodie in S. Auguſtine, and the ſame word
320. bodie in Gregorie Nyſſen, for Chriſtes naturall fleſh, and natu-
341. rall bodie, which were ſpoken of his myſticall fleſh and his body the Church.

8. He miſſenglisheth many words: Atteri at one tyme to be grin-
False trãſlatiõs into Engliſh. ded, at another to be touched, which is properly neither of both. Accedere, he calleth to reache. And in the ſame ſentẽce he tur-
328. neth hoc corpus ẏ body, becauſe he wold haue it thought abſent,
347. whereas it ought to be engliſhed, this body: which pronoune
319. (this) doth declare, that S. Chryſoſtom ſpake of the body which
341. was preſent vppon the altar. Valet, he turneth, this is the vie: σύμφυτοι, one nature, whereas it is of one planting, or perteyning to one nature. De meo eſt, it is of my body. Secundũ quen-
326. dam modum, after a certain phraſe and maner of ſpeach. He repoꝛteth of S. Hilarie why ſayd, ſub myſterio, as if he had ſayd, in a myſterie: whereas it is to be engliſhed, vnder a miſtery. but that
344. ſub, vnder, greaueth him to the hart, becauſe it betokeneth the preſence of Chriſt ſo real, that it is vnder the myſterie, which we take into our hands and mouthes at the holy communion.

Slaunders. 9. He ſlaundereth vs in ſaying we expound eſt, for erit, and erit, for

for transubstantiabitur, and datur, for dabitur, benedixit, for, he blessed it away, & in place of it, he putteth another substance. For we teach the chaunging, and not the putting away of a substāce. 326.

He burdeneth D. Harding with contradiction, which is none: with Eutiches heresie, which heresie is directly against ỹ which D. Harding defendeth. He sayth D. Harding will haue children condemned who receaue not the Sacrament: which he neuer meant, nor sayd. 328. 331.

He calleth for Doctors before the time and place, and when they are come, he heapeth them altogether, and disputeth cōfusely of their sayings: so that any man may perceaue his euill conscience, & vaine bragging. For where the points are most easy, there he stateth longest, where they are most hard, there he ingleth, and runneth in and out, hoping to cast a myste before the Readers eyes. 10. Mainboasting. 327. 341. 342.

He denieth aduerbs taken of nounes to signifie the substance of any thing, which is a childish ignorance: as likewise in the words of Gregorie Nyssen to beginne the construction with corpus, and to make humana natura to followe the verbe est, whereas he should haue done the contrarie in his construction, though the words there be placed out of order. 11. Childish errours. 326. 341.

He addeth words of his owne betwene the Doctors words, not only such as may expound things otherwise hard, but euen such as weigh downe the question betwene vs and him: which thing is so common with him, that almost no longe sentēce escapeth a parenthesis of his owne patchinge in. 12. Crafty conueyāce 324. 344. & cæt.

He misapplieth things, attributing that to the Sacramentall eating, which S. Augustine spake to an vnfaithfull Iew. not regarding how he mingleth vnlike things. & that which Cyrillus spake against the heresie of Nestorius, concerning that we eate the flesh of no bare man, but of God, he reporteth as if it had 13. False applications 319. In Ioan. tract. 26. & 50.

bene a Catholike doctrine taught without disputation, and as if the sense were: we eate not by mouth at al the flesh of Christ.

318. And that which S. Augustine speaketh either of the figures of the old law, or generally of all signes, he maketh serue against the holy mysteries of Christes supper, which do farre excede other signes & figures. It were to much to reckō vp, how oft he erreth in this behalf: yet this may not be omitted, ỳ he applieth

346. the answere made by S. Hilarie concerning the vnion betwene our selues by faith, as though he had sayd it of Christes vnion with vs. a matter of great weight is so shamefully belied.

14. Contradictions. He writeth things expressly contrary, as that by faith Christes body dwelleth in our bodies really and corporally, and that

341. Christ dwelleth in vs not really or bodily, but because his faith

344. is in vs. Againe what contradiction is it to say, all accidentall

345. coniunction is remoued, and yet not to graunt a reall and sub-

323. stantiall coniunction: to say, the Sacrament is taken with our

343. mouthes, and that we vndoutedly receaue Christes body in the

319. Sacrament: and yet that Christes body is not receaued into our

345. mouthes really, but by faith only: That our coniunction with Christ is called corporall, because it is spirituall:

15. A moste shamelesse shift. He vseth a point of so great and shamefull dishonesty, as one boy in scholes wold not vse in reasoning against an other: Making D. Harding to reason so, as he neuer thought of: as to say,

321. 1. The Capharnaites misteke Christes words. 2. Christ speak-

324. eth of his ascension. 3. We eate not the flesh that was cruci-

333. fied. Vppon euery of which propositions, and many suche like, he maketh D. Harding conclude, ergo Christes body is really in the Sacrament: Either falsifying the whole argument, or leauing out a principall part, or putting that in one part, which should haue stode in an other. And when he hath done his feat, then to amend the matter he is wont to come in, with a But

D. Har-

M. Harding will say, &c. A man of good conscience and of learning wil rather make his aduersaries reasons stronger, and then answere them when they are at the worst, then to dissemble the strength of them, and only to blere mens eyes with defacing his Aduersaries strong argument by falsifying his proof. D. Harding requireth only, that men of vnderstanding wil vouchsafe to reade his words againe, after M. Iuel hath made his argument, and then to consider his vnhoneſt report, a witnesse of his euill conscience. 324. &c.

He falsifieth the doctours, by making them to say more, then they do say. He putteth into S. Hierom these three words (into heauen) that, whiche doe vtterly change the sense. He reporteth that S. Augustine teacheth the olde Fathers to haue eaten the selfe same body that is receaued now of the faithful: all the which wordes are forged. In the words of Cyrillus he did put in these three wordes, non aliud quàm. He maketh S. Hilarie to say, that we are one with Christ by faith naturally. 16. False additions to the Fathers words. 324. 346.

He leaueth out certein words of the doctours, whiche were of importance touching the principall question. The nominatiue case in the B. of Rochesters words, conueying in also a false nominatiue case in steede of the true. In S. Augustines wordes in ons place he left out the genitiue case vnitatis, and, huius rei, and in the same place the verbe, præparatur in mensa Domini. In the third place, the noune adiectiue spiritualem, wherein the whole weight of the cause rested: in the fourth, the ablatiue case, in ipso eius corpore constituti. In Anacletus he left out Chrismati, putting in oleo for it. In Alexander, he omitted Missarũ solennia. In englishing ỹ wordes of Bonauenture, he left out the aduerb essentially. In S. Hierõ he left out repellamus Iudaicas fabulas, which wold haue shewed whereof he spake. In alleging Eusebius Emissenus, he left out three lines in ỹ midest, ioyning ỹ former 17. words of importãce falsely left out in the doctours words. 317. 323. 321. 320. 342. 342. 341. 324. 336.

part with the later.

18. He affirmeth Gregorie Nyſſen not to ſpeake one worde of the
343. Sacrament, and therein formeth D. Hardings argument: Chriſt
Moſt im- is borne of the virgin, ergo his body is really in the Sacrment.
pudēt lies whereas Gregorie Nyſſen ſaid cleane contrarie: Chriſt is made meate to the body, ergo he was borne of the virgin. and there-
of D. Harding concluded, ergo he was as really made meate to
our bodies in the Sacrament, as euer he was really borne, ſithe
his being real meate proueth his birth. He ſaith, one Ihon Scote
329. and Bertrami wrote openly againſt the real preſence, with good
contentation of the worlde. a more impudent lye was neuer utte-
red by man.

19. He diſgraceth S. Hilarie, and plainly fathereth vpon him a
False ac- great blaſphemy: as though he taught that we are one with God
cuſing of the Father and the ſonne in nature of the Godhead: whereas
S. Hilary his mind was nothing ſo, as I haue declared before.
344.

He calleth the Fathers wordes, ſpoken in the matter which is
20. in queſtion betwen D. Harding & him, hot, violent, rigorous,
Guilty, exceſſiue: therein plainly yelding him ſelfe guilty that he ought to
344. ſubſcribe, as who would not find fault with thoſe three moſt lear-
By this ned and auncient Fathers words, Hilarie, Chryſoſtome, Cyrill,
point he vnleſſe he clerely ſaw them to ſpeake vtterly againſt his doctrin.
yeldeth I beſeche God to geue him grace to amend theſe enormous
himſelf faults. It is better, M. Iuel, once to ſubſcribe hartely, then to
guilty. be damned for euer.

Now to leaue M. Iuel, and to ſpeake theſe few words to thee
(good Chriſtian Reader) I chooſe to ſpeake ſo copiouſly of this
1. argumēt, partly becauſe it is the ſafer way to offend in that ſide,
partly becauſe this one queſtiō is the ground of a great number
more, whiche depend of it. For if the body and blood of Chriſt be
really

really present vnder the formes of bread and wine (which thing nowe is most fully proued) there is no doubt of transubstantiation, as the which is the most conuenient way to make the body present. Againe, whersoeuer that body is, it can not be but a propitiatory sacrifice: sith it is the substance once bloodily sacrificed, wherein the merite of that sacrifice still remaineth. Thirdly, seing that body being risen from death, dieth no more, the whole must nedes be vnder eche foorme: and therefore albeit the consecration muste be necessarily made in two kindes, to represent the death of Christ (where his blood was apart from his flesh) yet no lesse merite, vertue, & grace cometh to him, who receaueth worthely one kind alone, then if he receaued both together. Fourthly there can be no dout, but the body of the sonne of God both ought to be adored, & being present for vs may be preserued for our necessity. So that all these truthes and many mo depend of this one, wherein the reall body of Christ is proued to be present in the Sacrament. 2. 3. 4.

And seing it is proued present by the word of God (as it hath bene declared in the third, fourth, and fifth bookes) seing it hath bene taught to be adored (as it is declared in my sixth booke) seing it is affirmed to be taken into our hands, mouthes, and bodies, and to nourish our very flesh to resurrection, & to be made meate to our bodies, which haue neither faith nor spirit, but only flesh and bones to receaue it withal: seing the doctrine taught by M. Iuell and his fellowes against the real presence is by the word of God found to be vaine, false, wicked, and is directly cõfuted in the first, second, and seuenth bookes: last of all, seing as in this one article M. Iuels vntrue dealings are in parte discouered, so in many other they shalbe shortly (God willing) layed before the face of all men: it remaineth that the whole Catholike faith so euidẽtly defended and iustified, be most earnestly beleued,

and accoꝛding to the commaundement of Chꝛiſt, moſt ſtoutly confeſſed, to th'end he that cõfeſſeth now this truth of Chꝛiſt beꝛoꝛe men, may be acknowleged of Chꝛiſt beꝛoꝛe his Fatheꝛ at the day of iudgement, where God ſend vs a comfoꝛtable ſentence, that we may liue with him in gloꝛie foꝛeuer.

Amen.

Approbatio ſeptimi Libri.

QVoniam Librum iſtum legerunt, & approbant viri ſacræ Theologiæ & idiomatis Anglici eruditiſſimi, quibus ego ſummam hac in re fidem deberi iudico, tutò & vtiliter emitti poteſt.

Cunerus Petri, Paſtor Sancti Petri Louanij. 20. Decemb. Anno. 1565.

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